

ITINERARIUM
28 TOTIUS *J. Holt*
Sacrae Scripturae:

OR, THE
TRAVELS

OF THE
Holy Patriarchs, Prophets, Judges, Kings,
Our Saviour CHRIST and his Apostles, as they are
related in the

OLD and NEW TESTAMENTS.

WITH

A Description of the Towns and Places to which they travelled,
and how many *English* miles they stood from *Jerusalem*.

Also, a short Treatise of the *Weights, Monies, and Measures* mentioned
in the Scriptures, reduced to our *English* Valuations, Quantity, and
Weight.

Collected out of the Works of HENRY BUNTING,
and done into *English* by R. B.

L O N D O N,

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To the Right Honourable

S^r. Hen. Mountague

K N I G H T,

Lord Chief Justice of the KINGS Majesties
B E N C H.

IT is a true Saying of the Philosopher (Right Honourable, and my very good Lord) That there is nothing wherein there is *Life*, but it hath either *Motion* or *Action*; and such is the condition of Man, that a greater measure of both is imposed upon him, to humble him, than upon many other Creatures: The whole course of his *Life* being compared unto a *Pilgrimage*, in which state a man can presume upon no certain Continuance. For, as a Traveller that intendeth to finish his Journey, stays

The Epistle Dedicatory.

not in his Inn, but desires more to be upon his Way than in his Bed ; so it is with Man, who cannot possess himself in rest, from the time of his Birth until his Death, and oftentimes is troubled with needless and unprofitable Labours, to attain unto his Ends ; which got, both they and he perish. Let *Alexander*, that great Emperour, be a president of this ; who with much Labour, having got a great Estate, enjoyed it but a short time : and you may read in this Treatise, with what intolerable pains *Antigonus Epiphanes* endeavoured to establish his Kingdom to him ; and yet in the end purchased little but a lamentable Death. There is none of the Patriarchs, Princes, Judges, Kings, Prophets, Apostles, or others mentioned in the Scriptures, that could make evident in the whole course of their Life, any better than a laborious and tedious Pilgrimage. With what pains did *Abraham* wander from *Chaldea* into the Land of *Canaan* ? How was *Moses* tormented in the Wilderness, almost to the loss

The Epistle Dedicatory.

loss of his Soul ? but absolutely never to come into the promised Land. And for *David*, how miserably lived he, when he could not trust his own Friends ? This is the state of man ; and to say truth, he differs in little (beside Reason) from other Creatures ; and that either lock'd up in silence, or not express'd in some memorable Action, makes him so much the more capable of Misery ; being only able to distinguish of Joy and Fear.

Now that these things may be the more apparent, I have endeavoured to collect, out of the Works of others, this Treatise ; wherein is briefly described the Travels of all the *Patriarchs, Judges, Kings, Prophets, Princes, &c.* together with the condition of Cities, Countreys, Islands, and other memorable places, as they are mentioned in the *Old and New Testaments*. All which, that I might express that Duty which hath a long time lain concealed, I have wholly dedicated to your Lordships Service ; humbly intreating your favour-

vourable Acceptance of my Pains ; that so being shrouded under your Honour's Protection, they may the better withstand the adverse Opinions of such as please to censure them.

At your Honour's Service,

R. B.

The

The Preface to the Reader.

IT hath always been held a matter worth note (gentle Reader) even to the best Divines, to have the Typographical description of the Towns and Places, as they are mentioned in the Scriptures ; and so much the rather, because by comparing the Actions of Men with the beginnings and endings of Cities, they might the better understand the Prophets, and perceive the wonderful Providence of God ; who by his Omnipotency so disposeth of Estates, that such Cities and Nations which have been mighty, and ruled upon the Earth with great Power, notwithstanding on a sudden, and by unexpected Events, have been utterly subverted and overthrown. Now, that these things might be more apparent, I have, in as good and brief a method as I can, gathered out of sundry Authors, the particular Description of the Cities, Towns, and places, as they are mentioned in the Scriptures, where they stood, under whose command, at what time they grew mighty, and how lost and decayed.

To this also I have added a particular Narration of the Travels of all the holy Patriarchs, Prophets, Princes, Judges, Kings, Emperours, our blessed Saviour and his Apostles : to what Towns they travelled, what memorable Actions they did in those places ; with a short Chronology of the times : that so by comparing this discourse with any Text of Scripture, you may perceive the time when those Accidents happened. All which things (I am perswaded) will prove no less pleasant than profitable, and will give a great light to the understanding of the Bible. But if you question with me, How it is possible that I should come to the knowledge of those things, considering that Babylon, Niniveh, Jerusalem, and most of the Cities of the Holy-Land, are long since wasted and decayed ? To this I answer ; therein consists the greatness of the Travel, because I have been constrained to use the help of many Authors, who, amongst other long and learned discourses, have here and there glanced at the Actions that were done in the Land of Judæa : amongst which are Strabo, Jerom, de Locis Hebraicis, Plinie, Livie, Plutarch, and ma-

ny others, who have described in the *Actions of the Persians, Chaldeans, Græcians and Romans, the State of the Jews as it stood in those times, with the Description of the Cities and Towns.* And Saint Jerom, who lived in that Country, took a great deal of pains to rectifie these imperfect discourses, which more obscure Authors have laboured in, and left to future ages; that so those which would, might by their diligence and care, make them useful to inform their understanding, both concerning the State of the Jews, and of the obscure meaning of some of the Prophecies.

Also the situation and Destruction of Jerusalem, a thing pleasant and profitable to know, and no whit unworthy your consideration. How all or the most part of the Towns, Cities, Countries, Nations, Islands, Seas, Deserts, Mountaines, and most memorable places, are situated from it; how many miles English they stand distant, what memorable actions have been done in them, and for the most part where they stood, and how they are at this day.

Besides (to make this a perfect work) you will find after the end of the Old Testament, and before the beginning of the New; the Discourse concerning the Weights, Measures, and Monies which are mentioned in the Scriptures, reduced unto our Valuation, how they were Current among the Jews, how with other People, Nations, and Countries: by which means that necessity of commutative Justice, for which Monies were principally invented, will be apparent; and by this means you shall perceive what equality there is and hath been used amongst Nations, for the ordaining of Measures and Monies; by which you may perceive, that this Universe being compared together, seemeth but one large and spacious Empire, howsoever under divers Governments.

Again, the Peregrination of our Saviour, the manner of his wonderful Nativity, his long and Tedious Journeys, the condition of his estate whiles he was upon the Earth, and (as near as can be guess) at what time he did most of his Miracles; how he behaved himself when he was betrayed, with a description of the manner of his death: and the Travels of Peter, Paul, and many other of his Apostles after his death. All which things I have with much labour compiled together for your profit, and expect nothing in recompence for my pains, but your Love. And so I commit you to God.

Yours,

R. B.

A BRIEF DECLARATION OF GEOMETRICAL MEASURES.

A Degree of the Heavens is fifteen German or Dutch miles; one minute is one quarter of a Dutch mile: so that four minutes make a Dutch mile.

Diversity of miles.

A Dutch mile is four thousand paces: the Spanish miles be very near so long as the Dutch. A French mile is two thousand paces: a Walloon, or Italian mile is a thousand paces; so that four Walloon miles make a Dutch mile.

The word Mile is derived from the Latine word *Mille*; for one thousand paces make a Walloon mile, as Gualtherus H. Revinus writeth.

Of Stades or Furlongs.

THE word *Stadium* in Latin, in English a Furlong, is a measure of ground, whereof there be three sorts, *Italicum, Olympicum, Pythicum*: That of *Italy* contained 625 Feet, which is 125 Paces, half a quarter of an Italian mile. The second sort was of the Hill *Olympus* in Greece, where was a Game or Prize kept by the Princes and Cities of Greece every fifth year, in the Honour of *Hercules*, who first began it. This measure of ground, *Stadium Olympicum*, contained 600 Feet, that is, 120 paces. The third kind of *Stade* or Furlong contained 1000 Feet, which is 200 Paces; whereof haply arose the difference of *Pliny* and *Diodorus Siculus* in describing *Sicily*.

What a Furlong is.

Fifteen Dutch miles make a Degree, and a Degree of the Heavens answereth to 480 Furlongs upon Earth; whereby it is manifest, that 32 Furlongs is a German, or common Dutch mile.

One Minute equalleth eight Furlongs, which make an Italian or Walloon mile, the fourth part of a Dutch mile. Two Minutes of the Heavens, or sixteen Furlongs, make a Dutch mile. Four, half of a Dutch mile. Three minutes equal 24 Stades or Furlongs, which make three quarters of a Dutch mile. Four minutes equal 32 Furlongs, that is to say, a German or Dutch mile.

The Holy Evangelists, *S. Luke*, cap. 24. ver. 13. and *S. John*, c. 11. ver. 8. reckon the way by Furlongs. *S. Luke* saith, the Town *Emaus* was distant from

A

Jeruz.

Jerusalem sixty Furlongs: and *St. John* saith, *Bethania* was fifteen Furlongs distant from *Jerusalem*. Whence it appeareth, that *Emaus* was distant from *Jerusalem* almost two Dutch miles, seven Walloon miles and a half; and *Bethania* almost half a Dutch mile, which is a mile, a half, and half a quarter.

Josephus writeth, That Mount *Olivet* was distant from *Jerusalem* five Furlongs, that is a little more than half a quarter of a Dutch mile, which is half an Italian mile and half a quarter. The same *Josephus* saith, That the circuit of the City of *Jerusalem* was thirty three Furlongs, a Dutch mile and half a quarter. Others say it was four miles in Compass, which being understood of Italian or Walloon miles, make little or no difference, seeing it is but the half of a half quarter of a Dutch mile.

Strabo writeth, That the City of *Babylon* was 380 Furlongs in Circuit, that is twelve Dutch miles. The Circuit of *Samaria* was twenty Furlongs, that is half a Dutch and half a quarter, which is two Italian miles and a half.

How the Romans measured their Miles.

THE *Romans* measured their miles by Paces, which they call *Passus*, and that kind of measuring is done after this manner; Four Barley-corns laid long-ways, one by the other, make the breadth of a Finger, four Fingers broad make the breadth of an Hand, four Hands broad make the length of a Foot, which measure is now extant; five feet make a Geometrical or great Pace; one hundred twenty five such Paces are a Furlong; eight Furlongs are one thousand Paces or Walloon mile; two thousand Paces are a French mile.

Ex granis quatuor formabitur unus.

Est quater in palmo digitus, quater in pede palmus.

Quinque pedes passum faciunt, passus quoque centum

Viginti quinque stadium dant: Sed militare

Octo dabunt stadia; duplicatum sit tibi Leuca.

Four thousand Paces are a Dutch mile, I mean a common Dutch mile, whereof fifteen are reckoned to a Degree of the Heavens; for the *Switzer* miles are commonly a quarter of a Dutch mile longer than common Dutch miles. But through this Book, by miles we understand common Dutch miles, whereof four thousand Paces make a mile.

Whosoever will understand *St. Jerom* well, *de locis Hebraicis*, must mark whether he reckons by Miles or by Stones: The miles specified by him are Walloon miles, whereof four make a Dutch mile as aforesaid: the Stone whereof he writeth (whereby also they did measure and divide the way) are reckoned six to a Dutch mile.

To the end that all men that have any little Understanding in Geometry and Cosmography may make the Tables, and cast them, and at their Pleasure enlarge or diminish them; I have here for their direction set down the Longitude and Latitude of the most principal Towns: the former Numbers shew the degrees and minutes of the Longitude, the later Numbers declare the degrees and minutes of the Latitude.

Sidon

	Long.	Latit.		Long.	Latit.
Sidon	67.51	33.30	Tinnah	65.48	32.03
Tyrus	67.00	33.20	Zarea	65.51	31.55
Zarepta	67.10	33.28	Gedor	65.14	31.59
Kedes	67.14	33.00	Modin	65.45	32.01
Chabul	67.04	33.04	Bethan.1	66.01	31.54
Rechob	67.13	33.14	Bethlehem	65.55	31.51
Abela Berha macha	67.20	32.59	Debir	65.10	31.58
Senim Vallis	67.01	32.58	Jarmouth	65.37	31.51
Carmel	66.35	32.50	Azecha	65.51	31.54
Cana major	67.13	33.24	Lachis	65.51	31.49
Cana minor	67.42	32.48	Eglon	65.50	31.48
Nazareth	66.66	32.42	Makeda	65.49	31.52
Tabor	66.45	32.38	Libna	65.49	31.50
Capernaum	66.53	32.29	Debir	65.32	31.45
Bethsaida	66.51	32.29	Bethsur	65.47	31.48
Corazim	66.53	32.29	Kechila	65.38	31.47
Tiberias	66.44	32.27	Mareia	65.42	31.54
Magdalu	66.48	32.28	Maon	65.38	31.41
Dora	66.25	32.08	Carmel	65.40	31.44
Caesarea Stratonis	66.19	32.25	Ziph	65.38	31.43
Lydda	65.45	32.06	Arah	65.45	31.37
Joppen	65.40	32.05	Hebron	65.33	31.45
Mesada castellum	66.21	31.47	Gerer	65.37	31.42
Mærum lacus	66.36	32.25	Kades barnea	65.22	31.29
Sunem	66.33	32.33	Adar	65.12	31.32
Naim	66.35	32.33	Carcaha	65.06	31.30
Naphalis	67.06	32.57	Halmona	65.00	31.30
Bethoron superior	66.00	32.14	Bethemes	65.55	31.55
Bethoron inferior	65.54	32.00	Beerfabah	65.31	31.40
Gazar	66.10	32.20	Sielag	65.15	31.37
Beth'an	66.41	32.23	Ecron	65.40	31.58
Endor	66.26	32.27	Azotus	65.35	31.00
Megiddo	66.02	32.32	Aflalon	65.24	31.52
Thebez	66.30	32.25	Gath	65.23	31.48
Aphec	66.28	32.32	Gaza	65.11	31.40
Gilim	66.25	32.22	<i>The Towns lying on this side of the River Jordan.</i>		
Alexandrium	66.23	32.11	Dan	67.25	33.08
Thirzo	66.20	32.13	Jor fons	67.31	33.07
Zilo	66.34	32.24	Caesarea Philippi	67.30	32.05
Beseck	66.06	32.04	Seleucia	67.17	33.50
Milchmas	66.22	32.19	Eruptio fluvii ex Samachoniride palude.	67.11	32.44
Samaria	65.45	32.03	Capernaum	66.53	31.29
Nobe	65.45	31.59	Eruptio fluvii è mare Genezareth	66.43	32.21
Gazeron	65.54	32.01	Ephion	66.42	32.20
Emmahus	65.10	31.56	Ennon	66.40	32.16
Jericho	65.56	31.57	Gamala	65.55	32.25
Aialon	66.01	31.55	Salem	66.37	32.18
Anathot	66.57	31.55	Chrit torrens	66.16	31.57
Gibea Saulis	65.58	31.55	Ostia Jordanis	66.17	31.54
Kiriath-jearim	66.00	31.55	Engedi	66.22	31.43
Jerusalem	66.03	31.56	Zoar vel Sagor	66.17	31.38
Bahurim	66.08	32.00	Eruptio Zered	66.19	31.34
Ephraim	66.12	32.01			
Gilgal	66.12	32.01			
Esthaol	65.36	31.54			

The Description of the City of Jerusalem, as it was before Titus Vespasian destroyed it.

THE most holy and beautiful City of Jerusalem was twice destroyed; first by Nebuchadnezzar the most puissant King of Babylon, who did utterly beat down and overthrow the City, burning the costly Temple which King Solomon had built. After that, Zerobabel and the High Priest Jothan, when they returned from the Captivity of Babylon, re-edified and built again both the City and the Temple, in the Year before the Birth of Christ, 535. But the second Temple, which was built after their Return, was neither so fair nor so great as the first; for it was twenty * Cubits lower than the former. After that, King Herod, seventeen years before the Birth of Christ, caused the said Temple to be broken down again (as Josephus saith) and erected another new Temple in Place thereof, which nevertheless, was not like the first Temple that Solomon built, as touching the Greatness; but it was exceeding fairly decked and adorned with Gold and Silver; so that in regard of the Beautifullness thereof, it was a Wonder unto all that came to Jerusalem. Which Temple (forty Years after Christ's Death and Ascension) was also utterly destroyed by Titus, the Son of Flavius Vespasian the Emperour.

Cubitus is a Foot and an half, six Hand breadths, four and twenty Fingers broad, being in former times the fourth part of the height of a Man: Cubitus a cubitus, the Arm that men use to lean upon, from the Elbow to the Hand. *Videtur lib. 3. Col. Lexicon.*

I will describe the form of the City Jerusalem, as it was before it was destroyed by Titus the Son of Vespasian; and therewithall, I will shew how the costly Ornaments which Solomon placed therein, stood; for, seeing that the two last Kings and the great Molten Sea were not therein, when our Lord Jesus Christ stood upon Earth, being broken down by Nebuchadnezzar's Soldiers; therefore necessary and very requisite to be known how they stood; and that the Reader may be fully satisfied, I will allow the first and chief Towers, Gates, Houses, Castles, Fountains, Hills, Vallies, and all the principal things therein.

How the City Jerusalem is situate, and how far it is distant from Germany.

THE City of Neuenberg is situate in the middle of Germany, between three parts, and Jerusalem is distant from Neuenberg five hundred * miles; but if you will travel to Rome, and from thence to Jerusalem, it is five hundred and fifty † Miles.

* Which make 2000 Miles English.

† Which make 2200 Miles.

The

	Long.	Latit.		Long.	Latit.
<i>Towns standing beyond Jordan.</i>					
Mirba	66.50	32.20	Gidgad mons	65.30	30.20
Astharoth	67.00	32.26	Jothabatha	65.30	26.40
Astharoth	66.47	32.23	Habrona	65.30	29.40
Gadara	66.43	32.23	Hefion Gaber	65.30	29.20
Machanaim	66.44	32.19	Sin	66.00	29.56
Jaeczar	66.39	32.12	Hor mons	66.00	30.25
Hesbon	66.28	32.05	Salmona	66.25	30.40
Jabes	66.55	32.21	Phunon	66.30	30.54
Ramah	66.51	32.20	Oboth	66.50	31.04
Nobach	66.38	32.16	Jeabarim	67.00	31.18
Jachfa	66.28	32.02	Zered torrens & vallis	66.44	21.20
Aroer	66.30	32.00	Didon Gad	66.48	31.32
Macherus	65.23	31.55	Almon dibrathaim	66.48	31.24
Minich	66.35	32.55	Chedemoth solitudo	65.55	32.00
Midian	66.30	31.55	Beer putus	66.50	23.00
Didon	66.32	32.05	Marthana Solitudo	66.49	23.00
Punuel	66.39	31.18	Nathalel	66.40	00.23
Edrei	66.15	32.21	Bamoth vallis	66.30	32.00
Abela Vinearum	67.00	32.23	<i>Towns in Arabia Petrea.</i>		
Philadelphina	67.10	32.22	Petra	65.40	31.18
Pella	67.03	32.20	Paran	94.30	30.04
Phiala fons	67.43	33.05	Midian	65.30	29.15
Betharan	67.30	32.08	Hefion gebar	65.35	29.00
Pisgamons	66.26	32.01	Elana villa harla vel elath	95.35	29.15
Abarim montes	66.29	31.58	<i>Ostia Nili.</i>		
<i>Towns in Ægypt.</i>					
Memphis	61.50	29.50	Canopicum	65.50	31.05
Heliopolis	62.15	29.59	Bolbithinum	61.30	31.05
Tanis	63.30	29.50	Sibenniticum	61.45	31.05
Taphnis	62.30	31.00	Pachmiticum	62.35	31.10
Ony	60.30	30.10	Mendefium	62.45	31.10
Alexandria	60.30	31.00	Pelufiacum	63.15	31.15
Mercurii civitas magna	61.40	28.55	Thou.	63.00	31.30
Mercurii civitas parva	61.00	30.50	Sirbonis lacus eruptio	65.45	31.50
Delta magnum	62.00	30.00	Sirbonis lacus	63.30	31.10
Xois	62.30	30.45	Idem	63.45	31.10
Bufiris	62.30	30.15	Civitas Pelufium	66.25	31.20
Hefinoe	63.20	29.10	Rhinocorura	94.40	31.10
Solis fons	58.15	28.00	<i>Some other great Towns.</i>		
<i>Journeys out of Ægypt.</i>					
Raemes	63.00	30.05	Babylon	76.00	35.00
Pihachiroth	62.50	29.40	Antiochia	60.30	33.35
Mara	63.35	29.50	Damafus	68.55	33.00
Elim	63.45	29.50	Palmyra	72.40	35.10
Juxta mare	63.55	29.45	Ur chaldeorum	78.00	39.40
Paran Promontorium	65.00	29.00	Ecbathana	83.00	37.47
Daphea	64.14	29.46	Rages in Media	93.40	36.04
Alus	64.30	29.46	Sula in Peria	83.00	34.15
Raphiddim	64.40	29.43	Persepolis	91.00	33.20
Sinai mons	65.00	30.00	Heccatompilon in Parthia	96.00	37.50
Hazeroth	65.50	30.14	Zaba in Arabia foelix	97.00	12.00
Zephor mons	65.54	30.50	Meroe	61.30	16.25
Mozeroth	64.18	39.04	Haram in Mesopotamia	75.15	36.10
Hafmona	65.09	31.30	Hircania	98.30	40.00
			Ciranz	50.00	31.20

The

The Situation of Jerusalem, and the Mountains whereon it stood.

Jerusalem was four square, and situated upon four Mountains, viz. Mount *Sion*, Mount *Moriab*, Mount *Acra*, and Mount *Bezetha*.

Mount *Sion* was the highest of all, and lay within the City of *Jerusalem* towards the South, whereon stood King *David's* House, or the Castle of *Sion*, and the uppermost Town.

Mount *Moriab*, whereon the Temple stood, with other excellent Buildings and Towers, was on the East side of the City, within the Walls.

Mount *Acra*, whereon the lower Town was built, stood Westward in the City, where *Annas*, *Caiphas*, *Pilate*, *Herod*, *Agrippa*, *Bernice*, *Helena*, and other Kings and great Princes dwelt.

The holy City of Jerusalem may in this manner be briefly described.

THE most holy and beautiful City of *Jerusalem* (if any would consider the three principal parts of the World, *Europe*, *Asia*, and *Africa*) stood in the midst of the World, upon most high Mountains and Rocks, like an earthly Paradise, a lively Figure of the everlasting City of God. This City being the Metropolitan or principallest City of the Jews, stood in the Tribe of *Benjamin*; at the first it was called *Salem*, that is, *Peaceable*: when *Melchisedech*, the Priest of God, reigned therein, which he also built after the Deluge (as *Josephus* and *Egiptus* write.) But at that time it was not very great; for it stood only upon Mount *Sion*. Mount *Moriab*, where *Abraham* would have offered his Son *Isaac*, stood without the City, and after that they took it into the City, as when time serveth it shall be declared.

After the Death of *Melchisedech*, unto whom *Abraham* paid the Tythes of all his Goods, the *Jebusites* dwelt in the City of *Jerusalem*, and had the dominion of it, and all the Land thereabouts in their Subjection, called the City *Jebus* after their Name; which Name was held a long time, as we read in *Josh. 10. Jud. 10. and 2 Sam. 1.* But at last *Joab*, King *David's* General of his Army, won it, and drove the *Jebusites* out of it, and called it *Jerusalem*, that is, *A Sight or Vision of Peace*. It hath also other Names

* Because it was made of the Cedar Trees which came out of Mount *Libanus*.

in the holy Scripture; for, in *Esay 29.* it is called *Ariel*, that is, *God's Lion*, and Mount *Libanus* *. The Prophet, *Ezechiel 23.* calleth it *Ahaliba, my fixed Pavillion or Tent*, that is, a City wherein God had placed his own Habitation.

The Circuit and Bigness of the City Jerusalem.

THE City of *Jerusalem* was four-square, and in circumference three and thirty † Furlongs, as *Josephus* writeth, which three and thirty Furlongs, make somewhat more than a Dutch mile. Some write, that it was four miles Compass about

† Which make four English Miles, and a Furlong.

about, yet these were not Dutch miles, but *Walloon* or *Italian* miles: for four such Italian miles are a Dutch mile.

Of Mount *Sion*, the higher City.

MOUNT *Sion* stood Northwards in the City *Jerusalem*, and was much higher than all the other Hills that were therein; therefore it was called *Sion*, that is, a watch Tower; because from thence one might see the Holy Land, and all the Countries thereabout: upon this Hill, the upper City was built, which in the Scripture is called the City of *David*, because *David* won it from the *Jebusites*, and beautified it with many goodly Houses and fair and costly buildings: but especially with his house of Cedar-wood, which he termed the Castle of *Sion*, which stood Westwards at the corner of the Hill, looking into *Bethlehem* Southwards. In that house *David* dwelt, and therein committed Adultery with *Bersaba* the Wife of *Uriah* the Hittite; whose House also with the place of divers Privy Councillors and Officers, stood upon the Hill, not far from the King's Palace, as *Josephus* writeth.

Beneath King *David's* House, upon Mount *Sion*, within a Rock, there was to be seen the Sepulchre or Vault, wherein King *David*, *Solomon* his Son, and other succeeding Kings of *Juda*, were entombed and buried.

Upon Mount *Sion* also (towards the East) King *Herod* had a Garden of Pleasure, not far from the Fountain called *Silo*, *Nebemiah 3.* and there also stood the Tower of *Silo*, whereof *Luke* in the 13 chapter maketh mention.

Josephus (in the Wars of the Jews, his first Book, and sixteenth Chapter) saith, That King *Herod*, under whom Christ *Jesus* was born, had two fair and strong Houses or Towers, which he set and made in the upper part of the City *Jerusalem*, upon Mount *Sion*, which were in a manner comparable with the Temple for Beautifullness, which he called after the Name of his Friends; the one *Caesarea*, for *Cesar* the Emperor's sake, and the other *Agrippa*, according to the name of the noble Roman *Marcus Agrippa*, that married the Daughter of *Augustus Caesar*.

This may suffice to declare the Situation of the upper City, which stood upon mount *Sion*, and contained in Circuit fifteen Furlongs, which is about half a mile. This uppermost City, in the sacred Scripture is called the City of *David*; it was also called *Millo*, that is, Fullness or Plenty, for in it there was no Want, but Abundance of all things

Of the Steps which descended down from the City of *David*, unto the lower City.

MOUNT *Sion*, whereon the upper City of *Jerusalem* did stand, was such a high hard Hill, and so steep, that no man could climb or ascend unto it by any way or means but only one, that is, by steps; for in the middle thereof there was a great pair of stairs made, which descended from *David's* City un-

to the lower City, into the Valley or Dale of Gates, called *Thyroreion*, which stairs were 780 Foot * high, as *Johannes Heydorus* writeth; and beneath, in the Valley of *Thyroreion*, over against the Valley of *Cedron*, at the foot of the stairs stood a Gate, which was called the Gate of *Sion*; and they which went up to Mount *Sion* must pass through that Gate, and to up those Stairs: but it is thought, nevertheless, that in some other part of the Hill there was some winding or other oblique way made, by which, Horses and Chariots, by little and little might ascend.

Allegorical or Spiritual Significations of Mount Sion.

S*ion* in Hebrew signifieth a sure hold or goodly Aspect; for that from the top thereof a man might have seen all the Land lying thereabouts; and was a type of the highest Heavens, or Habitation of Almighty God, from whence he beholdeth all things upon Earth; from which Throne and Heavenly Habitation he descended into this lower *Jerusalem*, and became our Redeemer and Saviour, that so we being purged by his Blood, from all our Sins and Imperfections, he might bring us into that heavenly *Jerusalem* which is eternal Glory.

Of Mount Moriah on which the Temple stood.

M*ount Moriah* stood Eastward within *Jerusalem*, which was a most hard stoney Hill, from whence, towards the rising of the Sun, men by stairs might easily descend; but round about on the other three sides it was steep and unapproachable, like a Stone wall: yet it was not so high as Mount *Sion*, howbeit it was exceeding high, extending and reaching 600 Foot in height: and on the top thereof was a very fair Plain, like unto that of Mount *Sion*, whereon in times past *Abraham* built an Altar and would have offered his Son *Isaac* for a Sacrifice, *Gen. 22.*

At which time, when *Abraham* obeyed the Commandment of God, intending to have offered his Son *Isaac* upon the Hill, and thereon had made an Altar, then the said Hill lay without the City: but long time after, about the space of 850 Years, when King *David* had conquered *Jerusalem*, and driven thence the *Jebusites*; to enlarge the City, he compassed in Mount *Moriah* and Mount *Sion* with a Wall, upon which there stood many goodly Buildings. And amongst other things worthy Observation, upon this Mount stood the Barn or Threshing floor of * *Arafa* the *Jebusite*, wherein King *David* built an Altar, offered burnt Offerings, and besought the Lord that the Angel of God (whose hand was stretched over *Jerusalem*, holding a bloody Sword, and had smitten the City with the Pestilence) might cease from punishing the same, and the Plague ceased. On the same place where the Barn of *Arafa* the *Jebusite* stood, King *Solomon* also did build the Temple, 1 *Paral. 23. 24. Joseph. Antiq. Jud. lib. 23. 24.*

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An Allegorical or Spiritual Interpretation of Mount Moriah.

M*oriah* is as much as to say, the Lord's Mirrh, and signifieth our Lord Jesus Christ, which is the true Mirrh and sweet smelling Sacrifice unto God; a stedfast Rock, an immovable Foundation, whereon God's Church, and the Members thereof are built, *Esey 28. Matth. 16. Upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it.* *Moriah* is also expounded to be *Cultus & timor Domini*, the worship and fear of God; and that in the same place the figurative Service of God should begin, and continue until the coming of Christ.

The Description of the Temple of Jerusalem.

T*he Temple* stood upon Mount *Moriah*, was fairly built, and artificially contrived, of white Marble Stones, which were so well conjoynd or closed together, that a man could not see or perceive the Junctures or Crests of them: and the inner Walls of it were made all of Cedar wood, carved with the similitude of Angels, Cherubims, roots of Palm-trees, and with flowers of divers kinds, gilt all over with pure Gold, and set with precious Stones; insomuch, that all parts of the upper Roof within the Temple, did shine with the lustre of it. The pavement thereof also was plated all over with fine Gold; so that all the Temple within, both above, under foot, and on every side and corner thereof, was gilt clean over: but without, it was of smooth polish'd white Marble Stone, excellently beautiful and fair to the Eye, much resembling the colour of any Pearl, Unit, or Margaret. It was in length an hundred Ells, in breadth an hundred Ells, and in height an hundred and twenty Ells, as *Josephus* writeth, in the old A&S and Wars of the *Jews*, in his sixteenth Book and fourteenth Chapter.

That is, an 100 Cubits, which make 50 yards *English*; so that the Temple was 50 yards long, 50 broad, and 60 high.

The Roof thereof was made of thin planks of Olive-wood, all covered over with Plates of Gold: it was adorned with sharp and plain spikes of Gold, lest Birds should defile it with their Dung. When any man travelled to *Jerusalem*, and saw the Temple far off when the Sun shined thereon, the white marble Stones and the golden Roof thereof, did cast such a Light and reflexing Brightness from them, that it did make the Beholders Eyes dark and blind with looking upon it.

Within the Temple there was the most sacred Quire, which stood at the West end thereof, the which Quire, was formed four square, that is, twenty Ells broad, long, and high. This Quire was called the *Holy of Holies*, wherein it was lawful for no man to enter but the High Priest, and he also but once in a year, which was on the Feast day of the Propitiatory Sacrifice, to appease God's wrath. In the middle part of the Quire

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there stood two Cherubims, made of Olive-wood, covered all over with fine Gold, whose Faces and Forms were like unto young Children; the height of them was ten Ells; each of them had two Wings, which were five Ells broad; they stood one right against the other, so that with the innermost Wings they touched together, and the uttermost sides of the Wings touched the sides of the Quire: their Faces looked towards the East: in the middle, under the Wings of the Cherubims, was placed the Ark of the Covenant; but after the *Babylonian* Captivity, the Ark of the Covenant stood no more there; for then the Holy of Holies was empty, and nothing seen in the second Temple but the two Cherubims, as is aforesaid. The Wall of this Quire was of pure Gold, excellent fair and curiously graven: In this Wall of the most holy Quire there was a Gate made all of Gold, which had two Leaves or little dores that opened and shut, very curiously embossed; through which dores men went into the most holy Quire, where the Lord did answer by *Urim* and *Thummim*; there the Cherubims stood, and before that Gate there did hang a rich Vail or Curtain, which was made of fine Silk, woven very artificially, wherein there was wrought the picture of the Cherubims, with Needle-work of divers colours. This was the same Vail which at the Passion of Christ did rent in sunder from the top to the bottom, to shew that then *Aaron's* Levitical Sacrifices were abolished, and now every man may freely approach (thorough the mercy of his dearly beloved Son) unto the Presence of God's heavenly Throne.

Before the most sacred Quire there was builded towards the East, a place within the Temple containing forty Ells in length, twenty in breadth, and thirty in height, closed up on both sides with golden Walls, which was called the holy place or Sanctuary of the Temple, wherein no man might enter but only the Priest, when he offered Incense, and prayed unto God. In the middle of that holy place there stood an Altar, covered with plates of Gold; near unto which, the Angel *Gabriel* appeared unto *Zacharias*, and brought him the glad Tidings, That *Elizabeth* his Wife should bear him a Son whose Name should be *John*, who should prepare the way of Christ. At the South end of this Altar, upon the one side stood the holy Candle-sticks, and at the other end on the other side, stood a golden Table, whereupon the Shew-bread was set. And in this holy place there stood ten Tables more for the meat Offerings, and ten golden Candle-sticks more, which were beautified with Lamps, Lillies, and other fair Flowers. The opening doors whereby men went into the holy place, were also very rich and costly, made of Gold, with carved Cherubims, Palm-trees, and broad Flowers thereupon. And before those doors also there were hanging Vails or Curtains, very curiously wrought. On both sides of the Temple there were certain Walks or Galleries, which were three Stories high one above another, and on the right side there stood a

pair.

pair of turning Stairs, by the which, men went up to the Chamber of the Temple, and there all the small Vessels, and other things belonging to the Temple, were kept. The Roofs of these Galleries were all plated over with Gold, but that part was somewhat lower than the principal part of the Temple. The Windows of the Temple were wide within and narrow without. The Gates of the Temple were made of pure Gold, five and twenty Ells high, and sixteen Ells broad; but especially the Gate that stood Eastward in the Temple, was exceeding high, which in the second Book of *Kings*, chap. 25. is called the high Gate: and as *Josephus* saith, the said Gate was ninety Ells high, the Doors whereof, were forty Ells long and twenty Ells broad, gilt all over, and richly embossed, beautified with Cherubims and precious Stones. The Wall before this Gate, towards the East, was pure Gold, embossed and curiously engraven in manner of Vines, with great golden Leaves as big as the stature of a Man, whereon there did hang the picture and form of Grapes, which were made of fine Crystal. Within that high Gate also there did hang a Vail or Curtain as long and broad as the Gate within: This Vail was made of a piece of *Babylonian* Tapistry, wonderfully wrought, and made of Silk, beautified with divers Colours, of Scarlet, Purple, and Velvet; and as *Josephus* writeth, the Sphere of the Heavens was wrought therein, but the twelve Signes were not; and when the Wind blew, the Vail did move like a Vane.

Of the Porches or open Courts of the Temple.

Before the high Gate of the Temple, towards the East, there were three Porches or Courts open, without Roofs, which were made all of polished Stone, with fair marble Pillars, beautified with all kind of Colours, in which Porches, men praised and served God.

The first was called the upper Porch, where none but the Priest might enter when he offered and served God; which Porch stood next unto the high Quire. The second was called *Solomon's* Hall or Porch; there the People used to pray, and in that Court our Saviour Christ preached, *Joh. 10.* The third Porch King *Herod* built, adding that thereto for the Heathen People, which also came unto Jerusalem to pray.

These three Porches went four square round about the Temple, as the Temple it self was, and between these Porches there were also spaces left, supported with pillars of Marble, and close above the head, for men to walk under when it rained, which were all made of Cedar and Cypress-wood, and of marble stone, beautified with Gold. But towards the East, right over against the high Quire of the Temple, there the Porches were broadest and greatest.

Here gentle Reader you may note, that as often as in the Description of the Temple I speak of certain Ells, you must not understand such Ells as

we use here in our Country, but only of the Geometrical Ells or Elbows, which are called Cubits, being the length of one foot and a half, or six hands in breadth, and two such Ells or Cubits do contain three foot, which make a yard of our measure.

The first Temple, which King *Solomon* built, had but two Porches, as also the second Temple which *Zorobabel* and *Josuah*, or *Jesai* the Son of *Jozedech* made after the Captivity in *Babylon*; but that was twenty cubits lower, and inclosed about with two Porches also. But King *Herod Ascalonita*, the great King of the Jews, Son of *Antyiter Ithumens*, sixteen years before the Birth of Christ, pulled down that Temple, and built a new Temple up from the ground, which was like to *Solomon's* Temple; but that it had three Porches: for *Herod* built the third Porch, to the intent that the Heathen People might pray therein, as a Sanctuary for Pilgrims and Strangers, as *Josephus* writeth, *Antiq. Jud. lib. 21. ca. 14. & de Bello Judaeo, lib. 6. ca. 6. Item Egijptus, lib. 1. cap. 35, 36.* But some do think, which is more likely, that the said *Herod* did but repair and add Buildings to the second Temple.

And where *Josephus, lib. 2. contra Apionem*, writeth of four Porches, whereas principally there were but three; it is to be understood, that *Solomon's* Porch was made with a Wall in the middle thereof, wherein, on the North side, the Jewish Women that were unspotted and undefiled, used to pray; and on the other side (being South) the Jewish Women, who also according to the Law, were unspotted, prayed; as *Josephus* saith, *lib. 6. cap. 6. de Bello Judaeo.*

A particular description of the three several Porches or Courts belonging to the Temple.

IN the upper Porch, which stood right over against the high Quire in the Temple, there was an Altar of Brass proportioned four square, consisting of 20 Cubits in length, and 20 Cubits in breadth, extending to ten Cubits in height, beautified with golden horns, whereon they used to offer burnt Sacrifices of Oxen, Sheep, Turtle Doves, Calves, and other things. Also, in times past, there stood the great molten Sea, made by King *Solomon*, and the two brazen Pillars which were made with Knobs, Pomegranates, and Lillies, very costly, and most artificially done; and ten Kettles upon Trevers; but those Kettles and Pillars with Knobs and Pomgranates, and the great molten Sea made by King *Solomon*, were carried away by *Nebuchadnezzar* King of *Babylon*, and broken in pieces: after which Captivity, they were never seen more in the Temple, for there were no more made. But the Altar of brass with the great horns, whereon they offered Oxen, Sheep, and Doves, was made again and stood there, as I said before, by which there stood divers Tables, whereon they killed their Offerings. In this Court also there was a goodly Fountain, with the Water whereof, they used to wash the Blood of the Beasts out of the Temple. For there were certain holes and gutters between the

the marble Stones, whereby the Water ran under the Earth, and through the Earth was conveyed in a Pipe into the Lake *Kidron*. In this Court, *Zacharias* the Son of *Burachias* was killed, between the Temple and the Altar, *Mat. 23.* And *Zacharias* the High Priest, the Son of *Joadah*, was stoned to death, *2 Chron. 24.* It was compassed about with a great Wall, made of marble stone of divers colours, wherein there were divers doors to go out and in, decked with lofty Towers and pleasant Walks made of Cedar-wood, resembling our ancient Cloisters. But principally toward the East it had a great Gate of 75 Ells or Cubits high, and 25 broad, all covered over with gold, (as *Josephus* writeth) standing always open, without any doors to shut, that every man might look into it when the Priest served God. If any man offered any thing, he brought it to the Priest before the Gate, but might not go in himself. *Jer. 20, cha. 26.* and *36.* calleth it the New Gate. Here also was the Chappel of *Gemaria* the Son of *Saphan*, in which Chappel, *Burach* read the book of the Prophet *Jeremy* to the People, *Jer. 36.* And when the Sun was in *Capricorn*, it shone right in at that Gate, and through the high Quire of the Temple to the Holy of Holies (as *Josephus* writeth.)

Of the second or middle Court, called Solomon's Porch.

THIS Court was something lower than the other; for from it to the uppermost, they went by certain steps, and in *John 10.* is called *Solomon's* Porch; which (as *Josephus* writeth) was parted in the middle with a Wall, wherein on the North side, the Jewish Women that were clean and undefiled used to pray, and on the South the Men, according to the Law*: But no unclean person, or Stranger, or Heathen, might enter therein; for, on the East side thereof, before the steps whereon men ascended into the said Porch, there stood a Portal curiously made of marble stone, and between it stood Pillars of Marble, whereon was engraven in *Hebrew, Greek, Latine, and Idumean* Tongues, this Sentence, *Omni alienigena accedens ad habitaculum Domini morietur*; That is, If any Stranger go into the House of God, he shall surely die. And *Herod* also caused to be hanged over the Eastern Gate, by which they came into this Court, a golden Sword, with this Inscription, *Peregrinus si fuerit ingressus morietur*; that is, If a Stranger be so bold to enter, let him die. So as no Stranger or Heathen might go into *Solomon's* Porch under danger of his Life. Here *Simeon* took the Child Jesus in his Arms, and said, *Lord, let now thy Servant depart in Peace according to thy Word, for mine eyes have seen thy Salvation, &c.* At the same time also the Prophetess *Anna* the Daughter of *Phanuel*, of the Tribe of *Ashur*, made a notable Prophecie of the Child Jesus to all the People of *Israel*, *Luk. 2.* and after Jesus was baptized, in this place he taught, wrought Miracles, and did many worthy and memorable Actions. The Apostles also commonly met together in this

* *Misisti enim ab astricta melle in yperitio-one dominum in-locum.*

Court, and here the Holy Ghost descended upon them. Here stood the Treasury which *Heliodorus* thought to have robbed, but was prevented by the Angel of God, *2 Mac. 3*. This was the same Treasury wherein the poor Widow cast the two Mites, whom Christ commended for the same, as appears, *Mark 12*. Upon which, *St. Ambrose* saith, Deny not to cast two Mites into this Treasury, that is, Faith and Grace, since by them thou shalt be made capable of a celestial Kingdom; neither flatter thy self with thy Riches, because thou canst give more than the Poor, for God respects not how much, but with what Devotion thou givest thy Reward, *Amb. li. de Viduo, & Epist. li. 9. Ep. 76*. And here Christ tholyed the Adultere's that was accused to him, being sorry for her offence; saying, *I come not to condemn, but to save Sinners that repent*. Upon which, *St. Chrysostom* saith, Although thou art a Publican, yet thou mayst be made an Evangelist; though a Persecuter of the Church, yet an Apostle; though a Thief, yet of the City of Paradise; though a Magician, yet thou mayst worship God; for there is no Sin so dangerous, but Repentance may obtain Pardon. Not far from this Treasury there stood certain Galleries, curiously adorned with marble Pillars, the roof whereof was plated with Silver and Gold, and was close above the Head, that when it rained, men might walk under them dry, and indeed, did much resemble our ancient Monasteries. The dores of these Walks were covered over with Gold and Silver; so also was that high Gate whereby men went Eastward into *Solomon's* Porch, and was fifty Cubits high, and the dores forty, as *Josephus* writeth.

Of the third Court or Porch, wherein the Heathens used to pray, commonly called the Hall of the Gentiles, or outward Court.

THIS Court was not built by the Kings of *Israel*, but by *Herod*, when the rest of the Temple was re-edified, some sixteen years before the Birth of Christ, and about six and forty before he began to preach, *John 4*. It was so spacious, and sumptuously built, that it amazed the Beholders, containing an hundred Cubits in breadth, and seven hundred and twenty Cubits in length, lying Eastward towards the Brook *Kidron*: the Pavement was of Marble of divers colours, like the other Courts; the Walls, with the marble Pillars, were five and twenty Cubits high; and the Walks about it very curiously made, were thirty Cubits broad. This was called *Vesabulum Gentium*, where the Heathens as well as the Jews, might enter and pray. Out of this place Christ drove the Buyers and Sellers, overthrew the Tables of the Money-Changers, and the seats of those that sold Doves, *Jo. 2. Mat. 21*. And it stood something lower than *Solomon's* Porch.

All these three Courts were inclosed within high Walls and Walks resembling our Cloisters, where round about the Temple, at every corner of which, stood very high Towers, whereon, when the Sabbath day came, one

one of the Priests over night went and sounded a Trumpet, to signify that the next day was the Sabbath (for then there were no Bells.) The Wall of this uttermost Court (as *Josephus* writeth) was in height (reckoning from the bottom to the Valley of *Kidron*) four hundred Cubits, and adorned with goodly Towers, upon the Pinnacles of which, were built Summer houses and fair Walks, from whence we might see into the Temple, and clean over the Town. These were called the Pinnacles of the Temple, and were so high, that when one looked down from them into the Valley, their eyes dazzled in such manner, that they could not see; as *Josephus* writeth *li. Antiq. 15. ca. 14*. Upon one of these Pinnacles the Devil carried our Saviour Christ saying, *If thou be the Son of God cast thy self down, &c. Mat. 14*. And *James* the son of *Alphaus*, by the Commandment of *Annas* the High Priest, was from thence thrown into the Valley of *Cedron*, and falling upon a Fullers instrument died, *Jos. Ant. 20. ca. 8. &c.* The Gate towards the East was thirty cubits high, and had dores opening two ways 15 cubits broad (as *Jos. writeth*) made of pure brass that shone like pure gold and silver, artificially made and cunningly embossed, inasmuch as it was called the beautiful Gate of the Temple: as *Peter* and *John* was going into the Temple by this Gate, they healed a man that had been born lame from his Mothers Womb, *Acts. 3*.

When a man went Eastward, the Gates were one higher than another. The first Gate, or the Gate of the Heathens Court, was thirty Cubits high. The second that entred into *Solomon's* Porch, was fifty cubits: the third which went into the highest and last Court was seventy cubits, and the great high Gate of the Temple was ninety Cubits high, so that every Gate of the Temple was twenty Cubits one higher than another: And in these Gates there were benches made for men to sit on. There were many other Gates and dores on both sides, some 60 some 20 Cubits broad, all almost made of pure Gold, and of such weightiness, that (as *Josephus* writeth in his second book to *Appian*) two hundred men could scarce open and shut them. *Egiptus* writeth, That *Vespasian* coming before the Temple to assault it, commanded his Souldiers to burn one of the golden Gates (which then was shut) that so he might overcome the same, and with a strong hand carry away a most glorious Victory: for it was wonderfully fortified both by Nature and Art; it had deep Ditches, lofty Towers like unto Castles of defence; and moreover, compassed about with Bulwarks and strong Walls, inasmuch that it was not possible to be won but with extrem difficulty and great labour. When the Gate was fired, the gold that ran from it was in great abundance: and by this means the Conquest was made easie. This shall suffice to have spoken of the Buildings of the Temple.

The Allegorical or Spiritual meaning of the Temple.

THE terrestrial Temple built by *Solomon* was partly a figure of our Saviour Christ, and partly of his Church. For when the Son of God suffered the Temple of his holy Body to be destroyed, and was risen again from the dead, *John 2.* then he raised up to us the Christian Church, which is the true Spiritual House and Temple wherein God dwelleth, *1 Cor. 6.*

The Mystery of the white Marble.

CHrist is the right white Marble Stone which is without spot, *And there is no deceit found in his Mouth, Esay 53. John. 8.* This Stone the Builders refused, but God chose it out as a most precious, and made it the head of the corner, that we like living stones might be built upon it, *Esay 21. 8. 1 Pet. 2.*

The Mystery of the Gold.

THE Gold and precious Stones in the Temple signified the Deity of Christ; for in him dwelt the fulness of the Deity; *σπουδαίως*, wholly and absolutely; and in him was contained the Fountain and Treasure of all Wisdom and Knowledge, *Col. 2.*

The Mystery of the Cedar-wood.

AS the Cedar, Cypress, and Olive-wood was neither subject to putrefaction nor possible to be devoured with Worms, so the Humane Nature of Christ was subject to no corruption, no putrefaction, *Psal. 16.*

The Mystery of the Cherubims.

THE Temple also is a figure of the heavenly Glory, and of everlasting Life to come, where the Angels and Cherubims being engraven and pictured to the image of Man, do represent the Congregation of the blessed Angels and Saints, who in the presence of the Lord sing a continual *Te deum laudamus*, *Apoc. 4.* The two Cherubims placed upon the Mercy seat in the holy Quire, signify the Old and New Testament, which contains the Doctrine of Christ; and as their wings touched one another, so the old and new Testament were joynd together, the end of the one and the beginning of the other, the one continued to the end of the first World, the other shall continue to the end of the second; both had relation unto Christ, to whom the Ministry of God was committed.

The mystery of the golden Door of the Temple.

CHrist is the door of Life, by which we must enter into eternal Happiness, *John 10. 14.* The two doors signify a two-fold knowledge before we can enter into this Gate; that is, of his Person and Office.

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What the Vail of the Temple signified.

THE Son of God, our Lord Jesus Christ, hanging upon the Altar of the Cross, is the true Vail that is put between God and us, shadowing with his Wounds and precious Blood, the multitude of our offences, that so we may be made acceptable to his Father, *Heb. 10.*

The Mystery of the Ark of the Covenant.

THE Ark of God made of Sittim-wood, wherein was kept the pot of Manna, *Aarons* Rod, and the Tables of the Commandments, *Exod. 25. Heb. 9.* represent as well our Saviour Christ as the hearts of the Faithful; for as in Christ's Breast was contained the Doctrine both of the Law and Gospel, so likewise it is in the Faithful, though not in that measure. He was the true Manna that descended from Heaven, to give light unto the World, *John. 6.* The Tables of the Law move us to mutual love and new obedience. *Aarons* Rod flourishing with blossoms signifies the sweetness of the Gospel, and the Glory of our High Priest Jesus Christ, of whom *Aaron* was a Type.

The Mystery of the Golden Altar.

THE sacrificing Altar in the Sanctuary of the Temple, whereon were four Golden horns, being made partly of Sittim-wood, and partly of Gold, compassed about with a Crown of Gold, represent the unity of the Humanity and Deity in our Saviour. For as the wood, naturally incorruptible, was beautified with resplendent Gold; so the Humanity of Christ, not capable of any putrefaction, *Psal. 16.* being adorned with Celestial glory of the Deity, personally united to the Divine Nature, ascended up into the Heavens, and there sitteth at the right hand of his Father, crowned with a Crown of majesty in Eternal happiness, *Psal. 8.*

The Mystery of the golden Candlesticks.

THE golden Candlestick with six Branches and seven Lights, signifies Christ and the Ministers of the Church. Christ the foundation is the chief Priest and the Light of the World, illuminating us to eternal life, *John. 1.* The Doctors and Teachers of the Church are the Branches, by whom Christ enlighteneth his Church, with the sound and uncorruptible Doctrine of the Gospel, *Apoc. 1.* Neither ought they to be separated from Christ, but by the light of their Doctrine and sincere Conversation be a lanthorn unto our feet, *Psal. 119.* that so their works may return to his glory and the good of his Church. And as all the branches were united into the body of the Candlestick, so every Minister and faithful Child of God ought to be united into the Body of Christ, without any Schismatical dissention or separation. The Flowers and Lillies denote the Ornament and Graces of the holy Spirit, which Christ hath bountifully bestowed upon his Ministers. The Lights and Lamps do admonish all godly Ministers to a diligent care, lest the light of Gods di-

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vine Word should either by mens Traditions, or carnal and philosophical Opinions, be either diminished, or by little and little abolished: but as often as such things happen, with the sincere Doctrine of the Gospel to be purged and preserved.

The Mystery of the golden Table.

THE golden Table whereon the Shew-bread stood, being compassed about with a precious Crown, signifies the Ministry of the Gospel. For the Bread that is set before us, is Christ, that Bread of Life which descended out of Heaven, *John. 6.* and he by the Ministry of the twelve Apostles is mystically offered unto us in the Sacrament of the Lords Supper, that whosoever eateth thereof as they ought, might have eternal Life. The Frankincense that stood by the Bread, admonishes us, that earnest Prayers and Godly actions are to be used in the time of the administering of the Lords Supper. For as *Macarius* saith, if the Devil was as strong as Mountains, yet at the Prayers of the Saints, he melteth as Wax before the fire. And *St. Cyril* saith, That Christ is the Table upon which the Bread of Life is set, whereby all the Faithful are nourished unto eternal Life. And the Crown about this Table is the goodness and mercy of God, whereby we are crowned, and brought to Eternal happiness. *St. Jerom* saith, That this Table was a figure of the Table and the Supper in the Kingdom of God, *Luk. 2.* The Shew-bread upon the Table is the Son of God, which giveth Life unto the World, *John 6.*

The Mystery of the golden Vine and the Chrysal Grapes.

THE Vine in the East part of the Temple, made of shining Gold, fitly resembles our Saviour Christ, who compared himself unto a Vine, and the Faithful unto the Branches, saying, *I am the true Vine, and whosoever is ingrafted into me shall have eternal life, Joh. 15.* The Chrysal Grapes do denote the Doctrine of the Gospel, and the works of the Faithful, which are Faith, Love, Hope, Charity, Patience, Prayer, and works of Grace, all which do inhere unto such as believe.

The Mystery of the Oblations and Sacrifices.

ALL the Oblations and Sacrifices of the Old Testament, were Types and figures of our Saviour, That as they were slain for the performance of the Ceremonial Law; so Christ, for the Salvation of Man was Slain, and made a free-will Offering, by whose Blood and Mediation the sin of Man is pardoned, and he made capable of eternal Life, *Esay 53. Joh. 10. Heb. 9. &c.*

The Mystery of the upper Court.

THE upper Court was a figure of the Spiritual Priesthood of Jesus Christ, who hath made us all Priests and Kings, and hath beautified us with his guiltless Death, *1 Pet. 2.*

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The Mystery of the Fountain, and molten Sea standing upon twelve Oxen, in the uppermost Court.

THE molten Sea and Fountain was a figure of Baptism, and that living Water issuing from the Wounds of Christ, whereby we are washed from all our Sins; the Laver of Regeneration, whereby we are made capable of Eernal Life; that Well of Water whereof if we drink we shall never thirst. The twelve Oxen represent the twelve Apostles, whose voices have gone through the World (according to that in the *Corinthians*) and have carried the Sea of Grace through all parts of the Earth. Of which Water (saith *St. Augustine*) if thou drinkest but one drop, it is more effectual to quench the thirst of Worldly and insatiable desires, than an Ocean of earthly Waters.

The Mystery of the middle Court.

SOLOMON'S Court, wherein Christ taught, and in which the Jews used commonly to pray, was a figure of that Church which should be gathered from amongst the Jewes. For from thence he endeavour'd first to assemble and gather together a Christian Congregation, according to that which he spake to the Canaanitish Woman, *Mat 15. I am sent only to the lost sheep of the house of Israel.*

Of the outward Court of the Gentiles.

THIS Court signified, That the Gentiles also should partake of the sheep-fold and Congregation of Christ, and be members of his holy Church; according to that of *John 10. I have yet other sheep which I must also bring hither, that so there might be one sheepfold, one Pastor, &c.*

Of the rest of the memorable Buildings standing upon mount Moriah.

HAVING thus described the Temple, together with the several Courts and Ornaments, all which did typically represent Christ and his Church, I will now proceed to the rest of the Buildings standing upon mount *Moriah*. The first and most memorable was the house of *Solomon*, which stood just against the Temple upon the South: it shined so with Gold and Silver, and was so stately and sumptuously built, that when *Queen Saba* came to *Jerusalem*, she stood amazed to see it. There belonged to it divers Courts and Walks, in one of which the Prophet *Jeremy* was prisoner, *Jer. 37.* Over against this he made the Judgment-hall, in which he placed the Ivory Chair, spoken of *1 Kin. 10.* He built by that another house for his Queen, she that was daughter of *Pharaoh*, *1 Kin. 7.* But when *Nebuchadnezzar* conquered *Jerusalem*, all these, together with the Temple, were burnt and utterly defaced.

UPON the North lay that sheep-fold, or sequestred place, called *Bethesda*, *Job. 5.* which had five porches or *Xenodochius*, as some would have it: here Cattel came to drink, and the Priests used to wash their Sacrifices; because no unclean Beast might come within the Temple, nor any thing that was foul or spotted be offered upon the Altar. The water was of reddish colour, and ran into that place in great abundance, and therefore it was called the house of effusion or pouring out. This was the place into which the Angel of God sometimes descended and troubled the Water, after which, whosoever stepped in, was presently cured: and here our Saviour Christ healed the Man that had been diseased 38 years, *Job. 5.* This place was made by King *Hezekiah*, who caused the water of the uppermost Pool, which was called *Gibon*, not far from mount *Calvary*, to be conveyed by Pipes and passages through the Earth into the lower city called *Acra*, and so fell into this place, for which cause it was called the lower Pool. The Allegoric or mystery hereof is, That every one of Christs Sheep ought to be washed in the Pool of his Blood, before they can be made fit Sacrifices to enter into his Temple or Church, *1 Job. 1.*

Of the Tower or Castle called Antonia.

THIS Castle, as *Joseph. bath. it. lib. 6. de Bell. cap. 6.* stood between two Courts of the Temple, at the North-West corner; at first built by the *Machabees*, and called by the name of *Buris*: but after, King *Herod*, taking affection to that place, bestowed great cost upon it, walled it about, built up sumptuous Towers, and made it very strong; then gave it the name of *Antonia*, in favour of *Antonius* that noble *Roman*; which *Augustus* a long time sustained after their decease.

Of the Hall called Cœnaculum Anguli.

THIS house stood upon an Angle or Cantele of the Hill, and was therefore called *Cœnaculum Anguli*: it was very large and spacious, and within had a great Hall, whereof *Nehem. cap. 3.* maketh mention: and here, as some think, our Saviour Christ ate the Paschal Lamb with his Disciples; but I rather think it was in the Suburbs.

Of the Tower Ophel, or the dark Tower.

NEAR to the Valley of *Cedron*, towards the East, not far from the Temple, and near the Castle *Antonia*, there was builded a lofty and strong Tower or Palace called *Ophel*, that is, a place of darkness: it was a very sumptuous thing.

IN the Town wall, between the Sheep-gate and the Dung-gate, stood this Castle *Hamca* or Centurion, taking the name a *Centenario numero. j.* The number of an hundred, and was upon the East side of the City near to the sheep-fold or Pool *Bethesda*, *Neb. 3. 12.* Here the Centurions commonly kept watch.

Of Mount Acra, and the buildings upon it.

MOUNT *Acra* (as is aforesaid) stood upon the West side of *Jerusalem*; it was a very high Mountain, and took that name from the Greek word *Acra*, a sharp or high Hill. It was much higher than mount *Moriab* in times past, till *Simon, Julius Machabees's* brother, caused it to be cut lower, to make it equal in height with mount *Moriab*. Between these two Hills lay the Valley *Cedron*, which was in profundity 400 Cubits. Upon this Mountain another part of the City was builded, being strongly fortified, and richly adorned with sumptuous houses, of which *David* and *Solomon* were the principal Founders; and was called the lower City, or the Daughter of *Sion*. It was so beautiful, that some hold (of which number are *Egeppus* and *Eusebius*) that it exceeded the rest of the City. Here stood the home of *Helena* Queen of the *Adiabeners*, near about the midst of it, as *Joseph. observeth, Li. Bell. 7. cap. 13.* which Queen being converted to the Jewish Religion, built her an house in this City, that she might pray in the Temple. Here stood the houses of her Sons, *Mombajus* and *Grafta*: here stood the houses of the High Priests *Annas* and *Caiphas*, not far from the Valley *Tyrope*: King *Herod* also, that wicked Man who caused the innocent Children to be put to Death, built him an house here, near about the place where the *Machabees* in times past had a Castle; (for they built two, one in Mount *Moriab*, another in this Mount.) That in Mount *Moriab* was after called the Castle of *Antonia*, and stood right against the Temple, as is aforesaid. And this being very sumptuously built, and a Royal Seat, was after the death of this *Herod* a Palace for his Successors, *Archilaus* and *Herod Agrippa*. Not far off he caused two fair Theatres to be also built; the one in honour of the Emperour *Augustus*; and this on the one side joyned to a Tower called *Acropolis*, (which was built by *Antigonus Epiphanes*, on purpose to place a Garrison in, to keep the Jews in bondage; which *Judas Machabees* afterwards made level with the ground) and on the other side, towards his own Palace. It resembled a Semi-circle, made all of white Marble, fairly polished, the Building somewhat low; within, full of high Banks, one rising above another like Scaffolds, so that the whole multitude might easily hear or see whatsoever was said or done. It was curiously beautified with Gold, Silver, and many goodly Pictures; but amongst the rest, the Batrels which the Emperour *Augustus* had won against his People,

were

were lively portrayed. To this place, as well Jews as Gentiles resorted to see Interludes and Plays Acted. The other was an Amphitheatre, and stood upon the South side of the Houſe: it was built round in a whole Circle, compaſſed about with high Walls, large and ſpacious. Here they uſed to Fence and to Fight both on Horſe-back and in Waggon. And in the fifth year, in honour of *Auguſtus*, the *Circenſian* Games, according to the Rites of the Gentiles, were very ſumptuouſly performed. On the ſouth ſide of this Amphitheatre, ſtood Queen *Bernice's* houſe, Siſter to *Agrippa junior*: it was a very fair and ſumptuous Building, little inferior to King *Herod's*. This ſtood in the Market place, and to all along were very ſumptuous and ſtately Pillars. Here *Agrippa* himſelf had alſo an Houſe, and over againſt that, upon the North, ſtood the Judgment-hall, where the *Sanhedrim*, or the Council of the ſeventy Elders uſed to meet, to hear and determine of mens cauſes. To this place Chriſt was brought when they asked him if he was Chriſt, *Luke 22*. Here were the Apoſtles whipt, *Acts 5*. And cloſe by this ſtood the houſe of *Pilate* the Pretor, fairly glistening with Gold; in which houſe all the *Roman* Pretors and Prefidents for the moſt part had their Reſidence: and here our Saviour Chriſt was whipt, crowned with Thorns, and ſpit upon. Not far off from this Pretor's houſe, ſtood the Chancery, or rather, as we term it, the Treasury, a ſtately and magnificent houſe, curiouſly built, and appointed onely to lay Records and common Chronologies in. Here alſo the Officers of the Town gave in their Accounts, and Creditors entred their Debts. This was utterly deſtroyed by *Vepſtian*. Thus much for the Buildings on this Mount.

Next, the Market place was a thing very memorable, and was ſo large and ſpacious, that in the time of the Wars many great Battels were fought there, as *Joſephus* ſaith. In this Market place, cloſe by *Pilate's* houſe, ſtood a high Seat or Tribunal, made of fair ſtone curiouſly wrought, and for the Eminence of it, called in the *Chaldean* tongue *Gabatha*; and becauſe it was built of Stone, the Grecians called it *Λιθός*, the Latins, *Lapidanium*; and with us it might be termed an heap of Stones *;

* Or a well wrought ſtone.

(for ſo the word ſignifieth. Here *Pilate* taking water, waſhed his hands before the People, and ſaid, *I am innocent of this mans blood*: At which they cried, *His blood be upon us and our Children*. And after, by Gods appointment, according to their own wiſh, fell upon them; for in the ſame place, and cloſe by this ſame Seat, it hapned, that *Herod* wanting money, demanded of the Jews ſo much out of their Treasury (which they called *Corban*) as would pay for the making of a Water-courſe (for he affayed to bring water into the City from a Fountain ſome two hundred furlongs off it) but the Jews ſuppoſing it a needleſs work, not only denied him, but gave him many outrageous and ſpiteful ſpeeches, tumultuouſly ſtocked about him, and with great clamors preſt upon him, even as he was in his Seat: wherefore perceiv-

ceiving the danger, and to prevent miſchief, he ſent to his Souldiers to apparel themſelves like Citizens, and under their Gowns to bring with them a Dagger or Ponyard, and mingle themſelves among the multitude, which they did, obſerving who they were that made the greateſt uproar; and when *Herod* gave the ſign, fell upon them with their Ponyards, killing a great multitude. The reſt, ſeeing this Maſſacre, ſuſpecting Treason amongſt themſelves, fell one upon another; and many for fear of loſs, or to avoid future danger, killed themſelves. In this very place alſo, *Florus*, General of the common Souldiers, within few years after, upon a ſmall occaſion, made another cruel Maſſacre, and much more barbarous than the former; for he ſpared none, the beſt of them he cauſed to be whip'd to death, or elie crucified and put to the Sword; and for the Vulgar, ſpared neither Woman nor Child. So that within the compaſs of one day there died of this obſtinate and wicked Nation, above ſeven hundred and thirty. This outrage was ſo cruel, that all Strangers which inhabited within the Town pitied their miſery; but eſpecially Queen *Bernice*, who, being partly frighted with their ſcreeks, partly moved to commiſeration through the extremity of their Affliction, indangered her life to preſent her ſelf before *Florus*, and upon her knees beſought him to take ſome mercy and pity of them, and withdraw his hand of vengeance from the blood of the guiltleſs. But the fury of the *Roman* Souldiers was ſo fierce, and the Reſolution of *Florus* ſo unremoveable, that neither her Tears, nor the preſent Calamities could perſwade him. But, as in ſuch uproars it commonly happeneth, ſhe with the reſt was in danger of her Safety, and was conſtrained the next night, for the preſervation of her Eſtate, to keep a ſtrong Watch, leſt the *Roman* Souldiers ſhould have done her ſome violence. Thus we may ſee a juſt revenge of a perjured and ſtiff-necked People, and that in the place where the Offence was committed, though at leaſt eight and thirty years after.

In this Market-place *Agrippa* had built a Gallery all of Marble, from his own houſe to the Judgment-hall; it was covered above, and made with divers and ſundry Rooms for men to walk in, all burniſhed with Gold, and called by the name of *Xiſton*, as *Joſephus* hath it. Here *Agrippa* after this cruel Maſſacre made an Oration to the People (Queen *Bernice* ſtanding by him) to this effect; That they ſhould forbear to raiſe any more commotions againſt the *Romans*, and to baniſh the Seditious out of the City, for that they ſaw their cruelty; *Joſeph. lib. de Bell. 2. Egeſip. lib. 2. cap. 8*. To this Gallery there joynd a Bridge, which paſſ'd over the Valley of *Cedron* to the Temple. And amongſt many other fair and ſumptuous Buildings that were upon this place, there were the Colledges of the Pharifees, Sadduces, and the Synagogues and Schools for the Inſtruction of Youth, which were diſperſed here and there among other ſtately Buildings; and this was called the lower Town.

Of the Valley of Cedron.

Between this lower City and the Temple, there was a deep Valley, extending it self from the Gate of *Benjamin* through the middle of the City to the Gate of *Sion*. From this Valley they ascended into either Mountain, (that is, Mount *Acra* and Mount *Morab*) by certain steps or stairs. These two Hills (as is before said) were joyned together with a Bridge; and this Valley passing between them, was called by *Zephaniah*, *cap. 1. Machten*. In which place, above all the rest of the Cities, dwelt Merchants, and such as used Commerce and trade, as appeareth in the eleventh verse of his Prophecie; *How ye Inhabitants of the Low place, for the company of Merchants is destroyed: all they that exchange for Silver are cut off.* Upon which place of Scripture, the *Chaldean Paraphrase* reads it thus, *How ye Inhabitants of the Valley Cedron.* *Josephus*, in *tit. Bell. 6. c. 6. & lib. 6. c. 7.* calleth this Valley by two names; one *Machten*, from the profundity; the other *Cedron*; from the obscurity: for so the name signifieth; and whosoever looked down into it from the Temple, Fogs and Mists seemed to lie in the bottom of it, like a cloud of darknes, such was the depth of it. There was another Valley which lay between Mount *Sion* and these Mountains, called by the name of *Tyrexdon*.

Of the Mount in Bezetha.

This place lay Northward in *Jerusalem*, and between it and the former Hills were deep Ditches cast; it had two Towns standing upon it; divided with two Walls, and was commonly called the Suburbs; the name of the one, which lay nearest to mount *Morab*, was called the second City; the other that lay upon the North, was called *Neapolis*, or the new Town. In the second dwelt *Huldah* the Prophetess, and *Zacharias* the Father of *S. John Baptist*, *2 Kin. 22. 2 Chr. 34. Nehem. 3. Joseph. li. 10. c. 5.* It was adorned with many fair and sumptuous Buildings, among which was that princely house of *Herod Ascalonites*, that great and mighty King of the *Jews*, in whose time our Saviour Christ was born. This house was sumptuously built, supported and adorned with Pillars of polished Marble, and spacious, that in one room thereof there might stand an hundred Tables: the Hall also was very great, and richly gilded with refined gold intermixt with Silver: about it were many pleasant and delectable Walls, goodly Gardens and Fountains for pleasure: it was compass'd with a wall of polished Marble 30 Cubits high. And (as *Valerius* writeth) in that house *Herod* caused Christ to be mocked, put a long white garment upon him in contempt, and so sent him to *Pilate*. Here also was a Prison, in which *Peter* was kept when the Angel of the Lord delivered him, *Acts 12.*

Of

Of the Town Neapolis, or the New City.

This lay without the Walls of the City, and became inhabited by reason of the great concourse of People that flocked thither, (for in times past there were no inhabitants) and stood upon the North side of the Hill. Here dwelt the Christians, and other Laborers and Strangers; and by all likelihood, it seems that the house of *Mary* the Mother of *John*, surnamed *Mark*, stood here, which, because of the continual resort of the Apostles thither, was called the house of the Church. Hither *Peter* resorted when he was delivered from the hands of *Herod* by the Angel: for thus saith the Text, *Acts 12. 9. That when Peter had past the first and second Watch, he came to the Iron Gate which led into the City, and he it opened of it self. And from thence he went to the house of Mary the Mother of John, surnamed Mark.* Here also (in my opinion) Christ celebrated the last Paschal Lamb, because after Supper he went into the Mount of Olives, for this lying un-walled, lay open for them to go and come at their pleasure. But afterward in *Herod Agrippa's* time, it was begun to be compassed in with a Wall, and before it could be fully finished, the Angel of the Lord struck him, and he died miserably: Here also stood the Monument of *John Hircanus* the High Priest, and of *Alexander* King of the *Jews*, as it appeareth in *Josephus*, *lib. de Bell. 6. cap. 6.* The tops of the Houses in the City *Jerusalem* were flat, and covered with fair and plain Roofs, compassed about with Battlements; upon which they used to Leap, Dance, and Banquet, and such Recreations as they observed upon their Festival days, were there celebrated. And thus much shall serve to have spoken of the Mountains or Hills whereon *Jerusalem* stood.

Of the Walls that compassed the City.

This City of *Jerusalem* was so strongly fortified by Nature on every side, except the North, (for it stood upon high Rocks and Cliffs) that it seemed to be invincible. And, that that side might be the better strengthened, they compassed it in with three Walls, and those so strong, that when *Vespasian* the Emperor and his Army invaded the City, they had much ado to conquer them. The first of these Walls was that which *Agrippa* built, and it compassed in *Neapolis*, otherwise called the New Town. At the North-west end of which Wall, was built an exceeding high Tower of very fair Marble stone; so high, that standing on the top thereof, a man might see from thence to the Sea, and into *Arabia*, and the uttermost bounds of *Judea*. This Tower was called *Psophuna*.

The second Wall was that which divided the two Suburbs; wherein there stood 14 Towers and Gates. This King *Hezekiah* built, *2 Chr. 32.* in a corner of which, between the West-gate and the Valley-gate, there stood a high Tower, wherein all the night great fire was made, which cast a light

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a great way offround about; so that Travellers passing towards *Jerusalem* were guided by it in their way. Of this light we read in *Nehem. cap. 3.*

The third Wall compassed in the Temple, and all the lower City; in it was sixty Towers, but the chief of them stood in the East Angle, between the Dung-gate and the Gate of the Valley, which was called *Hamaniel*, and signifieth, *the Grace and Gift of God.* This is much spoken of in the Scripture: upon this Wall King *Herod the Ascalonie* built three fair Towers; one between the Garden-gate and the Old-gate, which he called *Hippicum*, in honour of his Father *Hippicus*; the other *Phaselum*, in honour of his Brother *Phasilus*; and the third *Marianne*, after his Wives name, who notwithstanding he caused innocently to be put to death. These three Gates were built of polish't Marble. *Pliny* and *Strabo* say, that this was the fairest and most spacious City of the East; and for the munition and fortification almost invincible. The Walls of it were all of white polish't Marble, some 25 or 30 Cubits high: the stones were 20 Cubits long, 20 broad, and 5 thick, so closely joyned, that the junctures could scarcely be perceived. Many of the Towers also were made of such stones, but those of the Temple exceeded the rest; for they were 25 Cubits long, 12 broad, and 8 thick, as *Josephus* witnesseth, *lib. Ant. 15. c. 14. & de Bel. Jud. li. 6. c. 6.* which things being rightly considered, we may easily perceive that these Walls were very difficult to be destroyed: Neither were the Ditches of less strength that went about the Town; for they were cut out of hard stones, at least forty Cubits deep, and two hundred and fifty Cubits broad, which were impossible to have been won, if God had not help'd and assisted the *Romans*, filling up those Ditches with the Bodies of those that died of the Plague and Famine within the Town.

Of the Gates of Jerusalem.

IT had twelve Gates to go out and in: Upon the East side lay five, the first of which was the Fountain Gate, which was so called of the Fountain *Sibath.* And this stood close by the Gate of mount *Sion*, in which Fountain the Man that was born blind wash'd himself at the Commandment of our Saviour, and had his sight restored, *Job. 9.* And at this Gate Christ came riding in upon an Ass, when he came from *Bethania*, on Palm Sunday.

2. The Sheep-gate, which was so called of the multitude of sheep that were driven in by it, to be offered in the Temple (for it stood hard by the Temple.) Right before this Gate stood Mount *Olivet*, some half an English mile and a furlong from *Jerusalem*, Eastward; by it stood the Garden called *Gethsemane*, where Christ was taken, and led into the City through this Gate; to be offered up like an innocent sheep, for the sins of the whole World.

3. The Dung-gate: this took the name from a Dung-hill, because the Rain-water coming with great power through the City, washed away the

filth, and with great violence, carried it through this Gate into the Pool *Cedron.* Not far from this Gate was the Water-gate, and stood a little within it.

4. The Valley Gate, which took the Name of the Valley *Jehosaphat*, and lay not far from the other Gate. Hereabouts also stood the Dragon-gate.

5. The Horse-gate, and stood just in the joyning of the East and North-part of the City: it took the name from the Kings Horses, as appeareth, *Jer. 31. Neb. 3.*

The Gates upon the North.

6. The Corner Gate, which stood North-west, 2. *King. 14. 1 Ch. 26. Jer. 31. Zach. 14.*

7. The *Benjamin*-gate, so called, because Men by this Gate went to the Borders of *Benjamin*: in this Gate the Prophet *Jeremy* was Prisoner, *Jer. 37.*

8. The *Ephraim*-gate, by which they went to the Borders of *Ephraim.*

The Gates upon the West.

9. The Rain-gate, so called, because the Rain-water cleansing the streets, carried away all the Filth, and so pass'd through this Gate toward the West, and there thrust it out of the City, *Neb. 12.*

10. The Garden-gate, before which the Garden stood wherein Christ was buried.

11. The Old Gate: before this Mount *Calvary* stood, whereon Christ was Crucified.

12. The Fish-gate, so called, because of Sea Fish that came in by it: it was also called the Brick-gate. Here the Prophet *Jeremy* broke an earthen Pitcher, *Jeremy 19.* And out of this Gate they went to *Bethlehem.* But on the South side there were no Gates, for there Mount *Sion* stood, which was so high and steep that no Man could go up upon it.

Of the Gates within the City.

THE Gate of *Sion*, the Water-gate; of which two I have already spoken. The middle Gate *Jeremy* speaketh of, *cap. 19.* and it is thought it stood in the middle of City, in the Valley *Cedron*, not far from the Tower called *Marianne.* The Iron Gate, which opened of itself, when the Angel led *Peter* out of Prison, *Acts 12.* this stood in the City Walls, passing from one Suburb into another: all these Gates stood within the City. And thus much shall suffice to have spoken of the Pourtraiture of it.

Of the Springs, Valleys, Fountains, and other memorable Places, as they were situated near to the City, and how to the four parts of the World.

IN the next place, it resteth to shew what things worthy memory were about, and stood near to the City: the first of which was, the Brook *Cedron*, which sprung out of a Hill not far from it upon the South, and with great swiftness ran through the East part of the City, and so between *Jerusalem* and the Mount of *Olives*, to the Valley-gate of *Jehosaphat*: thence passing through the Cliffs of Mount *Olivet*, it ran directly East till it came to the Dead Sea; which Brook in the Summer time was most commonly dry. The Water of it was something Black, which colour the Valley *Jehosaphat* (which was very fertile) gave it; and from thence it was called *Nigrens torrens*, a blackish stream. This is mystically spoken of, in *2 Sam.* and *Psa.* 100. Where it is said, *He* (that is our Saviour Christ) *shall drink of the Brook in the way*: which he fulfilled, when he made satisfaction for our Sins by his Death and Passion, as it appeareth in the 69 Psalm, *Save me O God, &c.* Into this Brook ran the Water of *Silo*, and that which came out of the Temple.

Of the Mount of Olives and Bethania, which signifies a House of Mourning.

THese two, the one lay upon the East, the other South-west, about half an English Mile and a furlong from *Jerusalem*. Of *Bethania* you may read in *Nehemia*.

Of the Hill Gihon.

Gihon stood before *Jerusalem* on the West side, right against the Fish-gate, and the Old gate, *2 Chr.* 22. Here King *Solomon* was Crowned, *1 Kin.* 1. Not far from this stood the Mount *Golgatha*, where Christ was Crucified. From whence may be observed, That as *Solomon* upon that Hill was Crowned King, so Christ upon this was Crucified; our Saviour and the true *Solomon*, that made everlasting peace between God and us.

From this Mount *Gihon* sprung the Fountain *Gihon*, and thereabouts also was the Fullers Field, *2 King.* 18. *2 Chron.* 33. In which place *Senacharib* and other the Princes and Embassadors of the King of *Assyria*, spake Blaspheinous words against the Lord, wherefore he slew 185 thousand of them, as appeareth in the *2 King.* 19.

Of the Valley of the Son of Hinnon.

THIS Valley lyeth behind the City of *Jerusalem* Southward, on the left hand as they went from *Jerusalem* to *Bethlehem*. In this Valley the Jews set up an Idol of Copper like a King, which they called *Moloch*, that is, a King of Idols. This Copper Idol stood with the Arms stretching out, and under

under it there was a great Fire, whereby the Image shewed fire-red: and besides that, the more to honour it, they made a great Fire between two Walls, which burnt for his sake: and through this Fire the Idolatrous Priests cast living Children into *Moloch's* burning Arms, which he with his Arms red hot burnt to Death. And in this manner the Jews offered up their own Children to the Idol *Moloch*: and when they did it, they made a great noise and cry, and beat upon a Drum, that the Fathers when their Children were offered, should not hear them cry, by reason of the great noise of the Drums. This Valley was called the Valley of *Tophet*; for *Tophet* signifies a Drum. This was a most gross and fearful Idolatry, and therefore Christ likened this Valley of *Hinnon* to Hell-fire; for he called it *Gehenna*, *Mat.* 5. That the Jews should keep themselves from this Monstrous Idolatry, God made a Law, That if any Man were taken committing this kind of Idolatry, he should forthwith be stoned to death, and not suffered to live, *Levit.* 18. and 20. The Valley of *Gehennon* is often times named in the Holy Scripture, *Josh.* 15. *Nehem.* 11. 2. *Paral.* 28. 33. *Jer.* 7. *Jerom* writeth, that here, by this Idol *Moloch*, in the Valley of *Hinnon*, there was a Wood; for the Water ran out of the Fountain *Siloh* along by it, and made the Valley Moist.

Of the field of Blood, called Hakeldama.

THIS Field of Blood, which was bought for thirty silver Pence, for the which *Judas* betrayed our Saviour Christ, lay not far from the Valley of *Hinnon*, Southward, by the City of *Jerusalem*, as *Jerom* writeth.

Of the Hill Hameskita, or Offence and Slander.

THIS Hill lay South-east, not far from *Jerusalem*, something wide of Mount *Olivet*, so that there was but one Valley between them, and was not altogether so high as it. Also upon this Hill King *Solomon* in his old age suffered his Wives or Concubines to make Idolatrous Temples, wherein he and his Wives worshipped Idols.

*Of the Destruction of this famous City of Jerusalem by
TITUS VESPASIAN.*

THUS have I briefly set forth the Dignity, Situation, and Curiosity of the Buildings of *Jerusalem*: together with the Richness of the Temple and sumptuousness of the Houses; now it rests to describe unto you, the manner and means how this Famous City was destroyed; surely a thing worthy Wonder (according to that in *Jeremy*) *Whosoever shall hear of it his Ears shall tingle.* And that it might be the more famous, and the Christians within it might take notice of the near

approaching Desolation, there were divers strange Accidents happened, and Visions seen. As first, about some four years before, the River *Jordan* was turn'd out of her course, and was brought into the City *Pella*: A while after that, for a Year together, there hung a Comet like a flaming Sword over the City: and in the Night there was seen a Light in the Temple: And in the Day when they were at Sacrifice, a Lamb brought forth a Lamb. Then about the middle of the Night, the Eastern Gates of the Temple opened of their own accord. In the Skies were seen Armies of Men Fighting, and Horses and Chariots running to and again. And at last there was heard a terrible Voice in the Temple, uttering these Words, *Migremus Hinc*; that is, *Let us go hence*. And that there might be a general Proclamation of this sad and cruel Desolation through the whole City, one *Ananias* the Son of *Jesus*, a Man poor and Impotent, upon the Feast of the Tabernacles, ran through all the Streets of the City, and crying, *O, a Voice from the East, and a Voice from the West, a Voice from the four Winds, a Voice over Jerusalem and the Temple, a Voice over the Bridegroom and the Bride, and a Voice over the whole multitude of this City*. And although he was Whipt and Imprisoned, and cruelly handled, yet so long as he lived he would not cease to utter these words, which by some were judg'd to foretell the horrible Desolation which after hapned.

For *Titus Casar*, Son of *Flavius* the Emperour, about seventy years after the Nativity of our Lord, and about eight and thirty after his Ascension, utterly overthrew it, even to the ground, about the first day of the Month of *April*, and within a year after these signs. For he, taking advantage of the three Factions which at this time swayed in *Jerusalem*: One of *Eleazar* the Priest, the Son of *Simon*; the other of *Zibotus* the chief Prince which held the Temple; and the third of *Johannes Giscalenus*, a cruel fellow, which had the command of the inferior City; besieged it, and made this a fit opportunity to further his Enterprises, while the Seditious and factious People little regarding their own Safety, gave way by their evil and intestine Wars, to what he intended, weakening themselves much more by their continued slaughters, than the Enemy by his Invasion. Inasmuch as the whole City, and Temple was filled with dead Bodies; common Insolencies and publick Rapines were ordinarily amongst them: some set fire of the City, others despoiling the Temple, a third for killing the Priests, even as they were at Sacrifice; all places full of dead Bodies; and to this, to add a greater measure of misery (without any regard at all to their future defence) set fire of the store-house wherein the Corn lay for the sustentation of the City, and consumed that in one day which had been long a gathering: by this means it came to pass, that they were sorely afflicted with the Pestilence through the corruption of the Air, and with Famine for want of Corn. All these things notwithstanding (such was the cruelty, obstinacy, and perverseness of this People) could not restrain them from violating the most Sacred and holy things of

of the Temple: inasmuch as *Johannes Giscalenus* had a full determination to have destroyed it, but that he was prevented by the *Romans*.

About this time was the Feast of the Paschever, and it fell upon the fourteenth day of *April*, being the Sabbath; to the Celebration whereof, there resorted to *Jerusalem* about three hundred thousand *Jews*. These the Enemy gave way to enter into the City; but considering their present necessity for want of Victuals, upon a suddain drew up their Forces, and so straitly beleaguered them, that all this huge multitude was (as it were) imprisoned within the Walls, where partaking of the former misery, they either died by the Plague or Famine. Whence may be perceived the marvellous Providence of God, that even on the same day, and in the very same place, where but eight and thirty years before, our Saviour Christ suffered, the Authors of such cruelty suffered a most just and severer revenge. Now as the Army of the *Romans* lay upon the North of the City, *Titus* drew out a Band of six hundred Horse to ride about, to behold and view the Walls of the Town: but as he was in this manner wondering at the sumptuousness of the City, the *Jews* in great multitudes slipped out at a Postern-gate, and set upon him so fiercely, that they endangered his Person, being without Armour; and had he not with great difficulty broke through them, and recovered the Tower of the *Romans*, he had bin there slain. But presently upon this, seeing the danger, he besieged the City in three parts; himself, at the Emperour of the Army, built a Castle about some two Furlongs from the City, just against the Tower *Ese-hina*, the other part of the Army was intrenched right against the Tower *Hic-jicus*, not far from the Garden of the Resurrection, and the third part had their Castle in the Mount of *Olivet*, some five Furlongs or thereabouts from the City. Then did he build Bulwarks, make Engines, and wonderful Devices, for the battering of the Walls; and combining himself with some of the *Jews*, upon the seventh day of the second Month, which answereth to the Month of *May*, with great difficulty and much labour entered the first Wall, which lay upon the North, and won Mount *Bethetha* and *Nepolis*. Upon the twelfth of the same Month (which was the Sabbath day) he entered the second Wall, which divided the Suburbs: but this was again the same day recovered by the virtue of the *Jews*, so that the *Jews* were constrained to fight upon the Sabbath day, according to the Prophecy of our Saviour Christ, *Matt. 24*. But after, upon the sixteenth of this Month of *May*, the *Romans* again recovered this Wall, and kept it in their own custody.

Within a while after, in the Month of *June*, (about this time the Famine growing intolerable within the Town) *Titus*, in the space of three days, compassed in the whole City of *Jerusalem* with a Wall, and upon that he Towers and Castles, left any of the *Jews* should fly to save themselves. Thus wasthe Prophecy of our Saviour Christ fulfilled, *Thy Enemies shall compass*

pass thee about and hem thee in on every side. *Josephus* was now in the City, and walking upon the Walls, earnestly intreated the *Jewes* to desist, and no longer to oppose the *Romans*, but this was so hateful a speech to many, that they began to sling Darts at him. And although at this time the extremity of the Famine was so sore, that many died for want of sustenance, yet all persuasions were in vain; and such was the Calamity, that as well those as went out, as those that continued in the City, were in like danger of their lives; for they were either slain by the Enemy, or else by the Pestilence and Famine; common Injuries, and unmerciful Outrages still attending upon War.

Their Misery did rather increase than at all lessen it self; for the jealousy of Treason, the hope of Riches and the madness of the Seditious, distracted the minds of the Citizens with continual fears, and filled the Streets full of Murder and daily spectacles of lamentable Tragedies: The Markets were unfrequented with Corn, the Victuals with Violence consumed and taken from the true owners. And if it chanced that some one had more than would serve his turn, though he dwelt in a fair and stately Building, yet the remotest Room and most unfrequented he made his Tabernacle, and that little which was left, with great parcimony he consumed, together with his life, till both were ended. Those that were Fathers and Senators of the People (though before served and attended with reverence and great state) in this confusion were glad of a small morsel, though with much contention. The Wife was not ashamed to take away the Meat from her Husband, nor the Children from their Parents, nor the Mothers from their Infants: and if it hapned that in any house the Seditious seemed to smell food, with violence they took it, ransack'd the rooms round about, whilst the Master thereof was made a laughing-stock and mournful Spectator of those mischiefs. But according to the condition of Soldiers, whose natural disposition is to be violent, without any regard either of Sex or Kindred, committed daily outrages. So that here you might have seen the Mothers weeping over their dying Infants, whilst their husbands were massacred in the streets by the Seditious.

The increase of days were the increase of Torments, and the daily wants of such as were in Power, being unaccustomed to such evils, caused them to invent new means to satisfy their desire, and practice unusual Torments, for no other purpose but to find out Sustenance: yea, such was their insatiable thirst of blood, that they spared not him whom but now gave them all he had, and lest he should live to cumber the City, either hang him up by the heels till he died, or else pulled out his Entrails with a sharp Iron. Those that went out in the Night-time when the *Romans* were asleep, to gather herbs, the Seditious would meet, and with violence take what they had got from them: And though with tears and lamentations, and prayers upon their knees, they in-

intreated but for one part, a small moiety of that which a little before they had got with danger of their Lives, yet they would not give it them, and scap't fairly if they went away with Life. These Insolencies were committed by the common Souldiers, upon such as were the meaner sort of People. But for the rest that were either Honourable or Rich, they became a Prey to the Captains and Commanders, some accused as Traitors, and that they would have betrayed the City to the *Romans*; others as Fugitives, that they would forsake the City; most under pretence of one crime or other, despoiled of that they had. And they whom *John* had thus oppressed, were entertained of *Simon*, and whom *Simon* had injured, they were entertained by *John*; both drunk the blood of the miserable Citizens like Water, so that the desire of Rule was the cause of their dissention, the concord of their evil and cruel actions.

There was an infinite number that perished in this City by Famine, inso-much as houses were filled with the bodies of Infants and Children. The Angle-gate was thrust full of dead corps. The young Men that remained walked up and down the City like Images of Death. The old Men were destroyed by the Pestilence, the contagion of which disease taking away their Senses they became Mad. And of such as died among the Seditious, their Wives or kindred had not room nor time to bury them, but as they were putting them into the Grave, they also dyed. Yet for all this, amongst this Miserable Society, there was no Weeping, no complaining, no deploring of their necessities; for the violence of the Famine having dried up their radical moisture, the fear of grief was taken from them: and such as had most cause to lament, and were most pricked with the sting of sorrow, before they could utter their grief died, the beholders not shedding a Tear: so that through the whole City there was a still silence, and a thick mist of Death and Destruction didfully possess the same.

But the Seditious were much more cruel than these were oppressed with Calamity and Sorrow; for some opened the graves of the Dead, and taking out their Bodies thrust them thorow with their Swords: others to try the sharpness of the Edge of their Weapons, would fall upon those that were yet alive, and when they had slain them, go away laughing at their pleasure. So that, as *Josephus* saith, there was scarce any mischief under the Sun, but was both practised and tolerated in this City. To conclude, by Seditious the *Romans* conquered the City, and Seditious conquered the *Romans*,

All love and modesty, through this extrem and intolerable Famine, became utterly extinct, and the dearest Friends would kill one another for a crust of bread; the fairest Lady commit open Adultery for a little sustenance. Their food was extraordinary, and such as men did loath and hate: some would feed upon Snails and Worms, others of old hay chop'd small; many eat Corn either unground or made into Bread: some pluckt the Meat from the spit

raw, others with their teeth gnaw'd off the leather off their Shields: and that very mouth which cried, *Crucife him; Crucife him, let his Blood be upon us and our Children*, was constrained to feed upon three sorts of Dung, that is to say, Doves dung, Oxe dung, and Mans dung. Moreover, many were constrained, for meer necessity, to feed upon the dead Bodies of such, as a little before Died, partly by Famin, partly by the Pestilence. And to conclude, for very madnes eat up their Gold: for some of them being taken as they were flying for their safety, by the *Romans*, in their Excrement was found Gold, of which the Souldiers hearing, and supposing that all the *Jews* had been full of Gold, thorow covetoulness of that gain, in one night killed 2000 of them, and ript up their Bellies; and had not *Titus Caesar*, by a severe Edict, forbidden these cruel and unheard of slaughters, there had been many more slain.

To make an end of this unheard of Famin, I will repeat one memorable Example out of *Iosephus*, of an Outrage which a Mother committed even upon her own Son. There was a Woman of the Inhabitants beyond *Jordan*, whose name was *Mary*, of the stock of *Eleazar*, and of the Town *Bethazor*, which signifies, the House of Hylop; she was of a Noble and rich Family, and amongst others, went to *Jerusalem*, in hopes of Safety, where she was likewise oppressed with the misery of this Siege; for as soon as she had brought all her Riches and Substance into the City, which she had before beyond *Jordan*, this Famin growing greater and greater upon the Inhabitants, the Seditious perceiving that this Woman was well furnished both with Riches and Sustainance, on a suddain set upon her house, despoiled her of her Substance, took away her Sustainance, and utterly deprived her of all means to live. She being pricked with the misery and calamity of the Times, saw it little prevailed to strive, wherefore with Tears, upon her knees, she intreated that she might have but some small part of that they had taken from her, to maintain her self and her Son with life; but the Seditious gave little ear to her intreaties: wherefore, being moved to extream anger, she daily cursed, with contumelious words, those barbarous Villains, that had thus rob'd her of all her means: but when she saw that neither Anger nor Intreaty could procure Mercy, and through the Town not one morsel of food was to be found, partly prest with an extream necessity, partly with a furious rage, beyond all nature and compassion, laid violent hands upon her own Son, and accounted an untimely Death more honorable, than that he should live to be a Prey to the Seditious, or a Slave to the *Romans*.

The Body of this Infant she Rosted and Eat: the Soldiers of the Town being prest with hunger, smelling the Meat, supposing, that as in former times, they should have found plenty, with violence broke in upon her, and look what she had provided, greedily consumed, and compelled her to fetch the rest; which she did, and when they were well satisfied, she shewed them the

the Head and Feet of her Son: which they perceiving, loathing the inhumanity of the fact, with dejected countenance departed. This Famin was so extream, that one measure of grain was worth a Talent, that is 600 Crowns. But the *Romans* all this while did abound with plenty of all things, and to vex the *Jews*, they shewed them the great abundance of their store, for the neighbouring Provinces sent them supplies.

After this Famin, there followed an extream Plague, procured partly through the stench of the Bodies that lay unburied, partly by the multitude of Massacres which daily happned, that (as *Eglishus* writeth) within the compass of eleven Weeks, there were carried out by one Gate of the City, 111000 dead Bodies; yet could they not empty the City, but that they were constrained either to bury them at the Publick charge, or else cast them over the Walls into the Ditches of the City: which when *Titus* saw, and that the putrefaction of the Bodies swam upon the brim of the Ditch, (for it was full with dead carcasses) fetching a deep sigh, and lifting up his hands to Heaven, he said, God is my witness, this is not my fault, but the punishment of God upon them.

The City being thus pestered with Sedition, Famin, Pestilence, and War, was made now a ready prey to the Enemy: and that they might make a final end of their miseries, *Titus* caused the Engines of Battery to be brought against the Walls; and upon the first day of the fourth Month (which answers to our *June*) he took the third Wall, which lay upon the North. Upon the fourth of *June* after, though with great labour, he took the Tower of *Antonia*, and in it placed a Garison. Upon the seventeenth day of the fourth Month, which was a Fast to the *Jews*, *Iosephus* going up to the top of that Tower, made an Oration to *Giscalinus* and the rest, to disswade them from their Rebellion, and cease to oppose the *Romans*, but this little prevailed. Upon the twentieth day of *July*, the *Jews* burnt a part of the Porch of the Temple, towards the North, not far from the Tower of *Antonia*, lest that the *Romans*, having got that Hold, should with the greater facility have conquered the Temple also. Two days after, the *Romans* destroyed the whole Porch with Fire, and the *Jews* helpt to pull it down with their hands: this was none of the three Porches, but a Bulwark of the Temple. Upon the 25 of *July*, the *Jews* filled the Porch towards the West with Pitch and Bitume, and then made as though they meant to fly and leave the City, which some of the *Romans* perceiving, without any command of their Captains, put Scaling Ladders to the Tower, and began to Assault it, but when they were most busie, the *Jews* on a suddain put fire to the Pitch, and burnt them most miserably; inso much as *Titus* pittied them to see their Extremity, although they were such as did contrary to his command. Upon the last day of this Month they took the North Gate, which lay towards the rising of the Sun, and close by the brook *Cedron*; this they burnt down with fire.

Upon the third of *August*, *Titus* commanded to fire the Gate of the Temple, that was all covered over with Gold and Silver; by this Gate the *Romans* made a breach into the Temple, which ere this had been prophaned by the *Jews*: while this gate was a burning, the *Jews* stood astonished, and not one of them resisted the *Romans*. *Cæsar* and all his Army laboured three days to quench this Fire, after which he called a Council to determine what he should do with the Temple, it was so rich and sumptuous, that he would fain have left it as an Ornament for the *Roman* Empire. But the *Jews* having got a little breathing, made new incursions upon the *Romans*, by which means they could not determine thereof. The 6th of *August*, the Souldiers of *Titus*, without command of their Captains, fired the Temple, just upon that day which *Nebuchadnezzar* before time had destroyed it, as *Josephus* witnesseth, *li. de Bell. G. c. 26. 27.* *Cæsar* would fain have saved this Temple for the sumptuousness of it, and beckoned to his Souldiers to have quencht the fire, but they, partly prest on with desire of wealth, partly being prickt on with fury and madness, gave no ear to his speeches, but committed most cruel Massacres, without either regard of age or sex: So that the cries of the Slaughtered, the sound of the *Roman* Trumpets, the fierce resistance of the Seditious, and the Fire furiously burning, represented a most horrible spectacle: The ground below was covered with dead bodies, many in desperation threw themselves into the fire, 6000 were burnt in the same Gate, whither they fled for refuge, and the Priests most cruelly massacred as they were in the Temple of *Jerusalem*, the mirror of the World being consumed and spoiled with Fire and Sword.

After these things, upon the Bridge that passeth from the Temple over the Valley into the lower Town, *Titus* made a Speech by an Interpreter, to the two Seditious Captains, gently intreating them to leave off their Rebellion, and he would spare the City, and commit no more outrages, and such further requests as they desired should according to reason be granted them; but if they would not embrace mercy, and cease their violent resistance, they must expect no manner of compassion, but the very Law of Arms, This they contemned, and made but a mock of *Cæsar* for all his offers; whereupon, in a great rage, he gave the signal to his Souldiers, and they went through all the City and set it on fire. The next day they won the lower City, and with fire and sword consumed the place where the Records lay, the Court and all the Princely buildings until they came to that stately house of *Helena*, which stood in the midst of *Acra*, all the houses near being filled with the Bodies of the Dead, and the streets horribly defiled with the blood of those that were Slain. Within a short while after *Johannes Giscalinus* was taken alive and committed to prison.

The inferior City being thus taken and destroyed, about the 16 day of *August*, *Cæsar* began to build his Engines, and to batter the Walls of the upper

per City, which within the space of 18 days after, with extrem labour and skill, he laid flat with the Ground, (as *Josephus* saith.) And upon the 7th of *September*, with great facility he conquered the City, the *Jews* of their own accord descending from the Towers: and the *Romans* set upon the Walls their Ensigns, with a great Acclamation, and wasted all the City with Fire and Sword, sparing neither Men, Women, nor Children.

The eighth day of the Month of *September*, the whole City was destroyed, and not a stone left upon a stone, but laid level with the Ground, only the three Towers that were built by *Herod*, which were of shining Marble (viz. *Hippicus*, *Phaselus*, and *Mariamne*) that future Ages, seeing the excellency of those Buildings, they might judge of the stateliness of the rest. But these also were after destroyed by *Adrianus Cæsar*.

There died by the Famine and Pestilence an innumerable number, by Fire and Sword ten hundred thousand: 2000 were found that either killed themselves, or one killed another; 7500 were taken Captives; of these, all the seditious Thieves that accused one another, were slain by *Frontonius Cæsar*. *Titus* freed many, 7000 were sent into *Ægypt*, with extreme labour to consume and dye; the Properest and most able were reserved for Triumph; many were distributed through the Provinces, some were slain by the Sword, and by Beasts, for publick Spectacles; and those that were sixteen years of Age and under, together with many other, *Cæsar* sold, under the Crown, at thirty for a silver Penny; that as *Christ* was sold for thirty Pence, so thirty of them should be sold for a Penny. With the Riches of this Town *Cæsar* triumphed, rode into *Rome* with two golden Chariots, built the Temple of Peace, and there put all the Plate which he found in the Temple of *Jerusalem*. After all this, for a full determination of those Evils, the two seditious Captains, *Johannes Giscalinus* and *Simon* the Son of *Giora*, were put to most cruel deaths. Thus may we see the grievous punishment of the obstinate and ambitious, which God permitted to fall upon them for their Unthankfulness and cruel Tyranny.

How the City of Jerusalem, after this Destruction by Titus Vespasian, was utterly beaten down, and defaced by Ælius Adr. Cæsar, which he re-edifying, called it after his own Name, Ælia.

THE City of *Jerusalem* being thus laid level with the ground, for the space of sixty Years lay desolate, a receptacle for Thieves and Murderers, a fit place for Wolves and wild Beasts, which resorted thither to feed upon the dead Bodies. And now Time consuming their Flesh, left their Bones and Skulls to lye upon the Earth, as in a Charnel-house. Thus it continued until one *Benchochab* (which signifies the Son of the Stars)

Stars) born in the Town of *Bethoron*, not far from *Eman*, professed himself to be the Messiah, or Christ. The *Jews* supposing this to be true, because of that saying of *Numb. 24*. *There shall a Star rise up out of Jacob*, assembled themselves, to the number of many thousands, and followed him, with great Tyranny and Cruelty spoiling the Holy Land, and through all the Country of *Judea*, committing many Outrages and Massacres. Thus they continued for the space of eighteen years, at the end of which time, *Adrianus Elianus* the Emperour, hearing of those Insolencies, levied an Army, and sent them into *Judea*, under the Government of *Julius Severus*, who, in a pitched field near to *Bethoron*, and not far from *Eman*, conquered this *Benchochab* or *Pseudo-Messiah*, and with him slew five hundred thousand *Jews*, that were deceived by his persuasion. Now when they went to seek for the Body of this Deceiver amongst the Dead (as saith *Talmudista*) he was found lying with an horrible Serpent about his neck; intimating how God rejected him that would seem to imitate his Son; for even as the Serpent deceived our first Parents, so this *Benchochab* deceived the *Jews*, and for this cause they called him *Benchozba*, that is, *The Son of Lying*. The number of the *Jews* which in the time of this War were slain, amounted to 500000 men, besides many others that perished by Pestilence and Famine. This War happened 64 years after the destruction of *Jerusalem*.

After this second Deolation of the *Jews*, at the command of the Emperour, (that there might be a final extirpation of the Antient City of *Jerusalem*, and that the words of our Saviour might be fulfilled, *Loe, there shall not be a stone left upon a stone, Mat. 24.*) the Ruins and Foundations thereof were digged up, the Stones broken in pieces, the Ground left desolate, and the Mountains are now become barren, and overgrown with Brambles: And, that the Name thereof might utterly be forgotten, and as it were rooted out of the Earth, he set up a new Town, not far from the Hill *Gibon*, and *Golgotha*, where Christ was crucified; which, after he had adorned with many goodly Buildings, he called it by his own Name, *Elia*. In the place of the Temple, he set up a Church, in the honour of *Jupiter* and *Venus*. Just in the place where the Holy Altar stood, he erected his own Image, upon a Marble Pillar, which continued until *St. Hierom's* time. At *Bethlehem* he erected the Image of *Adonis*, and to that he consecrated a Church. Upon the Gates of the City he cut Hogs in Marble, in contempt of the *Jews*. Then did he abjure them, That they should not come within the Walls of the City, nor set Foot upon the ground near *Jerusalem*. This being done, (as *Dion* saith) he dedicated it to the honour of *Jupiter Capitolinus*; and only made it free for Christians and such like to be in it. This Town at this day we call *Jerusalem*, although it be situated in another place, and called by another name.

Future Ages calling the Actions of precedent Times into question, pulled a great Contempt upon this Town, and so much the rather, because Infidelity and other Heathenish profaneness was cherish'd within this City. So that that which a little before was set up in honour of the Emperour *Elia-nus*, is now grown into Contempt. Wherefore *Helena* the Mother of *Constantine* the Great, having command of that Empire, to give some satisfaction to the Universality, caused those prophane Temples and Idols to be abolished, and in their places erected others. Upon Mount *Golgotha*, the Church called *Golgothanus*: upon the Mount of Olives one, in the place of the Ascension of Christ: and *Constantine* her Son richly adorned the Sepulchre, and over it built a stately Temple, all of Polish'd Marble, richly gilt with Gold, so that to this day it remains as the chief Ornament of the Town. In this mans time, the *Jews* with great boldness endeavoured to rebuild the Temple, just in the place where it stood before; at the commandment of the Emperour they were repelled, and in recompence of their presumption, had their Eares cut off and their Noses slit, because they had Ears and would not hear, neither obey the Commandment of our Saviour.

But as the Emperour was Religious, and endeavoured to support Christianity, so his Successor *Julianus* was as full of Impiety and Profaneness; who, that he might frustrate the Prophecy of our Saviour, that *Jerusalem* should never be built again, in contempt caused the *Jews* to assemble together, and with all expedition restore it to its former glory, giving the uttermost of his help to their endeavours. But as they were seriously labouring in this Work, of a sudden there came a great Earthquake, and look what they had built was by that quite overturned; then Fire came out of the Earth and from Heaven, which destroyed both the Matter and the Workmen. And that the *Jews* nor any Philosophers might impute it to a Natural Cause, there was seen in the Heavens a Bloody Cross, and upon their clothes Crosses shining like Stars, which the *Jews* could by no means wipe off, yet this little prevailed: A second time they attempted, and as before, a second Earthquake hapned, with a storm of Wind, which came with such extream violence, that all the stuff which they had heaped together for this purpose was utterly blown away and destroyed. So that of force they were constrained to leave off, and acknowledge that Christ, whom their Forefathers had Crucified, was the true Messiah. *Greg. Nazianzen* and *Hierom* report, That nevertheless the *Jews*, even to this day, although it cost them much money, come yearly to the place where *Jerusalem* stood; and upon the day of the Destruction thereof, weep over it. Such was their affection unto this City:

But these evils were purged with a sudden Invasion: (for no crying Injuries nor prophane Insolencies against God pass unpunished, but that then or soon after, a just revenge falls upon them.): for *Cosroes* Emperour of the

Persians, whose Impudency and Impiety was so great, that he would be worshipp'd as a God, about the year of our Lord 615, besieged this Town, took it, and put to death 90000 Christians, carried the Patriarch thereof, together with many others, away Captive. But *Heraclius* the Emperor, to punish him for his Pride and Cruelty, set upon *Persia*, and with Fire and Sword destroyed the Country not far from *Nineveh*, and went away with an honourable Victory. *Seroes* also, the only begotten Son of *Cosroes*, but a little before Invading the Kingdom, kill'd his own Father in Prison, restored the Patriarch, and the rest of the Captives which his Father had taken, to *Heraclius*: and about the seventh year after he had Warred upon *Persia*, he returned to *Ælia* with great Pomp.

Not long after, in the year 637, *Hannar* the Chief Prince of the *Saracens*, which was the third from *Mahomet*, with a great Army afflicted *Syria* and *Judea*, conquered their Countries, and in his Victories us'd great Tyranny and cruelty. Within two years after he won *Ælia*, which had maintained a long and sharp Siege; neither would *Zacharias* the Patriarch give it up, till he was compelled thereto by extream Famine, and soon after died with Grief.

Thus the Town continued for the space of 450 years in the hands of the *Saracens*. Then in the year 1012, *Caliphas* Sultan of *Egypt*, won it, beat down the Walls, destroyed the Temple which the Emperor *Constantine* had built, and made havock of all things. Presently upon this, the *Turks* which came out of *Sybia* by the *Cassian* Mountains; won the City, and drove thence the *Saracens*. Thus we may see that the *Saracens* and *Turks*, though they were both of one Religion, yet for the Country of the *Jews* fought one against another, and compelled the Christians to pay them Tribute for the fourth part of the City, wherein the Sepulchre of our Lord stood, being again restored by the Emperor *Constantine* after the Destruction of *Caliphas*.

The Christians being weary of this Tribute, and of the oppression of these Infidels, became sutors to Pope *Urban*, the second of that name, for their delivery; who in the year 1094 assembled a council at *Cleavemont* in *France*, and by the instigation of one *Peter* the Hermit, stirred up the hearts of divers Christian Princes and Lords to make a Croysado; so that 100000 brave and well mounted Souldiers went into the Holy Land, and for a token of their War, bore red Crosses upon their Arms.

In the same year there was a great blazing Star seen in the West, and after that followed a great Plague for the space of two years through the World: this nevertheless hindred them not in their Design, but that they went their intended Journey, won the City of *Ælia* from the *Saracens*, delivered the Christians from their Bondage and Tax, and chose *Godfrey* of *Lorrain* Earl of *Bulloin*, King thereof, whom they anointed in the Temple of the Holy Sepulchre; but he refused to be Crowned with a Crown of Gold, saying, That it ill befemed him to be called King of *Jerusalem* (the true King where-

of

of was Christ) or to sit crowned with Gold, in the place where he was crowned with Thorns that was the Son of the ever-living God: and then chose *Arnolphus* of *Rhodes* Patriarch.

In the Month of *October*, the same year, a blazing Star of a marvellous bigness appeared towards the South: it seemed to be like a waving Sword, foreshewing, no doubt, the Destruction of all those that went about to re-establish this Earthly *Jerusalem*. Immediately after the Feast of the Nativity of Christ, all the Christians of the East Countries, upon *Candlemas*-day, came out of *Syria*, but especially out of *Antiochia*, to *Jerusalem*, and in the Temple of the holy Sepulchre consecrated their Bishops and Choristers, and with one consent sung *Illuminare Jerusalem*. They took also all the Cities, Castles, and Villages, and over them set Bishops; created four Principalities, one at *Jerusalem*, another at *Antiochia*, a third at *Edissa*, a fourth at *Tripoly*. Also certain Earldoms and Baronies, as at *Brio*, *Zidon*, *Casoria*, *Galilee*, *Joppa*, and *Ascalon*. All these were appointed to pay Tribute to the King of *Jerusalem*. All this was done in the year of our Lord, 1099.

No sooner were these News published to the World, but there was an universal Croysado through all *Christendom*, for the conquering and winning of the rest of the Holy Land, but before they could get thither, they were either slain by the *Grecians*, and other Nations, or else died through Famine and Thirst: so that in them was fulfilled the Prophecy of *Zacharias*, cap. 12. 3. where it is said, *It shall happen that I will make Jerusalem an heavy stone for all People: all they that lift it up shall be torn, though all the People of the Earth be gathered together against it.* And verſe 9. *And in that day will I seek to delroy all Nations that come against Jerusalem.*

This year 1100 died *Godfrey* King of *Jerusalem*, of a Fever, upon the Eighteenth day of *July*, when he had reigned scarce a year, and was buried in the Temple of Mount *Calvary*.

After him succeeded his Brother *Baldwin*, the first of that name, and the second King of *Jerusalem*. This Man reigned Eighteen years in *Jerusalem*, and being overcome by *Caliphas* Sultan of *Egypt*, after the loss of thirteen thousand Christians, he had much ado to escape with life. Within a short time after he died without Issue.

Baldwin the second succeeded his Uncle, and was the third King of *Jerusalem*. He began his reign Anno 1118. This man overcame the *Turks*: and the King of *Damascus* had Issue only one daughter named *Mileſent*, whom he married to the Earl of *Angiers*, and gave with her the Kingdom of *Jerusalem*, and died without heir Male, in the year 1131.

Fulco, in right of his Wife, succeeded his Father in Law, and was the fourth King of *Jerusalem*. This *Fulco* was Brother to the King of *England*, he Reigned thirteen years, fought many worthy Battels against the *Turks*, put 3000 of their men to the Sword, took many of them Prisoners, and carried

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them to *Jerusalem*. After that, as he was hunting the *Hare* in *Acon*, riding speedily, he fell from his *Horse*, and was sorely bruised, whereof he died, and left two Sons called *Baldwin* and *Almerick*.

Baldwin the third was the fifth King of *Jerusalem*, and succeeded his Father, he won the City of *Ascalon*, he rebuilt the Town of *Boza*, (which had been destroyed) placed there certain Knights Templers; he lost the City of *Ediffa* to the *Saracens*, where many Christians were cruelly slain. And having reigned nineteen years, he died without Issue.

After him succeeded his Brother *Almerick*, who was the sixth King of *Jerusalem*. In the time of this King, the Sultan of *Egypt* gave a great overthrow to the Knights Templers; which he seeking to revenge, invaded *Egypt* with a great Army, besieged the great City of *Alcair*, but to small purpose; wherefore returning back to *Jerusalem*, he shortly after died, when he had reigned twelve years: he left behind him three children, a Son called *Baldwin*, and two daughters, *Sibella* and *Isabella*.

Baldwin the fourth succeeded his Father, and was the seventh King of *Jerusalem*; who abusing his government, was struck with a Leprosie, with the contagion of which disease he died miserably in the twenty fifth year of his Age, having reigned thirteen years. *Baldwin*, the fifth of that name, the only begotten Son of his Sister *Sibila*, by his consent was chosen his Successor, a youth of nine years old, his Fathers name was *William Mountferrat*, Earl of *March*, who dying, his Mother married one *Guy* Earl of *Lusignan*, to whom *Baldwin* committed the protection of the Kingdom, and of his young Kinsman till he came to mans estate. But this young man, within seven years after the Death of his Uncle, died sitting at his Table, not without suspicion of Poyson. *Guy* his Protector, by the persuasion of his Wife, and at the Instigation of the *Jerusalemites*, took upon him the Government; But *Raimond* Earl of *Tripoly* was his great adversary, for that *Baldwin* the 4th for his exceeding pride, at the Instigation of that *Guy*, had displaced him of all his Offices and Titles in the Commonwealth. These two striving for the Kingdom, it hapned that *Guy* was charged with his Kinsmans death, under which pretence *Raymond* made War against him. During these troubles, *Saladine* Sultan of *Egypt*, taking advantage of this opportunity, made War upon them both, and with great facility conquered the Kingdom, and destroyed *Jerusalem*.

In this year 1187, there hapned so great an Eclipse of the Sun, that at Noon day the Stars were plainly to be seen. Soon after this, *Raimond* and *Guy* were both taken Prisoners, and thirty thousand Christians cruelly put to the Sword. After this, the *Saracens* sacked the Town, threw the Bells out of the Steeples, made Stables of the Churches; only the Temple on Mount *Golgotha* stood untouched: for the *Turks* and *Saracens* honour Christ as a great Prophet.

And

And thus the new Kingdom of the Christians in *Jerusalem* ended, which was upon the second day of *October*, in the year 1187, after it had continued in their possession 88 years. During the continuance of this Kingdom, there were many horrible Visions, and strange Signs and Wonders seen both in Heaven, on Earth, and in the Air; foreshewing (no doubt) that God was not well pleased with their actions, which sought to restore that Kingdom of *Jerusalem*. For, *My Kingdom* (saith Christ) *is not of this World*.

And although after that, there were many Kings that by all possible means endeavoured to recover and restore the same, and for that purpose have leaved many great Armies, and undertaken many tedious Journeys; yet all their councils and determinations came to nothing, so that God, so often as they undertook any such Expedition, either stayed their Armies, oppressed them with War, or else plagued them with Famine, in such an extreme measure, that with very hunger they have been constrained to eat their Horses.

Frederick Barbarossus may be an Example of these Calamities; who with a great Army making an Expedition to *Jerusalem*, as he was travelling through *Asia minor*, his Horse started, and flung him into the River, where he died miserably ere he could be saved. Many other Princes besides, in the like enterprize came to the like ends; for they were either destroyed by the Barbarians, with the loss of thousands of their men cruelly slain, or utterly destroyed with unnatural Diseases or untimely Deaths.

Now when the Emperor *Frederick*, the second of that name, had besieged and brought to great misery the Sultan of *Egypt*, and the Knights Templers had done the like to *Damietta*; *Corderio* the Sultans Son beat down the Walls of *Jerusalem*, and had it not been for the great lamentations and earnest Entreaties of the Christians, he would have destroyed the City; but for their sakes he left standing *Solomons* Temple, and the Temple of the holy Sepulchre; for at this time Christians inhabit in them.

Within a while after, about the Year 1228. *Frederick*, the second of that Name, Emperour of *Rome*, went to the Holy Land with a great Army, and came to *Ptolomais*, otherwise called *Acon*, where staying a while, he made a League with the Sultan of *Egypt* for ten years, regained *Jerusalem* without drawing Sword, and was there crowned in the Year 1229. keeping at that time in *Jerusalem* a Royal Easter. This man fortified the Christians with a Garrison, rebuilt *Nazareth* and *Joppa*, and so returned into *Italy*.

In the Year 1246, *Cassanus* King of the *Tartars*, being persuaded by the Sultan, with a great Army invaded *Judea*, won *Jerusalem*, caused the Christians to be cruelly slain, beat down the Holy Sepulchre even to small pieces, and left but little standing. It was after this destroyed by *Tamerlain* King of the *Tartars*, and by *Mahomet*, the second of that Name, Emperour

perour of the *Turks*. But the *Monks* had leave to build up the holy Sepulchre again, for the which, they payed to the Sultan or his Deputy a yearly Tribute.

In the year of our Lord 1516, *Selymus* Emperour of the *Turks*, about the twenty fourth day of *August*, near to *Damascus*, overcame *Campson Gaurus* Sultan of *Ægypt*, in a cruel War, and put to death many thousands of his Men; and the Sultan himself seeking to save his Life by Flight, was miserably slain. This *Selymus* conquered the Holy Land, *Syria*, *Damascus*, and all the Countries thereabouts; and as he went through *Judea*, leaving his Army at *Gaza*, with a few of his Souldiers he went to *Jerusalem*, that he might see with his Eyes that place which was made so famous by the ancient Writers, and was so often mentioned in the Old and New Testament. But when he came, he found nothing but a ruinate and waste place, barren and rude to look upon, inhabited by a few poor Christians, and they also held in great Contempt and Bondage, paying a great Tribute to the Sultan of *Ægypt*, for their Liberty and holy Sepulchre, as *P. Jovius* writeth. But after that *Selymus* in that place had done his Offerings and Sacrifices to his God *Mabomet*, seeing the Priests and Christians press'd with extream Poverty, out of his singular Mercy and Compassion, gave them a large and sumptuous Gift, when he had stay'd but one day and one night in the Town. The next morning before day he went with all expedition to his Army at *Gaza*, and from thence into *Ægypt*, where he besieged the great and famous City *Alcaire*, and in the year 1517. took it, conquered all the Country, utterly extirpated the Sultan, and went away with an honourable Victory and rich Booty. From this year even till now, the Town of *Ælia* or *Jerusalem* is under the Jurisdiction of the *Turks*. Thus may we see how often, and with what miserable Calamities this City hath been afflicted, even since the first Destruction by *Vespasian*; which makes evident the great Judgment of God not only upon the *Jews*, but also upon the Earth where they inhabited, for their Infidelity and unmerciful Cruelty.

*The Description of Jerusalem and the Scituation thereof
as it is now in these times.*

THE former Incursions and common Desolations leaving this Town ruined and spoiled for want of Inhabitants, it became a Desert and forsaken place; only some few Christians, either out of the zeal of Religion, or for vulgar Ostentation, to shew that there had been a Town, dwell there: and thus it continued until the year 1542. at which time, *Solyman* the Great *Turk*, either in respect of the strength of the place,

or

or in hope of profit, or else to get himself a Name, with great Cost and Labour re-edified it, set up many stately Buildings and sumptuous Houses, beautified it with two costly Temples, the one the Temple of *Solomon*, and the other the holy Sepulchre; enlarged the extent thereof, and seated it upon high Hills. After all this, compass'd it about with a spacious and thick Wall, and upon that placed many strong and stately Towers, wherein there stands eight Gates, *viz.* the Fish Gate, the old Gate, *S. Stephens* Gate, (so called, because they say *S. Stephen* went out by that Gate when he was stoned) the Angle Gate, the Dung Gate, the Sheep Gate, the Golden and Fountain Gates. Thus the ancient City, and that which the Emperour *Adrian* built, being both destroyed, in another place is set up again. So that between both, this new City standeth, and the first City begins to be again inhabited.

Of the Temple of the Holy Sepulchre.

THIS Temple lieth upon the West within this new Town, at first fairly built by the Emperour *Constantine*, but destroyed by *Calphus* Sultan of *Ægypt*: then by the Emperours of *Constantinople* rebuilt; which continueth to this day. It is round in the proportion, adorned with seventy nine Pillars thirty foot long; the Wideness, by the Diameter (besides the Pillars) is seventy three Feet, leaded above, and upon the top of the Roof standeth a Lanthorn, by which the Light cometh in: This Lanthorn is very curiously glazed. In the middle standeth the holy Sepulchre. To this joyneth the Church in Mount *Golgotha*, and serveth instead of a Quire. It standeth something lower, but all under one Roof. The place where the holy Sepulchre standeth is four square, eight foot long, and eight broad, hewn out of a Rock, and covered with Marble; there is a little door in the East part of it very low, by which men go into it, and within that the Sepulchre it self standeth upon the North side, made of gray Marble, 3 handfulls high, and 8 foot long. There are no Windows for light to come to it, but over there hangeth continually nine Lamps burning, whereby it receiveth Light. The Vault of this Sepulchre is divided with a Wall; the outward is both of the same Proportion and Length as the inward, but that which is without seemeth to be an Entry to the inner Cave where Christ was buried: and there (as some say) even to this day is found a piece of the Stone which the Angel rolled from the Grave before the Resurrection; the other part of the Stone (howsoever it came there) lyes upon Mount *Sion*. But some think that the *Armenians* carried it thither, because upon it they have built an Altar. In this inner Cave there hangs nine Lamps to give light unto them that enter in by the East; so that in the inner and outer Vault there standeth eighteen Lamps. The Mount whereon Christ was crucified seemeth to stand upon a Rock of Stone, whitish and something bluish.

It:

It is distant from the Holy Sepulchre a hundred and thirty foot. The place where the Cross stood was an hard Rock, eighteen steps in the Ascend, and answereth to nine and twenty feet. The hole where the Cross stood is about the roundness of a mans head in Latitude; and if a man might believe the Monks thereabouts, they say also, that in that place is to be seen the colour of our Saviours Blood even to this day. Upon the left hand of this there stands an Altar made of Marble, and over that a sumptuous Chappel, paved, and covered with polish'd Marble, gilt and adorned with resplendent Gold, the Walls whereof are very curiously wrought and gilded. In the Church, upon Mount *Golgotka*, they also shew part of a Pillar naturally black, speck'd with red Spots, where they say Christ was whip'd, and make the Vulgar believe that these Specks are the drops of Blood that fell from him. The other part of this Column was carried to *Constantinople*, as it was thought. In this Church, *Godfrey*, first Christian King of *Jerusalem*, and the rest of his Successors lie buried.

Of the Temple of Solomon, as it is at this day.

THIS Temple lieth towards the East, and was built by the Christians just in the same place where the former Temple stood, at the time when the City was rebuilt and enlarged. The body thereof is very high and spacious, and built of polish'd Marble, adorned with most exquisite and curious Workmanship, very artificial and glorious both within and without, inasmuch that the polished Stones cast a singular beautiful and resplendent Lustre. Above it is covered with Lead, and was built up at the cost and labour of the *Grecians*; in the Roof whereof, the *Turks* place an half Moon, as they usually do in all such Churches wherein they come and have Authority. The *Turks* and *Saracens* have this Temple in great Reverence and Devotion, they adorn it (according to their Custom) with divers artificial Pictures and Emblems. They will suffer no Christians to enter into it, nor any Jews, upon pain of Death. And if it happens that at any time they go into it, they first wash themselves with Water very clean, then put off their Hoses and Shoos, and so go bare-foot. This Temple they call the holy Rock, and in the body thereof there hangeth seven hundred Lamps, which burn Night and Day. In the midst hereof there standeth a certain little Rock, every where indented with Iron, near to which, nor any of the *Saracens* or *Infidels* dare to approach or touch, although there come many very far to visit it: for they believe that there were many memorable and worthy things done in that Rock: they think that *Melchisedeck* the first Priest of the great God, offered Bread and Wine upon it, *Genes.* 14. and that here the Patriarch *Jacob* saw the Ladder which reached from Heaven to Earth, *Gen.* 28. which indeed hapned not in *Jerusalem*, but in *Bethel*, as the Scriptures witness. Further they believe, that upon

upon this Stone *David* saw the Angel of the Lord standing with a shaken Sword when he struck the City with the Pestilence, *2 Sam.* 24. and that the Priests of the old Testament offered upon this stone their Sacrifices to the Lord, which were devoured with Fire from Heaven. All which things do utterly differ from holy Scripture.

The Jews also are of Opinion, That the Prophet *Jeremy*, about the time of the Captivity of *Babylon*, in this Stone hid the Ark of the Covenant, until such time as the Lord brought the People back again from the Captivity: which is contrary also to the Books of the holy Scripture; for, *2 Mach.* 2. it is said, it was hid in the Mount *Nebo*, where *Moses* stood when he saw the whole Land of *Canaan*. Also the *Turks* say, that Christ sat upon this stone when *Simeon* took him in his arms and blessed him. Here also he sat in the midst of the Doctors when he was but twelve years of Age, *Luk.* 2. which also differeth from the Scripture; for this was not the Body of the Temple, but in the middle Court, or *Solomons* Porch, which sometimes was taken for the Temple, because it joyned to it. And divers Circumstances of the Scripture do seem to make this evident, because here Christ taught, and here the People usually met together, as appeareth, *Josh.* 10. and *Psal.* 72.

About the Temple of *Jerusalem* there is a fair Plain, much resembling our Church-yards, all paved with marble stone. To this there is adjoining a fair Church covered with Lead, and was sometimes called *Solomons* Porch; but after the Christians had won *Jerusalem*, they gave it the Name of *St. Maries*. The *Turk* keeps burning in this daily eight hundred Lamps, and it is much greater than that of *Solomons* Temple. The Sultan of *Ægypt* also about an hundred years before, built a little Church or Moscho close by *Solomons* Temple, wherein are continually burning eighty eight Lamps. There is a Vault under the Temple of the blessed Virgin *Mary*, of such an extraordinary Greatness, that six hundred Horses may easily be placed in it. And thus we may see the Temple of *Solomon* and City of *Jerusalem* not only to be in the power of the *Turks*, but also prophaned with the blasphemous Doctrine of *Mahomet*. And also we may here behold the Abomination of Desolation standing in the holy place, where sometime was the Ark of the Covenant, *Dan.* 9. *Mat.* 24. and the Prophecy of *Jeremy* is fully finished, *cap.* 19. *This place shall be unclean like unto the place of Tophet, where they did sacrifice to the Host of Heaven, and unto other strange Gods.*

Of other Buildings within the City of Ælia, which is now called Jerusalem.

MOUNT *Sion* is placed toward the South of *Jerusalem*, where even at this day the Monks undertake to shew the Ruines of *David's* Tower,

er, the Sepulchres of the Kings of *Israel*, and many other holy places. But *P. Orosius*, and other Historians write, How in the time of *Adrian Caesar* there happened a great Earthquake, in such a terrible manner, that the Mountain of *Sion*, with the Sepulchre of *David*, fell down, and were utterly defaced. Further, all true Historians do write, That *Adrian* the Emperour did so much deface the City, that he left not a stone standing upon a stone; nay, not a whole stone, but all were broken into small pieces; and yet notwithstanding Pilgrims are so mad and blind, that they go thither with great pains to seek those holy Places, where, when they come, with the expence of a great deal of time, in recompence of their pains, are made a laughing-stock to the Kings of *Jerusalem*, and find nothing but feigned and supposed holy Places and Buildings: since the words of our Saviour manifest, *That there shall not be a stone left upon a stone, which shall not be broken to pieces.* And *Borchardus* the Monk saith, That the *Romans* caused the Temple and other Princely Buildings, together with the Mountains, to be thrown down, and cast into the Vallies, with which being filled, there remaineth not so much as an Emblem of the old City. From whence may evidently appear, That those Places which are now shewn to Pilgrims by the Monks of *Jerusalem*, are merely suborned and feigned, on purpose to deceive them, and get their money. They are very simple therefore that go to *Jerusalem*, to seek their Salvation in such places. And as for the Sepulchre (as is aforesaid) the *Tartars* beat it all in pieces; so that this Monument of our Lord is not to be found upon the Earth. Wherefore our Saviour Christ is no more to be sought among the dead, but in the Sacred Monument of his holy Word, for there he hath promised to make evident his Divine Presence, &c.

Of the Sects that are in and about the Temple of the Holy Sepulchre.

IN and about the Church which is built over the holy Sepulchre, upon Mount *Calvary*, there are at this day many of divers Nations and Countreys which inhabit, of divers Opinions and Religions. And although they differ in material Points of their Faith, yet would they be all Christians: of which number, there are some *Latines*, *Greeks*, *Abissines*, *Armenians*, *Gregorians*, *Nestorians*, *Surians*, and *Jacobins*.

The *Latines* for the most part are such as we call *Franciscan* Monks, Observants, or Friars. These have the keeping of the holy Sepulchre, and look to it very diligently; where sometimes they make a certain number of Knights of the Noble Order of *St. Johns* Templers, with many Ceremonies and great Solemnities. These Knights are girt with a Sword all gilt, hanging in a red Verver-girdle; a Chain of gold is put upon them worth about an hundred *Hungarian* Duckats, at the end whereof hangs a *Jerusalem* Cross

Cross of gold. This kind of Cross also they are permitted to wear upon their Arms and Cloaths; then have they a pair of gilt Spurs with Verver tyings. But before they are admitted into this Order, they must swear upon the holy Sepulchre to maintain and defend the Doctrine of the Pope.

The *Græcians* that are there be also Monks, and do inhabit within the Temple of the holy Sepulchre; but they have the keeping of the place where our Saviour Christ was crucified, and differ from the *Romanists*. For they believe first, That the holy Ghost proceedeth from the Father and not the Son. Secondly, they give the Sacraments in both kinds. Thirdly, they hold not the Pope to be Head of the Church. Fourthly, they deny Purgatory and Prayer for the dead. Fifthly, they sing Mass in their own Language, that every man may understand it, but they observe seven Sacraments as the *Romanists* do. They teach men to pray to, and call upon Saints; they yearly observe two strict fasting days, and eat no Flesh upon Saturdays.

The rest of the *Græcians* that are through the East parts, leave Marriage free, as well for the Clergy as Laity, and condemn the Latin Priests because they marry not. They allow no graven Images in their Churches, but in some places of the Churches they have fair painted Pictures hanging. They approve not the Pope, but have a Patriarch for their high Bishop, which Patriarch is greatly revered, and much honoured in *Constantinople*.

The *Abissins* be such as are of *Prestier Johns* Government: their Complexion is brown, their Habitation is in the Temple upon Mount *Calvary*, on the East side of the Church door: They also approve not the Pope, but allow Priests to marry, and give the Sacrament in both kinds; yet there are many Sects and Opinions among them, forbearing those Meats forbidden in the Old Testament; they circumsise both Male and Female, which the Jews do not; they observe our Saturday for their Sabbath; they baptise their Children with Fire, of which I will speak more hereafter, in the description of the Town of *Saba*.

The *Armenians* are Christians, and come out of *Armenia*; their Dwelling is in a Chappel upon Mount *Sion*, near to *St. James* his Church; they deny the Pope to be Head of the Church; they minister the Sacraments in both kinds; their Priests marry; they forbear the meats forbidden in the Old Testament. They have a kind of Custom to whine and cry by the Graves of the dead; upon Twelfth day they keep a great Feast, and the next day begins their *Lent*, which they keep strictly, and eat neither Eggs nor Fish, nor any living thing during that time: they observe Wednesdays and Fridays; they preach, sing, and say their Service in their own Tongue; they deny Prayer for the dead, and Purgatory; they all wear Hats with blew Hat-bands.

The *Gregorians* are Christians that dwell by the great City of *Trapezunta* upon the *Euxinian* Sea. Their Priests marry, but if their Wives dye they must not marry again. They dwell in *Jerusalem*, in the Church upon Mount *Calvary*, where Christ, after his Resurrection, shewed himself like a Gardner unto *Mary Magdalen*.

The *Nestorian* Hereticks, who now are found in great numbers in *Ninevie*, which at this day is called *Mossell*, and in other places thereabout, do yet hold the Heresie of *Nestorius* their Master, and teach, That Christ had two Natures, and that he hath two Persons, and that *Mary* was not the Mother of God, but that the bare Christ who was man only: about their Hats they wear flesh-coloured Hair-bands. Some of their Priests are found to dwell in the Temple of Mount *Calvary*.

The *Surians* follow the *Gracian* Christians, touching the most of their Opinions; they respect not much their Religion; for in regard of their Poverty they are forced to work for day Wages under the *Turks*. Some of them also dwell in *Jerusalem* in a Church called *S. Marks*, which standeth in the place of the house where *John Mark* dwelt, where the Apostle *Peter* knock'd when the Angel led him out of Prison.

The Sect of the *Jacobins* are resident in a Chappel which standeth behind the Sepulchre. They take that name of *Jacob* the Heretick, who was a Disciple of the Patriarch of *Alexandria*; they are wavering and unconstant among themselves, and are here and there found in *Judea*, *Aegypt*, and *Barbary*, divided into many Sects; for some of them hold with *Eutichus* and *Macharus*, who ascribe one Nature to Christ, which is the God-head, and deny the Man-hood. Some of them circumcise their Children, some baptise them with Fire, and make a Cross upon their Faces. Of this fiery Baptism you shall read more hereafter in the description of the City of *Saba*.

Hereby you may note, how the Temple of the holy Sepulchre in *Jerusalem* is filled with many Sects, who altogether give and pay Tribute to the Emperour of the *Turks*; whereby you may see, that Christ will be no more sought in the holy Sepulchre, but rather in the holy Evangelists, where he suffereth himself to be found by all those that seek him with a pure Heart.

Of the Sects of the Jews.

IN these our times the Jews do inhabit in *Jerusalem*, and are divided into many Sects, that is to say, Pharisees, Sadducees, Essars, Genisteis, Morboneis, and Meristeis. The Pharisees took that name from the Interpretation of the Law, and is derived from the Hebrew word *Parasch*, which signifies to expound: so that *Pharasei* is as much as to say Doctor, or Expounder of the Law: they approve of *Moses* and the Prophets; they hold the

the Immortality of the Soul: but of Christ and the principal parts of his Doctrine, of the Law, of Sin, and of Ceremonies, they have many ungodly Opinions and Expositions. They feign that the Law was instituted by God for outward Discipline; that sin is only outward Transgression and the violating of mens Traditions: they hold there is no Original Sin, but that men may perform the Law, and merit everlasting Life; besides many other things, as Washings, Fastings, offering gifts in the Temple, and such like Ceremonies; of which there is no Commandment extant in the Scripture. Read *Mat. 3, 59. 12, 5. &c. Mar. 2, 3, 7. &c. Job. 3, 7, 8. &c. Acts 15, 23, &c.*

The *Sadducees* give themselves an honourable Title, being derived from *Zedukim* or *Zeddikim*, calling themselves just, from the word *Zadock*, he was just, and by *Amphetrejin* is not unproperly derived from *Dicaioo*, or *Dicaioo*, signifying just: and by *Prothesin* in Latine, *Judex* a Judge. So that *Zaddik* or *Sadduceus* signifies a just Judge, which would judge all others, but they themselves were without offence: thus the worst men got the best Names. They only allow the five Books of *Moses*; they dream the *Messias* should be an earthly King; they believe the Souls of men to be mortal, and to perish with their Bodies; they do not believe the Resurrection, nor that there are either Angels, Spirits, or Devils.

The *Essars* had rather be called Students, taking their Name from *Asta*, under which Title, they would seem to reprehend, and amongst other things, avoid the profane Liberty of the *Sadducees*, and approve not the arrogant dissimulation of the *Pharisees*; but that they teach more Divine and profitable Precepts. These live a Monastical Life, unmarried; their Goods are common; for the most part they practise Physick: in their Assemblies, the ancientest of them read some part of *Moses's* Law, or some of the Prophets; all of them, both young and old, at certain times of the day, say Prayers. They have no new kind of Doctrine, but imbrace the Priesthood of *Moses*: They dwell in the Deserts and utmost parts of *Judea* near to the Lake *Asphaltites*, and in the garden of Balm near *Jericho*, where the ancient Prophets *Elias* and *Elyseus* had their Schools, whose Disciples were called the Children of the Prophets. These three Sects began in *Judas Maccabeus's* time, *Joseph. l. 3. c. 18.*

The *Genisteis* are said to be those that do certainly affirm, that they are of the Posterity of *Abraham*, although they have lost their Genealogies, and cannot prove it. These call themselves Great and Noble, and are of the stock of those that in the Captivity of *Babylon* married the Wives of other Nations; of which you may read in *Nebem*. So that they are half Gentiles, half Jews, and account themselves to be of the Nobility.

The *Morboneis* very solemnly observe the Sabbath, which many others, that are Flatterers of the *Turks* and *Saracens*, do not: there are a great company

pany of these; for almost all the Jews do very superstitiously celebrate the Sabbath: and therefore they take their name partly from a Multitude, and partly from *Ulury*; for *Merebech* in Hebrew signifies a Multitude, and *Tarebit* *Ulury*.

Merizeis are those Jews that divide the Scripture, and say the Prophets spoke not all with one Spirit; and what they list they make Scripture, and what they list they leave out: and therefore the *Gracians* call them *Meristein*, which signifies to divide.

There are also others in these our times that are Jews too, but they are called Samaritans, which only approve of the *Mosaical Law*, and reject the rest of the Scriptures and Prophets. These are so called from Keeping; for this word *Schamar* properly signifies to preserve or keep a Speech in heart, and hath therefore a certain Congruity and Consonance with the Latin word *Sermo*: so that *Schamar* in Hebrew, and *Sermo* in Latin, are much what of one signification.

But all the Jews, except the Sadducees, have one Faith; they think they may fulfill the Commandments, and by their own works be justified and purchase eternal Life. They deny the Trinity and Christ, and do believe that their *Messias* is yet to come, and shall bring them back again into the Land of Promise.

*Of the Saracens and Turks which inhabit in Jerusalem:
of their Faith and Religion.*

THE *Saracens* are a People of *Arabia* the Stony; of the Posterity of *Ishmael* the Son of *Abraham*, which he begat of *Hagar*: from whence they are rightly called *Agarins*, notwithstanding they had rather be called *Saracens*. Others call them *Saracens*, a *Saraca*, which is a part of *Arabia* the Stony; It seemeth therefore that these People took their name from a Principality; for *Sarar* in Hebrew is the same that *Principatum gessit* is in Latin, or if you will, *Principatum obtinuit*, which signifies (to obtain Principality.) And therefore the *Saracens*, or *Sarazens*, may be said Princes or Captains, whose Principality extends it self far and near: but *Agarins* signifies Perigrinators; for *Gor* or *Gar* is as much as to say a Pilgrim.

These People combined themselves with *Mahomet* that false Prophet, born of obscure Parentage: his Fathers Name was *Abdiminech*, of his Wife that was of the Family of *Ishmael*, or of the *Saracens*, born in *Arabia* the Stony, (and as it is express'd in their *Alcoran*) upon the 21 day of *September*, according to our Account, about the year of Christ 570. He took his name from a tumultuous Confusion: for *Hamah* signifies *tumultuatus est*; he hath been tumultuous; and *Hamam*, *tumultuando disturbavit*, he divided by Contention. From hence *Maimo* signifies *tumultuor*, a Contender, and *Maiomai*, *conciitor*, a Rebel. From whence may be gathered, that *Mahomet* is an ominous and seditious name. Whilst he was in his Infancy he lived with his

Father: after, being of a prompt Wit, he served one *Abdomonepls* a Merchant, in whose Service, conversing with Christians and Jews, he got a smattering knowledge of the Old and New Testament, and many Acquaintance; amongst which, was one *Sergius* an *Arian* Monk, a man very well affected of this *Abdomonepls*. *Abdomonepls* died, and by the Persuasion of this Monk, *Mahomet* married *Cadican* his Wife, although he was fifty years of Age, and by her had great Riches: she soon after also died, and left *Mahomet* all that she had. He on a sudden, being lift up to this height of substance, grew very ambitious (for he was naturally proud, wrathful, a Thief, a Whore-master, a most impudent Adulterer; and wheresoever he came made havock of all things.) This man, by the help of the *Saracens* and others, affected the Kingdom of *Arabia*, which within short time after he obtained, entering *Mechu* the chief City thereof, upon Thursday the 15th of July, Anno Dom. 622. and by the help of two Jews, and this *Sergius*, wrote that blasphemous Law of the *Alcoran*, falsely professing himself to be a Prophet; and began cruelly to oppose himself against all neighbouring Nations and Cities.

The *Alcoran* taketh the name from *Splendour* or *Brightness*; for, *Al* in the *Arabick*, is as much as *Karan* in the Hebrew, and that signifies *to shine or cast forth a brightness*. This *Alcoran* contains a blasphemous and detestable Law, written in the *Arabian* Tongue, without any order or colour of Knowledge, teaching manifest Lies and execrable Blasphemies against God; and for the most part, the Pleasures and Delights of this World: for he doth deny that there is one eternal Essence of the Deity, and the holy Trinity; our Saviour Christ they one while call the Son of God, and another while, the Soul or Spirit of God. They deny his Deity, but say that he was a holy man, though he was before all beginning, yet they believe that he was not begotten, but created before all other essential Creatures, by the Eternal God. Also they say he was not crucified, but some other in his place; and therefore the Salvation of man not to consist in the merits of Christ, but in our own proper Works. And that the Jews might embrace the *Alcoran*, they retain Circumcision, which is commonly done when the Children are thirteen years of Age; about which time, *Ishmael* was circumcised. They forbear the meats forbidden in the Law; they have many Wives at one time, they tolerate a Bill of Divorce, and affirm, that after the Resurrection men may have many Wives, and with them banquet, surfeit, and use pleasant Recreations, with divers such Errors and vain Trifles, which for brevities sake I omit.

That he might the better persuade men to embrace and believe these Lies and blasphemous Doctrines, he very cunningly seemed to confirm them with many false and feigned Miracles: and amongst the rest this was one: Having taught a white Dove to put Corn in his Ear, whilst he was preach-

preaching to the People, it chanced the came and sat upon his Shoulder, and putting her Bill into his Ear, according to her accustomed manner, he persuaded the People that it was the Spirit of God, which delivered him the words of the Law. A Bull also, taught after the same manner, at his Voice came before him, and kneeling down did him reverence, with the *Alcoran* tied upon his horns; which he affirmed was come from Heaven and brought that new Law. Then did he make divers horns of gold and silver, and filling them full of Milk hid them in the Earth; after which, in a great assembly he caused the same places to be opened, and told the people that these signified plenty and abundance to all such as kept and obeyed that Law; but the Violaters thereof should be punished with Death: together with many other such like idle and foolish Miracles, (which would be too tedious to recite) that he might make the People believe that it came from God. And being afflicted with the Falling Sickness, gave it out, that then the Angel *Gabriel* told him the Law, making this likewise a means to further his designs; but after, *viz.* upon the eighth of June, Anno Dom. 632. and in the 61 year of his Age, he died miserably of this Disease, after he had reigned in *Mecha* ten years; and *Enbuzer* or *Abud.uchar* his Father-in-law, succeeded him in the Government, who built in his honour a Church, and in that put his Sepulchre, both stately and sumptuous.

The *Turks* also embrace this Doctrine, and joynd their forces with the *Saracens*: they extended their Empire under *Mahomet* the third, into *Asia*, *Europe*, and *Africa*. They derive their Name (as I suppose) from *Cruelty*; for *Turca* signifieth a cruel Destroyer, or an armed Enemy, being derived from the Hebrew word *Tarach*, that is, to effect his purpose. From whence, they are not improperly called of the *Grecians* *τὸν τὸν* to vex and make weary; or else from the Hebrew word *Tachara*, which signifies a shield; and from the Greek word *ῥοπαλῆς* and *ῥοπαλῆται*, to put on a Shield, and to arm themselves: for the *Turks* are armed Enemies, and Destroyers of the whole World: and by *Ezekiel* are called *Gog* and *Magog*, cap. 38. & 39. of *Magog* which was the Son of *Japhet*, Gen. 10. and as some think, inhabited the North parts of the World. *Pliny* places them in *Bosphorus*, *Cimmerius*, *Scythia*, &c. which lyeth toward the East. But indeed they have often changed their Residence, and have come into *Persia*, *Armenia*, *Syria*, *Palesina*, *Arabi.*, and cruelly destroyed them, until they had conquered *Constantinople*, and got a great part of *Europe*; and have infested the minds of all the Inhabitants of those parts, with their Manners, Slaughters, and Rapines, according to that blasphemous Law of the *Alcoran*. They first afflicted those Parts about the year of our Lord 760. *Constantius Copronymus* being then the Emperour of *Rome*; since which time, they have conquered a great part of the World.

A Re-

A Relation of the Travels and Peregrinations of the Saints and holy Patriarchs, as they are severally mentioned in the first Book of *M O S E S*.

And first, of the first Man, Adam.

ADAM the first man, took his name from *Adamah*, which signifies red Earth, because he was made of the red slime of the Earth: therefore the *Latins* derive *Homo* from *Humo*; also the *Grecians* from *χθῆμος*, which signifies the Earth. But, when Man was laid open to all Calamities, Miseries, yea and Death, the *Hebrews* called him *Enosh*, which signifies, a mortal and miserable Man: for this Attribute to Man agreeth with the word *Nofch*, which signifies to be sick of a deadly disease. There are some that think that Man was made in *Syria* near to *Damascus*, because there is found much red Earth. Others say near to *Hebron*, a City in the Tribe of *Juda*, and there also lies buried; for in a Cave near that place, lies much red Earth, which the Inhabitants, even to this day, shew unto Pilgrims: but this is nothing to the purpose, since we know that Man was first created, and then brought into Paradise, Gen. 1. and 2.

Of Paradise.

PARADISE, which in Greek is *παράδεισος*, and in Hebrew *Pardes*, signifies a pleasant Garden plentifully furnished with fruitful trees, but principally Myrtle-trees, which beareth a kind of Berry of a very delectable taste: for this Hebrew word seemeth to be a compound, that is, of *Parah*, which signifies to fruitifie, and *Hadas*, a Myrtle; of the fruit of which tree, there is made a certain Wine called Myrtle, or Mulberry Wine: the mystery hereof is, that Christ is that Tree of Life, that fruitful and pleasant Myrtle, whereby we are raised up unto Eternal Life, Gen. 2. Apoc. 22. Mat. 11. *Luther* calleth Paradise, in his discourse of *Germany*, a pleasant Garden, *Eccel. 2. Munster*, an Orchard: and in the Bible it is called *Eden*, a place plentifully furnished with all things necessary for the procuring of Pleasure and Delight. The *Grecians* call it *Hedone*, which signifies an extraordinary delectable and pleasant place; for in it there was great Abundance of all things, as well of Trees, Fruits, Herbs, and sweet-smelling Flowers, as of Beasts and Fowls of the Heaven. Into this place God put man, to dress it and keep it:

it: But where it stood, and whether it be now upon the Earth, there are divers Opinions: The *Romanists* hold, that it is placed in the East, without the *Tropicks*; others would have it under the *Æquator*, because it is a very Temperate Region: but Experience tells us, that there it is very hot and scorching: Others think it stands upon the top of a high mountain, free from all the violent motions and impressions of the Air, in which place, they hold *Enoch* and *Eliab* are yet living. There are others that assign the whole East part to be Paradise, and that there were some peculiar places most fruitful, of which they think was *Syria*, *Damascus*, *Arabia Fœlix*, *Ægypt* and *Judea*, in which Part man was put. They also say, that the Tree of Knowledge stood upon Mount *Calvary*, near about that place where Christ was crucified, so that he made satisfaction for sin in the same place where sin was first committed: And this I hold to be the better Opinion, and that it remained till the Deluge, kept in the custody of Angels, at Gods appointment, and by the Flood, together with other Creatures, was abolished.

And for that Saying of our Saviour to the Thief upon the Cross, *This day shalt thou be with me in Paradise*, is not to be understood of the Earthly Paradise, but of the Heavenly, the Place of the blessed Angels and Saints, where God with his Divine Majesty filleth them with the Light of Righteousness, and quickeneth them with Eternal Life. This place *St. Paul* calls the third Heaven, and that Heavenly Paradise of which the Earthly Paradise is a type, *2 Cor. 12.*

Of the four Rivers that watered Paradise.

THE four Floods of Paradise were, *Pison*, *Gihon*, *Hiddekel*, and *Euphrates*, *Gen. 2.* There was but one Fountain of all these Floods, and this was in Paradise it self, which in those times was divided into four Streams. But as by the Flood all the face of the Earth was changed, so likewise were these Rivers and their Fountains and Channels altered from the places where at first they were; notwithstanding in memory of them, there remains some Reliques, tho' perhaps not in the same place, nor springing out of one and the same Fountain, as they did before. And as the *Mediterranean Sea*, the Gulph of *Arabia*, and many other Meers and Lakes, before the Flood were not, but (by the general consent of all Learned men) happened by that huge Inundation; the same may be said of these Rivers.

The head, or beginning of the River *Pisbon* or *Pison*, is 4800 miles Eastward from *Jerusalem*, and is like unto an Arm of the Sea, some twelve or sixteen miles over, and for that cause it taketh the name from *Pofch*, that is, *in-creating*, or, *of an extraordinary greatness*: from hence the *Grecians* call it *Phison*, because it divideth it self into divers Rivulets or Streams. It compasseth in *Havilah*, it divideth that part of the World which we call *India*, into the outward and inward: and there is called *Ganges*, taking that name from an

Æthio-

Æthiopian King called *Gange*, as *Suidas* saith. Some say, it is unknown where it first riseth; others say it riseth in *Scythia*, and watereth all the Neighbour-Countreys as it passeth along, as *Nilus* doth, and so being dispersed into thirty Channels, divideth *India* with one of them: the narrowest place of *Ganges* is eight miles over, and the shallowest an hundred foot deep, it bringeth forth Dolphins, Crocodiles, and divers other Creatures.

Solinus and *Strabo* say, That the River *Tigris* riseth in *Armenia*, a very fair and clear Fountain; it is distant from *Jerusalem* six hundred miles towards the North: it runneth with such an exceeding swiftness that Fishes cannot swim against it, and passeth through the Lake of *Arthusia*, without once mingling it self with the Water: and for this cause it is called *Tigris*, which signifies a *dart*, and a *Beall of extraordinary swiftness and cruelty*. This River running from towards the North and the rising of the Sun, it compasseth in *Mesopotamia*, and passeth by the Borders of *Media* and *Assyria*, and after that, of *Chaldea* and *Arabia*, it there receiveth in the River *Hydaspis*, and so joyning with *Euphrates*, falls into the Lake of *Persia*. The Hebrews called this River *Chidikill* from *Chadad*, which signifies acute, and *Kalal*, light, for it is a swift running Stream: from hence the *Grecians* call it *τιγρῶς*; the *Latines*, *Celer*; the *Germans*, *Cin Zelter*, which signifies with us a Horse swiftly running; for it passeth away swifter than an Arrow out of a Bow. Going towards the East, some thirty six miles from the ancient *Babylon*, it runneth through a Town called *Bagedeth*, bordering upon *Turkey* and *Persia*, and from thence towards the Latitude, to a Town called *Argentarat*, where it changeth the name to *Tigris*; in that place it runneth so extreme swift, that it will make a mans head dizzy to look upon it.

Strabo saith, the River *Euphrates* riseth out of a Mountain in *Armenia*, called *Nipha*, some 300 miles from the City of *Jerusalem* towards the North, watering *Mesopotamia* and *Chaldea*, and passing through the midst of that flourishing City *Babylon*, divides it into two parts; and after passing through, and fruitfulizing *Arabia*, it joyneth with the Flood *Tigris*, and falls into the *Persian Gulf*. *Semiramis* Queen of the *Assyrians*, and of *Babylon*, built a Bridge over the narrowest place of this River, being some three quarters of a mile over. The Hebrews call this River *Parah*, because it fruitfulizeth; and from thence the *Grecians* call it *πέρας*, or *περῆας*, to bear fruit, the *Germans*, *Fruchter*, which in English is, fruitful or pleasant. And therefore *St. Ambrose* saith, it is derived from *Euphranein*, that is, from rejoycing; for that overflowing the Fields, it causeth them the next year to flourish with all kind of Fruit and pleasant Flowers. The Water of this River is very foul and dirty, so that it is unfit to drink; according to that of *Jeremy*, chap. 2. *What avail-eth it thee to go into Assyria, that thou mightest drink of the Water of Euphrates?* If a man takes this Water in a Vessel, and let it stand but two hours, the Dirt and Sand will lye at the bottom thereof two inches thick. Therefore the

Inhabitants near about it are wont to take a great Pot that holdeth a good quantity, wherinto putting Water, they let it stand till all the filth be sunk to the bottom, and so they clear Water to drink.

Nilus taketh the beginning from a certain Mountain in *Manitania* the Lower, not far from the Ocean, and issues from a Lake which they call *Nidiles*, and partly from other Lakes, and is increased with the Snow Waters falling from the Mountains of the Moon in *Africa*, 3200 miles from *Jerusalem* towards the South. Some think it took the name from *Nilens* a certain King thereabouts; others, from the Soil which is yearly brought down in the Stream, whereby all *Egypt* is made fruitful; from whence some think it was called *Servians Nilus*, for that it bringeth down new Mud with it. The *Hebrews* call it *Gihon*, because it breaketh out of the Earth with great Violence. This River comes through the Desarts of *Aethiopia*, and to wish great Violence comes into *Egypt*, where it is divided into seven Streams, and in times past had seven Gates, the names of which were *Canopicus*, or *Heraclicus*, *Bolbitinus*, *Sebiniticus*, *Pharmiticus*, *Mendesius*, *Tamiticus*, and *Pahusiacus*; the two outward Gates of which, *viz.* *Canopicus* and *Pahusiacus*, were 160 miles asunder. *Appianus* saith, there are two other Gates called *Tinepramicus* and *Diolcus*: this ninth Gate is divided at a City and place called *Delta*, taking the Name from the likeness that it hath to the Greek Letter so called. So that *Nilus* is divided into nine Gates, by which nine Gates it falls into the Mediterranean Sea. There are many that think that Paradise was only in *Egypt*, and that then it had only but four streams, and that at the Flood it was confused into nine, and they would seem to prove their Opinions out of the 31 Chapter of *Ezekiel*, where he calleth *Egypt* a Garden of Pleasure. But this differeth from the description of *Moses*, for it is not situate in the East, but rather the South from *Jerusalem*, and far distant from the two Eastern Rivers, *Euphrates* and *Hiddikeel*, by which the holy Scriptures do principally denote Paradise. Wherefore it may be concluded, that *Egypt* was only a part of Paradise, not Paradise it self; and that this River was one of the Rivers, not all, the Streams of which River, at some times of the year, *viz.* in the Summer Solstice, when the Sun is near the Dog-star, begins to swell and overflow the Banks, by reason of the melting of the Snow which lies upon the Mountains of the Moon, and so drown all the places near unto it, through the Land of *Egypt*, leaving behind it certain Slime and Mud, by which it comes to pass that the Country is very fruitful, and serves them instead of Rain, at which time of the Year (for this happens once every year) the People and Inhabitants of the Country retire themselves to their Towns, Cities, and Castles, situate upon Rocks, Mountains, and high Grounds, from whence it happeneth that they sustain very little discommodity or loss by any such Inundation. They also keep little Boats, whereby they pass

from.

from one place to another, because all their Passages and Foot-paths are then drowned with Waters. There are many pretty Observations which the People of *Egypt* were wont to take notice of in the rising of this Water, for they had certain Staves whereby they measured the depth of it; if it rose but to twelve Cubits (which is six yards in height, they then stood in fear of great Famine, so also if it was but thirteen, for then the Water was not deep enough to make the ground fertile; but if it rose to fourteen or fifteen, and then they were in great hope, and did not doubt of a fruitful Year; and if to sixteen, they then greatly rejoiced at their Prosperity, and kept Banquets and Feasts, and were assured that the succeeding year would be very plentiful; but if it rose above, they laid aside all signs of Joy, and lived very sparingly, and with great Sorrow; this great Inundation of Waters fore-shewing Scarcity, and Want, and Famine, and Pestilence, and Death. And thus *Nilus* yearly, every year is to them instead of Rain, for *Egypt* is without Rain.

In Autumn, at such time as the Sun going out of the last face of *Libra*, entrench into *Scorpio*, the Waters of *Nilus*, by little and little, retire themselves into their Banks, and the Earth becomes quite uncovered of Water: about which time, the Country being exceeding hot, the Earth is presently made dry in all those places, so that in the Month of *October* they may both till and sow their Land. In this River the Crocodile and the *Ichneumo* breed, of the nature of which two, you may sufficiently read in *Gesner*. There also breeds the Pelican, of which *St. Jerom* saith, there are two kinds, one that lives upon the Water, another that lives upon the Land: these Birds, as some affirm, kill their young ones upon their Beak, and then leave them lying in their Nest for three days; at the end of which time, the Female grievously wounds her self upon the Breast, and pouring her Blood upon her young ones, revives them again. This Bird may very well be a type and figure of our Blessed Saviour, who shedding his precious Blood upon the Cross for our Sins, after the third day rose again, and that he might restore us to Life that be dead in Sin, poureth out his Blood upon us, whereby we are made capable of Eternal Life.

Of the Place where Adam and Eva dwelt after the breaking of the Commandment. Gen. 3.

ADAM and Eva, being driven out of Paradise, dwelt at *Damascus*, 160 miles from *Jerusalem*, as *Munster* and others write: the Townmen of *Damascus*, at this day shew the place where *Cain* slew his Brother *Abel*; and it is well to be believed that this City receives her Name thereby, for *Damascus* signifies blood-shedding, or a place which hath drunk up Blood.

Of the Place where Cain dwelt.

CAIN, after he had slain his Brother *Abel*, dwelt in the Land of *Nod*, a Land of Fear and Disquiet, in the Town of *Hanoch*, and, as some think, it was the same place where *Babylon* (after *Noah's Flood*) was built, being four hundred and eighty miles from *Jerusalem* Eastward.

Of the Place where Noah dwelt.

NOAH, signifying quiet and rest, dwelt in *Armenia*, six hundred miles from *Jerusalem* Northward, hard by Mount *Ararat*, upon which Mount, the Ark, (after the Flood) stayed it self, *Gen. 8.* *Ptolomæus* nameth these high Hills in *Armenia*, *Gordes*, which are always covered with Snow, and no man may get upon them.

Sen.

SEM who in the Holy Scriptures is called *Melchisedeck*, that is, a King of Righteousness, dwelt in the City of *Jerusalem*, which as then was called *Salem*, that is, a City of Peace.

Nimroth.

Nimroth was the first Prince and Regent upon Earth, and built *Babylon*, which is six hundred and eighty miles from *Jerusalem* Eastward. *Strabo* writeth, That in *Babylon* there was an old four-square Tower built of Brick, four hundred and sixteen Ells high*, and each side thereof four hundred and sixteen Ells broad: This without doubt was a piece of the Tower of *Babylon*, the top whereof should have reached up to Heaven, *Gen. 22.*

Babel or *Babylon* signifieth a Confusion, because in that place God confounded the Work-mens Tongues, when they built the Tower of *Babylon*.

The Travels of Abraham.

1. **A**bram went out of his own Country of *Ur* in *Chaldea*, to the City of *Haran* in *Mesopotamia*, which is 376 miles.
2. From *Haran*, by Gods commandment he went to *Sichem*, which is four hundred miles.
3. From *Sichem* he went to the Plain and Wood of *Mamre*, to the Hill between *Bethel* and *Hay*, which is 28 Miles.
4. From thence he went into *Egypt*, travelling Southward 240 miles.
5. Out of *Egypt* he went again into *Canaan*, to the Hill that lyeth between *Bethel* and *Hay* which is 240 miles, *Gen. 13.*

6. From

6. From thence he went to the Plain of *Mamre* near *Hebron*, 32 miles.
7. From the Plain of *Mamre*, he went to *Dan*, which is 124 miles, and there overthrew the four Kings which had taken *Lot* Prisoner, *Gen. 14.*
8. Then he pursued the Enemy for the space of 80 miles to *Hobam* in *Phœnicia*, which lieth in the left side of *Damasco*, *Gen. 14.*
9. From *Phœnicia*, he went to *Sodom*, where *Melchisedeck* met him, which are 160 miles, *Gen. 14.*
10. From *Sodom*, he went back again to the Plain of *Mamre*, which are 40 miles.
11. From the Plain of *Mamre*, he went to *Gerar*, which is six miles, where his Son *Isaac* was born, *Gen. 20. 21.*
12. From *Gerar*, he went to *Beerfaba*, which is 12 miles, where he took an Oath of King *Abimilech*.
13. From *Beerfaba*, he went to Mount *Moriab*, which is 40 miles, where he would have offered his Son *Isaac*, *Gen. 22.*
14. From Mount *Moriab*, he returned again to *Beerfaba*, which is 40 miles.
15. From *Beerfaba*, he and his Wife went to the Plain of *Mamre* by *Hebron*, which is 16 miles, and there they died and were buried, *Gen. 23. and 25.*

So that all the Travels of the Patriarch Abraham were 1794 miles.

Now followeth the description of the Towns and Places.

THE Town of *Ur* in *Chaldea* where Abraham was born, at this day is called *Orchee*, (as *Petrus Apianus* writeth) and is distant from *Jerusalem* 624 miles Eastward. It seemeth it either took that Name from Light or Fire, or else from Divine Worship, for there they used to offer many burnt Offerings, but at that time they committed Idolatry, for which cause Abraham went from thence, perceiving that the *Chaldeans* took the Fire for their God, because Fire came down from Heaven and consumed their Offerings. Learned men therefore are of Opinion, that the *Chaldeans* in the Town of *Ur*, worshipped the Fire for their God.

Haran or *Charan*, that is, *Wrath*.

HAran is the chief City in *Mesopotamia*, where Abraham for a time dwelt with his Father *Thara*. There the rich Roman *Crassus* with his Army was overthrown by the *Parthians*, and is distant from *Jerusalem* 440 miles North-Eastward, taking its Name from the Water *Charan* which runneth through it. But at this day the City is called *Ophra*, lying eleven days Journey from *Mossel* or *Nineveh*, as *D. Leonard Ronwolfe* writeth, who in anno 1575, upon the thirtieth of January was in that Town. *Ophra* or *Haran* is a fair City well inhabited, and indifferent great, compassed about with:

with Walls and Towers, richly furnished with Merchandize, but especially with fair Coverlets of divers colours, that are made therein.

There is likewise great Trade and Traffick for divers kinds of Wares brought thither by *Caravans*, which are great Numbers of Camels, Horses, and other Beasts, that carry great Burdens, with many men to conduct them, which traffick and travel from one City to another.

This City in times past belonged to the *Parthians*, even then when *Craesus* the rich *Roman*, fifty three years before the Birth of Christ, robbed the Temple of *Jerusalem*, and of those holy Relicks bare away to the value of six Tuns of Gold: for which, God punished him openly; for upon the sixth of *June*, after he was by the *Parthians* overthrown hard by *Haran* in *Mesopotamia*, and there taken and slain; the *Parthians* pouring molten Gold into his Mouth, said, Drink now thy fill (thou greedy Wretch) of that which thou so long hast thirsted after, for with this thou mayst fill thy greedy Throat.

In this overthrow were slain thirty thousand *Romans*, and by that means the City of *Haran* returned again under the *Parthians*.

After that, the *Persians* took it; but now it is under the *Turk*.

In this City of *Haran* at this day there is to be seen a Well of very clear Water, at which *Rebecca* gave drink to *Eleazer Abraham's* Servant, and to his Camels, *Genes. 24. 19.* This Well by the Town-men is called *Abraham's* Well: there also *Rachel*, *Laban's* Daughter, first spake with the holy Patriarch *Jacob*, who turning the stone off from the Well, gave her Sheep of the Water to drink.

This Water hath a very pleasant Taste, and is a notable Type of holy Baptism; for like as the holy Fathers took their Wives by this Well, so Christ receiveth his holy Congregation by the Well of Baptism, in his Word and holy Sacrament. This is the right Well of *Israel*, which floweth into Everlasting Life.

The City of *Haran* (now called *Ophra*) lieth from *Nineveh* 232 miles Westward.

Sichem, a Shoulder.

S*ichem* is a Town in *Samarita*, on the borders of *Ephraim*, lying on Mount *Garizim*, 36 miles from *Jerusalem* North-ward. It takes the Name (as *Phil. Melanithon* writeth) from the place whereon it standeth, like a Shoulder; for *Sichem* signifies a Shoulder.

Of this Town I will speak more at large in the New Testament, for that by it Christ spake with the *Samaritan* Woman, *Job. 4.*

In this Town, *Dina*, *Jacob's* Daughter was ravished, *Gen. 34.* and there the Bones of the Patriarch *Joseph* were buried, *Job. 24.*

Abi-

Abimelech for Spight, and upon no occasion, utterly destroyed the Town, and having razed it to the ground, sowed it with Salt, *Judg. 9.* But *Ierobeam* King of *Jerusalem* built it up again, and dwelt therein, *1 Kin. 12.*

It was a free Town, whither a Man-slayer might resort that had killed any man by chance, and save himself, *Job. 20.*

Mount *Garizim*, whereon the Town of *Sichem* stood, was a piece of Mount *Ephraim*.

Tanais, in Hebrew Zoan, an Inn, or House of Harbour.

T*AN AIS* or *Zoan*, was the chief City in *Egypt*, where *Pharao* in *Abraham's* time kept his Court, as we read in the thirteenth Chapter of the fourth Book of *Moses*, and *Psal. 58.* and lieth 232 miles from *Jerusalem*, South-eastward. Four miles from *Tanais* stood the Kingly Town of *Memphis*, which was likewise built before *Abraham's* time; but at that time it was not so famous as *Tanais*, for there is not one word spoken of *Memphis* in the Books of *Moses*. But when time serves I will speak more of these two places.

Of the Mount between Bethel and Hay.

T*HIS* Hill is four miles from *Jerusalem*, upon the North, lying between the two Towns of *Bethel* and *Hay*, and is called Mount *Ephraim*; where *Abraham* at his return out of *Egypt* the second time, set up his Tabernacle, of purpose to be conversant with *Melchisedeck*, who dwelt in *Jerusalem*; and with him gave thanks to God for the singular favours that he had shewed toward him, in delivering his Wife *Sara* from the hands of *Abimelech* King of *Egypt*, who would have ravished her, and, as he feared, endangered his Life. In this place *Lot* separated himself from *Abraham*, and went to dwell in *Sodom*.

Of the Plain or Oak of Mamre.

T*H E* Plain of *Mamre* stood a mile from *Hebron*, towards the East, and distant from *Jerusalem* twenty two miles South-eastward. In this Valley there was a fair and pleasant Wood, where a certain young man called *Mamre* dwelt. This man was Brother to *Escal* and *Aner*, mentioned by *Moses*, *Genes. 14.* who, according to the custom of Gentlemen with us in these times, built up his house near the pleasant Wood or Bottom, which, as some think, was called after his name, *Mamre*. Others, (of which Opinion is *Ierom*) of *Aelon*, which signifies a Valley or Tree (an Oak-tree, saith he.) But *Joseph* and *Agesippus* call it a Terebinth tree, which both Summer and Winter beareth green Leaves like a Palm-tree, the Sap or Juice whereof is very good for Medicine. *Abraham* dwelling near to this Tree, being entertained by the three Brothers as a Stranger, grew into such favour and familiarity with them, that he converted them from Paganism; and taught

taught them to know the true and ever-living God. To gratifie which great favour, they aided him in his War against the four Kings that had taken Lot Prisoner, and gave him free liberty to inhabit in, and use the Plain thereabouts for his Cattel: before whose door (as some Authors affirm) this Terebinth or Oak-tree stood, and so continued from the beginning of the World, till the time of *Constantine* the Great, it being lawful for none to cut a bough of it, or touch it with a Hatchet, because it was in those days accounted a holy Tree, and visited by divers Strangers: and then *Helena* caused a fair Church to be built in that place; and so much the rather, for that *Abraham* sitting under that Tree, the three Angels appeared unto him in the Similitude or Likeness of men, *Gen. 8. 1, 2.* And some are of Opinion, That because of this, the Jews offered Incense to their Gods, and committed Idolatry upon high Mountains and under green Trees, *Ezek. 16.* There was also a double Cave made of white Marble, which as *Josephus* saith, was very fair and beautiful to the eye, and curiously wrought and polished; wherein *Abraham, Isaac,* and *Jacob,* with their Wives *Sarah, Rebecca,* and *Leib* were buried; and as some think, was that Cave which he purchased of the *Hittites*, *Gen. 23. 34.* But that *Adam* and *Eva* lye buried in the same place, seeing there is no warrant for it in the holy Scriptures, I let it pass; because, whatsoever hath not Authority of Scripture to prove it, may as easily be contemned as allowed. But, *Abraham's* Sepulchre in *Jerom's* time was to be seen, being old and decayed.

Of Hebron.

THIS City was not only a Kings Seat, but a Priests also, being built not long after the Flood, and some seven years before that City of the *Aegyptians* called *Zaan* or *Tanis*, *Numb. 13.* and was placed upon a goodly high Mountain very pleasant and delectable. It taketh the name from *Chabar*, which signifieth to accompany; and from thence, *Chebron* or *Hebron*, a pleasant and delectable Society. It was a metropolitan City in the Tribe of *Juda*, and after called *Kiriatharba*, as it appeareth in *Josh. 14.* taking that Name from *Arba* the Chief Governour of that City. This man was one of the *Anakims*, and a very mighty Prince. Others there are that say, the City being divided into four parts was thereof called *τετραπόλις* for *Arba* signifies a Quaternion, from the Rote *Raba* four square. It was first built by *Heth*, the Son of that cursed *Canaan*, whose Posterity (the *Hittites*) inhabited in it; and such was their Hospitality, that they entertained *Abraham*, being a Stranger and Traveller. These People dwelt * there until *Joshua's* time; and then one *Hobam* was King thereof, who with other Kings, opposing the Children of *Israel*, was by them slain, and had their Country wasted and destroyed. This Town was after made a Town of Refuge, and belonged to the Inhe-

* Here also dwelt *Sisaj*, *Abiman*, and *Thalmas* the sons of *Anak*.

Inheritance of *Caleb*, and was together with *Mamre* in the Tribe of *Juda*, *Jos. 20.* Here *David* was first anointed King, and reigned therein for the space of seven years, *2 Sam. 5.* But this Town, by the injury of Time, and oppression of the Enemy is now become desolate, only some few old Relicks are to be seen, to shew there had been a Town there. Nevertheless there is a Town not far from it which retaineth the name, placed in a very fruitful Valley called *Mamre* to this day. Here, while it was under the Jurisdiction of the Christians, stood a Cathedral Church, and a Bishops See; but the *Turks* have turned it into a Mosko, or one of their Churches. Into this place they will not suffer any Christian to enter. The Inhabitants take upon them to shew unto Strangers many things, as the Vault or Cave where-*in Abraham* was buried, the place where *Cain* killed *Abel*, the Well where *Adam* and *Eva* wept seven years for the death of their Son; with many such like Fables which are to no purpose, seeing they are not warrantable by Scripture.

Some Bow-shot Eastward from this place is the Field of *Damascus*, where the red Earth lieth whereof they feign Man to be made. It is naturally tough, and may be wrought like Wax or Pitch. There is also that is white of the same kind, and this is conveyed to many places by the *Saracens*, and sold at dear Rates. They use it either for the tceering of Sepulchres, or to mingle with Salves and Unguents.

Of Gerar.

Gerar is the uttermost Town in the Land of *Canaan*, and lieth between the Defarts of *Sur* and *Cades*, *Gen. 20.* Here King *Abimelech* kept his Court at such time as *Abraham* came thither; and here *Isaac* was born, *Gen. 21.* It takes the name from *Gor*, which signifies a Pilgrim or Traveller, and did well agree with the Condition of the ancient Patriarchs that sometimes lived there, because for the most part they were like Pilgrims and wayfaring men, *Gen. 47.* It lay six miles from *Hebron* South-west, and from *Jerusalem* 30, upon the Territories of the Tribe of *Juda*.

Of Beerazaba.

Beerazaba is a Town situated upon the utmost Bounds of the Holy Land, forty miles from *Jerusalem* South-westward, and is derived from *Beer* and *Shebubah*, and signifieth the Well of Covenant: for *Abraham* having digged a Well near to this place, *Abimelech* King of *Gerar* entred into League with him, and his Posterity. *Isaac* also renewed this League in this place, as appears, *Gen. 21.* It is now called *Gallim* or *Giblin* by the Jews. In *S. Hierom's* time it was a great Town.

Of Moriah.

UPON this Mount *Abraham* would have offered his Son *Isaac*, and stood not far from *Salem* or Mount *Sion*, where *Melchisedech* dwelt. They were so near, that *Melchisedech* upon the Tower of *Sion* might easily see the Angel that spake with *Abraham*, when he renewed the Covenant with him concerning his Seed and Posterity; and is derived from *Mor* or *Marar*, which signifies bitter Myrrh, because, as *Gregorius* saith, the Church is ever subject to Affliction; For all they that will serve God and live religiously, must suffer Persecution, *Mat. 16. 2 Tim. 3.* and *Lavr*, which signifies to fear.

How Abraham may be typically apprehended.

A *Abraham* signifies the Father of a Multitude, from *Ab, pater*, a Father; *Ram, excelsus*, Mighty; and *Hamon, multitudinis*, Of a Multitude. Not in regard of the Jews only, but all those that in succeeding times shall be ingrafted into the Church, and partake of everlasting Life through the Mediation of Christ Jesus, the promised Seed, *Gal. 3. Ephes. 1. Acts 3.* and is a Type and Figure of God the Father; for, that as *Abraham* was the Father of many, yet had but only one Son: so although God be the Father of all Nations, yet had but one only Son, Jesus Christ, begotten of his own Essence from before the beginning of the World. And as *Abraham* so loved God, that for his sake he would not have spared his only Son; so God so loved *Abraham* and the World, that he gave his only begotten Son to die for the Salvation of their Souls.

The Travels of Lot.

LOT travelled with *Abraham* from *Ur* in *Chaldea*, to *Haran* in *Mesopotamia*, which is 336 miles, *Gen. 12.*

2. From *Haran* they travelled to *Sichem* in the land of *Canaan*, being 400 miles.

3. From *Sichem* they travelled through *Mora*, to the Hill lying between *Bethel* and *Hay*, which is 24 miles.

4. From the Hill between *Bethel* and *Hay*, they went into *Aegypt*, which is 240 miles, *Gen. 13.*

5. From *Aegypt* they went into the Land of *Canaan*, to the Hill lying between *Bethel* and *Hay*, where *Abraham* had dwelt before, which is 240 miles, *Gen. 13.*

6. From

6. From the Hill between *Bethel* and *Hay* Lot separated himself from *Abraham*, and went to the Town of *Sodom* Eastward, which is 28 miles, *Gen. 13.*

7. In the Town of *Sodom* Lot was taken Prisoner, he and all his household, and led away to the Town of *Dan*, which is 32 miles, *Gen. 14.*

8. And when *Abraham* had delivered him out of the hands of his Enemies, and pursued them, he returned with him from *Dan* to *Hobam* in *Phoenicia*, lying on the left side of *Damascus*, being 80 miles.

9. From *Phoenicia*, *Abraham* came again with Lot to *Sodom*, which is 160 miles.

10. Lastly, when the Lord had determined to rain Fire and Brimstone on *Sodom*, Lot, according to his Commandment, went thence to *Zoar* a little Town near adjoining, where being drunk with Wine, he committed Incest with both his Daughters; but after, coming to the knowledge of his Offence, he was so sore afflicted in his Conscience, that with extrem Grief he died. *Luther* saith, that *Abraham* took him to *Hebron* with him to comfort him, and that there he died. *Hebron* is 36 miles from *Sodom*.

So all the Travels of the Patriarch Lot were 1652 miles.

*The Description of the Towns and Places where he travelled:
and first of Sodom.*

THE Cities that were destroyed with Fire and Brimstone from Heaven, were four in number, that is, *Sodom*, *Gomorrhah*, *Adama*, and *Zeboim*, lying 24 miles from *Ierusalem* South-eastward, where now the Dead Sea runs. The fifth was the City *Bela*, called also *Zoar*, which was spared for Lot's sake, and distant from *Sodom* two miles. This, Lot accounted but a little City; but there are that say it was a very spacious and Princely place, near to which his Wife for her Disobedience was turned into a Pillar of Salt, and not far off he committed Incest with his two Daughters. And although *Luther* be of opinion, that that also within a while after was burnt, yet this cannot be certainly proved, especially because it remaineth even to this day, situated both in the ancient place, and called by the ancient Name; unless some new City hath been lately built in the same place, and is now called after that name, which I cannot think to be true. *Sodamah* signifieth a Mystery; *Gomorrhah*, a Faggot of Thorns; *Adamah*, Red Earth; *Zeboim*, Fertile and Pleasant; *Zoar*, the burning of *Bela*; for in ancient times it was called *Bela*. It is the received Opinion, that the Country wherein these five rich and opulent Cities stood was called *Pentapolis*.

Of the Lake or Dead Sea, called Asphaltides.

IN the very same place where these Cities were burnt and destroyed, there is at this day to be seen a Lake about 36 Miles long, and in some places

ces six, in others eight, and twelve miles over. It boileth with Pitch and Brimstone, and in some places passeth by the name of the Salt Sea, and in others, the dead Sea, because of the noisome and venomous Air that riseth out of it, insomuch as the very Birds that fly over it fall down dead; and if a Beast do but drink of it mix'd with Water, it makes him incurably sick. It is of a wonderful nature, for whatsoever heavy thing you sling into it will not sink, but swim upon the top, be it either Iron, Lead, Copper, or any other weighty matter: of which *Vespasian* the Emperour having notice, to make experience of what he had heard, made a Journey of purpose to see it, and with him took certain condemned men, who for their Offences had deserved Death; these he manacled, and where he thought it to be deepest caused them to be thrown in; but they rose up again with such violence as if some Storm or Tempest had sent them up. The Water thereof changeth three times a day, and shineth against the Sun with divers colours, casting out Fire and great Cakes of Pitch much resembling Bulls without heads, and of that quantity. This Pitch is good for divers things, as to calk Ships, to lay upon Cables, and to use in Medicines; wherefore such as come to this Sea and know the nature of it, have certain Skifs and Instruments wherewith they draw these Cakes of Pitch to their Ships, to which it cleaveth so fast, it being naturally tough, that being brought to Land they cannot get it off again but by the help of Urine. Upon the Banks thereof grow Trees that bear fruit of divers kinds, as Apples, and such like; which are fair and pleasant to the Eye, but if you either touch or open them you shall find nothing but Dust.

Brittenbachus saith, In this place the Serpent *Tyrus* (whereof they use to make Treacle) is found. It is a little Serpent about half a Cubit long, and a Finger thick, being of divers colours, and is so venomous, that where it biteth there is no remedy, unless by cutting off the Member: the Head of it is rough and hairy, and there seemeth to lye upon the Tongue of it, if it be angry, a fiery flame. The same Author saith, that a little from *Zoar*, between this Lake and the Mountains of *Engedi*, the Pillar whereinto *Lot's* Wife was turned, is yet to be seen shining like Salt. The furthest part of this Sea Northward lies 14 miles from *Jerusalem*: toward the East the River *Jordan* runneth into it.

The Travels of the two Angels that led Lot out of Sodom.

THEse two Angels having spoken with *Abraham* in the Valley of *Mamre* near *Hebron*, forthwith went to *Sodom* some 40 miles distant from that place, where *Lot* having entertained them into his House, by their help was delivered, together with his Wife and two Daughters, from that miserable Desolation of the *Sodomites*.

Of Lot's two Daughters.

LOT escaping his Desolation, and seeing a President of God's Judgment fallen upon his Wife for her disobedience, fearing that he should not continue safe in *Zoar*, left that, and turned aside into the Wilderness, and continued there among the Mountains, although the Lord had promised him safety in this Town: wherefore continuing in a Cave in the Wilderness, the eldest of his Daughters losing her Husband in this Destruction, supposing that all men had been destroyed, counselled her Sister to commit Incest with her Father. *Lot* being now oppressed with Care, by reason of the former Calamities, gave himself, at the Inticement of his Daughters, to drink Wine, insomuch as with the Excess he became drunk: at which time, not being himself, he begat by his two Daughters two Sons; the eldest had a Son whom she called *Moab*, which signifies, the begotten of his Father; whereby the Impudency of this Woman is laid open to the World, in that she was not ashamed of her Sin. Of him came the *Moabites* and dwelt upon the North-side of the Lake *Asphaltides*, some 32 miles from *Jerusalem*. The youngest Daughter had a Son, which she called *Ben-ammi*, that is, The Son of my People; for although she bare him with great shame, yet she dwelt among the People of God. Of him came the *Ammonites* that dwelt beyond Mount *Gilead*, threecore miles from *Jerusalem* North-eastward.

Of the four Kings that took Lot Prisoner.

THE first of them was called *Amraphel* King of *Shinear* or *Babylon*, the Son of *Ninus* and *Semiramis*, as some think, and is called sometime by the name of *Berosus*, sometime *Ninus*. He kept his Court at *Babylon* in *Chaldea*, which is 880 miles from *Jerusalem* Eastward. This *Ninus* is called *Amraphel*, because of the notable Victories that he won, and the number of Countries and Provinces he conquered.

The second was *Arioch*, or *Arius*, his Son. He was thus called because of his Courage and Cruelty in War; for *Arioch* signifies a mighty roaring Lion; *Arius*, *Mars*. This man, during the life of his Father, was created King of *Lassir*, that is, *Assyria*, for so it is called in the *Chaldean* Tongue; the chief City whereof is *Nineveh*, and lies from *Jerusalem* North-eastward six hundred eighty four Miles.

The third was *Keder-laomer* King of the *Elamites* in *Persia*, 1200 miles from *Jerusalem* toward the East. This Prince had a great command in that Country. *Kedar* signifies an Ornament or Crown; *Laomer*, well deserv-
ing.

The fourth was *Thideal* King of the Nations. He kept his Court in *Damascus*, the Metropolis of *Assyria*, some 160 miles from *Jerusalem* Northward.

ward. *Thideal* signifieth an exalted Lord; of *Alah*, that is, to be lifted up.

These four Kings were Confederates, and bent their Expedition principally against *Asteroth* and *Kiriathaim*, which they took, and spoiled all the Country round about with Fire and Sword: and their Armies being retired from the Spoil, met in the Valley of *Siddim* (where now the Dead Sea runneth) and there pitched their Tents. In this place, after a cruel and sharp War, they conquered the five Kings of that beautiful and pleasant Soil of *Pentapolis*, (for so it was called because of those five Cities that were in it) where, among others, they took *Lot* Captive, with all his Substance.

Of *Asteroth*.

Asteroth seems to be the City of *Venus*, because the Citizens thereof worshipped her: for *Asteroth* is a Goddess of the *Sidonians*, and is compounded of *Aph*, which signifies a company of Stars, and *Tor*, placed in order. The *Syrians* call *Venus Asteroth*. This Town lay in the Land of *Gilead*, and belonged to the half Tribe of *Manasses* beyond *Jordan*, 56 miles from *Jerusalem* North-eastward. In this City the four Kings of the East conquered the Gyants of *Karnaim*, that were mighty Princes and Commanders there, when they made War against that and *Kiriathaim*. Not far from hence also in the Land of *Ham*, there dwelt certain Gyants called *Zufim*, of *Zus* and *Hamah*, which signifies to stir up Commotion. These were very great, strong, and stately People, and had the Command of all the Countries thereabouts, which they held in great fear, and were conquered by the four Kings.

Of *Kiriathaim*.

Kiriathaim was a City in the Tribe of *Reuben* beyond *Jordan*, *Josh. 13.* twenty two miles from *Jerusalem* towards the East, and so called because it was divided into many Parts and Divisions. The Heathens corruptly call it *Carthage*. The *Hebrews* derive it from *Kiriath*, which signifies a City, and *Emah*, Terror. Here dwelt the *Emims*, a grave and fearful people; for so their name signifies.

Of *Hazezon Thamar*.

THIS City took the name from a Palm-tree, or a Palm bank. Of this kind of Wood the *Israelites* made their Arrows, and therefore derive it from *Charar*, which signifieth to shoot; and *Thamar*, a Palm-tree. This City standeth upon the Bank of the Dead Sea, twenty miles from *Jerusalem* North-east, upon a very fruitful Soil, where was found plenty of Palm-trees and precious Balsam; and by some called *Engedi*, or the Lambs Well, being derived from *Ein* and *Gedi*, which signifieth *Fontem haduli*

beduli lattantis, that is, The Well of a sucking Lamb or Goat. Not far from hence stood the Cave where *David* cut off the outward lap of King *Saul's* Garment, *1 Sam. 24.*

Of the plentiful Valley *Siddim*.

THIS Valley stood there where now the Dead Sea runneth, and took that name from the fertility of the Soil, and seems to have some affinity with the Hebrew word *Sadel*, which signifies a Field, partly arable, partly Pasture and Meadow, furnished with Trees, Herbs, and Orchards. In this place stood divers Wells of Bitume, from whence the Inhabitants fetch'd Cement to build their Houses with; but after, for their Wickedness (which was so great, as it appeareth in *Gen. 18. that the Cry thereof ascended into Heaven*) the Lord did grievously punish them, first with War, by which the Inhabitants were destroyed; and after that, with Fire and Brimstone from Heaven; so that (as is aforesaid) this goodly Valley is nothing but a stinking Lake.

The Travels of the Egyptian Maid *Hagar*.

AFTER *Sara* had preferred *Hagar* to that high Grace as to make her equal with her self, she growing proud thereof, contemned her Mistress, and in recompence of that Favour, carried her self very presumptuously towards her; which *Sara* seeking to restrain, offered to her Son hard Measure; which *Abraham* (upon her Complaint) winked at: whereupon, *Hagar*, partly oppress'd with Grief, partly with Envy, privily stole away from her Mistress, and went from the Valley of *Mamre* near *Hebron*, to the Well of Life, sixteen Miles Southward, *Genesis 16.* and it is to be thought, that her Journey tended towards *Aegypt*, which was her native Country; for this Well lay directly in the way as they went down into *Egypt*. This flight of *Hagar* without doubt did greatly trouble *Abraham's* House, and put him and his Wife into a great sorrow and fear, lest she should destroy her self and the Infant, or fall into some other Danger. Wherefore, that God might make evident the exceeding Care he had of them, he sent an Angel unto *Hagar*, and willed her to return unto her Master: which Angel, some think was the Son of God, for he was called by the name of *Jehovah*, *Gen. 16.* which name was not communicated to any created Angel. Whereupon, *Hagar*, according to his Command, went back again to her Mistress *Sarah* into the Valley of *Mamre*, 16 miles, *Gen. 16.*
From *Hebron*, *Hagar* went with her Mistress to that Kingly City *Genur*, six miles, *Gen. 20.*

At *Gerar* she and her Son *Ismael* were put out of her Masters house, and going in the way that leadeth into *Egypt*, they lost themselves in the Wilderness of *Beerfaba*, after they had travelled twelve miles from *Gerar*: where, oppress'd with want both of Water and other necessaries, she fainted and her Son also; wherefore she laid him under a Tree, and about a Bows shoot off late down and wept, expecting nothing but death. As she was in this misery, God heard the voice of the Child, and sent an Angel unto her, saying, *Fear not, for I will make of thy child a great Nation. And God opened her eyes, and lo, close by her there was a Well, so she went and filled her bottle, and gave her Boy drink.* At this time *Ismael* was fifteen years of age; So God blessed the Child, and he became an Archer, and lived in the Wilderness.

From thence she and her Son went into the Wilderness of *Pharan*, eighty miles, where *Ismael* married an *Egyptian*, Gen. 21. So all the Travels of *Hagar* the *Egyptian* Maid were 132 miles.

Of the Fountain of Hagar, which is also called the Well of Life.

THIS Well lieth between *Bared* and *Kades-Bernea*, ten miles from *Jerusalem* towards the South. Some call it the Well of the Living and Seeing, because God did there look mercifully upon *Hagar*, when she fled from her Mistress. Here *Isaac* dwelt, and had his two Sons, *Esau* and *Jacob*, Genes. 26. Afterwards it was called the Well of the Living God, and seemeth mystically to represent Baptism, the Labor of Grace and Regeneration by the operation and special working of the Spirit: for the Church (like *Hagar* with her Son *Ismael*) travelling through the Wilderness of this World, is press'd with a multitude of Sins; and seeing her own misery, finds no remedy but by Faith in Christ Jesus, to be delivered from so heavy a Burthen; wherefore they joyning together in Prayer, crave the merciful audience and gracious assistance of God, That it would please him of his goodness to refresh them with the Water of Life, the Doctrine of Grace, that so they may be made capable of eternal Glory. For *Hagar* signifies a Pilgrim, and *Ismael*, a godly and good man whom the Lord heareth: who travelling together with his Mother the Church in this World, fighteth against the Enemies thereof, and shooteth the Arrows of Faith against all infernal and cruel Beasts. For *Schamah* signifies, He hath heard; and *El*, The Almighty God, who mercifully heareth the fervent Prayers and Petitions of the Just; according to that of St. *James*, ch. 5. 15.

Ismael was born *Ann. Mundi* 2035. *Abraham* being then 86 years of age. He was circumcised at thirteen, he went from his Father at fifteen; he was at *Abraham's* Funeral, being 89 years of age; he died when he was 137 years of age, fifty years after the death of *Abraham*, and left behind him twelve Sons, as *Jacob* did, which were the Princes of their Families, as was his. Of which the Apostle *Paul* hath an excellent Allegory; *Abraham* had two Sons, one

one by the Bond-woman, another by the Free-woman: he that was of the Bond-woman was according to the Flesh, but he that was of the Free-woman was by Promise. By which things another thing is meant: for the one, which is *Agar* of Mount *Sinai*, gendereth unto Bondage; for *Agar* or *Sinai* is a Mountain in *Arabia*, and answereth to *Jerusalem* that now is; and she is in Bondage with her Children: but *Jerusalem* which is above is free, for it is written, *Rejoyce thou Barren, &c.* Wherefore we are no more of the Bond-woman, (which is the Law) but of the Free; not by our own Works or Righteousness, but by Faith in Christ, who maketh us Heirs of that Heavenly *Jerusalem*.

Where *Ismael* dwelt.

PARAN a City of *Arabia* the Stony, stood an 104 miles from *Jerusalem* South-ward, and taketh the name from fertility; for *Parah* with the *Hebrews* signifies a fruitful root. From this Metropolitan Town, the Desert of *Arabia* the Stony, near *Cades*, taketh name: of which mention is made, *Num.* 13. and 14. *Deut.* 1. *Gen.* 14. 21. *Habac.* 3. and is called the Desert of *Pharan*. Here *Ismael*, that excellent Archer and Hunter dwelt, after that with great power and strength he had conquered all the Neighbouring Princes and People thereabout. His Posterity also inhabited these Parts, and after his name were called *Ismaelites*, some eighty miles from *Jerusalem* toward the South. These People were excellent Souldiers, and of noble courage; their principal delight was shooting, and therein they exceeded others, living for the most part by Hunting and Pillage, and so they continue to this day. The *Saracens*, who likewise had their abiding in those Parts, were derived from that Family, though they had rather take their name from *Sarra*, and from thence *Saracens*: These are of the Opinion of the *Turks*.

The Travels of Eleazar the Servant of Abraham.

AFTER *Eleazar* had sworn to his Master to take a Wife for his Son *Isaac* of the Generation of his Fathers, he went from the Valley of *Mamre* near *Hebron*, to *Haran* a City of *Mesopotamia*, 468 miles off, and there made a Contract with *Rebecca* the Daughter of *Bethuel*, and Sister of *Laban*, whom he took along with him, and returned to his Master. So that his Journey to and again was 944 miles. These things happened in the Year of the World 2089, and before Christ, 1879, *Isaac* then being forty years of age.

This *Eleazar* was Steward of *Abraham's* house, and born at *Damascus*, the chief City of *Syria*. He was so called, because God was his help; *Eleazar* being a compound word of *El* and *Ezzer*, which signifies Almighty God the helper.

helper. From whence we may perceive, that God is the Keeper of the Poor, and a ready helper in time of Tribulation; according to that in the *Psalms*, *All they that know thee trust in thee; because thou, O Lord, hearest their Prayers, and bringest them out of trouble.*

Rebecca, as it should seem, took her name from the expectation of *Eternal Life*; for *Rebechan* in Hebrew doth denote such a Woman, *which expecteth a free delivery from all Calamity, and an inheritance of eternal Life.* Therefore *Rebecca* is a notable Type of the Church of God, which is the Spouse of Christ, shadowed in *Isaac*; as shall hereafter be more plainly manifested.

The Travels of the Patriarch Isaac.

Isaac being young, went with his Father *Abraham* from *Berzeba* to *Mount Moriah*, where his Father would have offered him unto God, as the Lord commanded him, which is forty miles, *Genes. 22.*

2. From thence with his Father he returned again to *Berzeba*, which is forty miles.

3. From *Berzeba* he travelled with his Father to *Hebron*, by the Plain of *Mamre*, which is 16 miles.

4. From the Plain of *Mamre*, *Isaac* travelled Southward, to the Fountain of Life, which is 16 miles, and there he dwelt, *Gen. 24.*

5. From thence he returned back again to his Fathers Burial, who was laid in that double Cave in *Mamre*, which is 16 miles.

6. From thence he returned back again to the Well of Life, where he dwelt; 16 miles.

7. From the Fountain of Life, he went to *Gerar*, which is eight miles; where *Abimelech* seeing the Beauty of his Wife *Rebecca*, would have ravish'd her, and for fear, the told him that she was his Sister, *Gen. 26.*

8. From *Gerar*, *Isaac* went Westward to the Valley of *Gerar*, which is eight miles, and there he caused the Well to be digged up again, which the Inhabitants had stopped up, *Gen. 26.*

9. From thence he went to *Beersaba*, which is four miles; where the same Night the Lord appeared unto him, and said, *I am the God of thy Father Abraham, fear not, for I am with thee, and will bless and multiply thy seed for my Servant Abraham's sake,* *Gen. 26.*

10. From *Beersaba* he returned again to *Hebron* by the Plain of *Mamre*, which is 16 miles: here *Abraham, Sarah* and *Rebecca* died, and were buried, *Gen. 35.* So all the Travels of the Patriarch *Isaac* were one hundred forty eight miles.

The typical signification of Isaac.

THE Name of *Isaac* is derived from Laughter; for *Zakab* in Hebrew is as much as *quod risit* is in Latin, which signifieth that he laughed; and from hence *Zechock* signifies a Laughter, and *Isaac*, Mirth, or one that rejoiceth with Mirth. This Name was given to him by God before his Nativity, *Gen. 17. 18.* There were seven that were named by God before their Nativity, *viz. Ishmael, Gen. 16. Isaac, Gen. 17. Cores* or *Cyrus* King of the *Persians, Esa. 44. Sampson, Judg. 13. Jotha* King of *Juda, 1 King. 13. John Baptist,* and *Jesus Christ* the Son of God, *Luke. 1.* of whom *Isaac* was a notable Type. For Christ is our true rejoicing, the Laughter, Mirth, and Delight of the whole Church of God. *Abraham* upon the day of the Nativity of *Isaac* made a great Feast, to which, no doubt, he called many godly men, and perhaps some of the Patriarchs: for there was then living *Sarag, Arphaxad, Salah, Heber, Thamar,* and *Sem,* the Son of *Noah*, who also had a certain knowledge of Gods promise to *Abraham*, and that of the seed of *Isaac* should come the Saviour of the World.

And as *Abraham* when he would have offered his Son unto the Lord, carried the Fire and the Sword, but *Isaac* the Wood upon which he should be slain and burned, (O miserable sight, especially to a Father, to see his only Son and Heir, which was miraculously begotten, even then when he was without hope of Issue, burnt to Ashes before his Face! This was on *Mount Moriah*, a little from *Salem* or *Jerusalem*) even so our Saviour Christ, for the sins that man commits and carries about him, bore upon his Shoulders the wooden Cross, whereupon he was offered an acceptable Sacrifice to his Father, that so by his Mediation and Satisfaction we might receive Pardon for them: and this was likewise done upon *Mount Calvary*, a little from *Jerusalem.* And as the Lord provided another Sacrifice for *Abraham*, that so he might save his Son, which was a Ram tied and intangled in Thorns; so God provided a Sacrifice for the Salvation of the World, even *Jesus Christ* our Mediator, who is that immaculate and precious Lamb of God; whose Head being crowned with Thorns, and hanging upon the Cross, by his precious Death opened unto us the door of eternal Life, and made us capable of everlasting Happinels, *John 19. 1 Peter 1.* Such was the love of *Abraham*, a Father, unto God, such the love of God, a Father, unto man, that they spared not their only Sons, the one typically to represent the other. The other, that is, the only begotten Son of God, to dye effectually for *Abraham, Isaac,* and all Mankind, *Job. 3. Gen. 22.*

The Travels of the Patriarch Jacob.

FROM *Beersaba* Jacob went to *Bethel*, which is 48 miles, and there he saw a Ladder that reached down from Heaven, whereby the Angels ascended and descended. *Genes. 28.*

2. From *Bethel* he went to *Haran* in *Mesopotamia*, which is 432 miles; where he marryed *Leah* and *Rachel*, *Gen. 28.*

3. From *Haran* in *Mesopotamia* he went to *Mount Gilead*, which is 380 miles: and when *Laban* pursued him (at the Commandment of the Lord) he made a League with him, *Gen. 31.*

4. From *Mount Gilead* he went to *Mahanaim*, which is 16 miles, and there he met with the Angels of God, *Gen. 31.*

5. From *Mahanaim* he passed the Water and went to *Penuel*, which is four miles, and there wrestled with the Angel of God, *Gen. 32.*

6. From *Penuel* he went to *Succoth*, where he pitched his Tents, two miles, *Gen. 33.*

7. From *Succoth* he passed the River of *Jordan*, and went to *Sichem*, not far from *Salem* (about eight miles) where his Daughter *Dinah* was ravished; *Gen. 33.*

8. From thence he went to *Bethel*, which is eight and twenty miles, *Gen. 31.*

9. From *Bethel* he went to *Bethlehe n Euphrata*, which is twelve Miles; in which way *Rachel* died, and was buried not far from *Bethlehem*; then *Jacob* went forward, and set up his Tents near to the Tower of *Eder*, a mile from *Bethlehem* towards the South, *Gen. 35.*

10. From *Bethlehem Euphrata* and the Tower of *Eder*, he returned again to the Valley of *Mamre* near *Hebron*, to his Father *Isaac*, which is 20 miles, *Gen. 35.*

11. From *Hebron* he went to *Beersaba*, which is 16 miles, *Gen. 38.*

12. From *Beersaba* he went to the Town of *Ony* a little off *Aegypt* in the land of *Gossen*, which is 168 miles, where *Joseph* his Son gave him honourable Entertainment, *Gen. 46.*

This was the Chief City of Aegypt. 13. From *Ony* he went to the City **Zoan*, which is also called *Tanis*, twenty eight miles, where he was presented to King *Pharaoh*, *Gen. 47.*

14. From *Tanis* he returned to *Ony*, which is 28 miles, and there he dwelt and dyed in the Land of *Gossen*, *Gen. 49.*

The Description of the Towns and Places to which *Jacob* travelled.

Of Bethel.

Bethel was a Town in the Tribe of *Benjamin*, eight miles from *Jerusalem* towards the North, and signifies *The house of God*. In times past

it was called *Luz*; but *Jacob* seeing in that place the Vision of the Ladder, with the Angels ascending and descending upon it, and because there the Lord renewed the Covenant with him concerning his Seed, and the coming of Christ; he therefore called it *Bethel*.

Afterward, *Jeroboam* having unlawfully usurp'd the Kingdom of *Rebobaham*, caused a Calf to be set up there; for which cause, it was then called *Bethaven*, which signifieth *the house of Sin and abominable Offence*. *Vatablus* is of opinion, that there are two *Bethels*, one in the Tribe of *Benjamin*, the other in the Tribe of *Ephraim*, both not far from *Hay*: but if this should be granted, then these two Towns should stand within two miles one of the other, which seemeth very absurd; therefore I dare boldly affirm, that there was but one *Bethel*, which stood upon the borders of *Benjamin* and *Ephraim*, both Tribes bordering upon the South-side of the Town of *Luz*, *Iosb. 16. and 18.*

This Town of *Bethel* was at first in the Suburbs of *Luz*, until the Division of the Tribes; for then both these Tribes of *Ephraim* and *Benjamin*, ending in that place, so much increased this Town, that they became both one City, and so were called *Bethel*, *Ie. 28. and 25. Iosb. 7. and 18.*

From hence there is a two-fold Mystery to be apprehended: the first, of *Jacob*, whose sleeping in this place upon a Stone, caused this City or Town to be built, and to retain the name of *Bethel*, that is, *The house of God*. So whosoever seeks to have eternal Life, must rest upon that corner stone Christ Jesus, the Son of the everliving God, and by faith be incorporated into the Church, which is the House of God, of which Christ (the anointed of the Lord) is both King and Priest for ever. Secondly, as *Jacob* resting upon this corner Stone, saw the Angels ascending and descending from Heaven unto Earth, so by this Incorporation into the body of the Church (of which Christ is the Head) by Faith and Baptism, our Souls are made capable to ascend into that heavenly Tabernacle, which he hath prepared for all those that believe: according to that in *John 14. I am the way, the truth, and the life, no Man cometh unto the Father but by me only*. And whosoever is assured of this Ladder (that reacheth from Heaven unto Earth) may well say with *Jacob*, Surely the Lord Jesus Christ is in this place; here is nothing but the House of God, and here is the Gate of Heaven; as Christ himself testifieth in the tenth of *John, I am the door, and whosoever entreteth not by me, &c.* So that Christ is the Head of his Church, the Ladder that ascendeth into Heaven, and the door whereby we may enter into eternal Life.

Of Gilead.

THIS Land of *Gilead* was a Country that lay between *Jordan* and the Mountain of *Gilead*, or rather between the Sea of *Galilee* and the Mount:

Mount *Gilead*, sixty miles from *Jerusalem* towards the South-east: for the Mountains of *Gilead*, beginning at Mount *Gilead*, extended thence unto *Bezer* the strong, and separated the Countrey of *Israel* beyond *Jordan*, from the Countrey of the *Ammonites*. But that part which lieth between the Sea of *Galilee* and *Ammon*, is properly called *Gilead*; for when *Jacob* and *Laban* made their covenant either with other, in the Mount *Gilead*, they gathered a heap of Stones, and making a Banquet, eat together upon it, *Gen. 13.* and from thence that Mountain, and all the Countrey thereabouts, took the Name; For *Laban* in the *Syrian* Tongue is called JEGAR SAHADUTA, the heap of covenant. But *Jacob* in the Hebrew Language, called that Mountain, together with all the Countrey thereabouts, *Galed* or *Galaad*; the heap of testimony: for *Gal* signifieth a heap or grave, and *Galed*, he rolled, or he thrust into a round heap. From whence the Greek word *γῆρας*, to rous, and *κύκλος*, a circle, is derived: Also *Edah* signifies testimony with the Hebrews, being derived from *Id*, which signifies testatus est, that is, he beareth witness; and from hence *Edois*, amongst the Grecians is derived, which signifieth a witness. This Land of *Gilead* was very fertile and pleasant, being adorned with many Castles and strong Cities: and in this Countrey the Prophet *Elijah* was taken up into Heaven in a fiery Chariot, 1 *Reg. 17.* 2 *Reg. 2.* The Grecians call this *Decapolin*, from ten Cities that are strongly built in that Countrey, *Marc. 7.*

Of *Machanaim*.

M*Achanaim* was a City of the Levites in the Tribe of *Gad*, near to the Mouth of *Jordan* and *Jaboch*, forty four miles from *Jerusalem* toward the South-east, and situate in the Land of *Gilead* beyond *Jordan*; being so called of the Patriarch *Jacob*, because there he saw the Tents and Army of Angels, which he understood to be his assistants against his Brother *Esau*, whom he feared, *Gen. 31.* For *Chana* signifieth *Castrametatus est*, that is, the Tents are measured out; from whence *Machanaim* is the proper name of a place, being derived from two Tents of Angels which appeared to *Jacob*, that they might defend him in his Journey; For the Angels of God compass them about that fear him, *Psal. 33.* and therefore *Jacob* with great Joy brake out and said, *The Tents of God are here*, and called it *Machanaim*. This was assigned to the Levites, *Josh. 21.* and here *David* was received, when he fled from his Son *Absalom*, 2 *Sam. 17.* Here *Jacob* wrestled with the Angel, *Gen. 32.*

Of *Pnuel*, or *Penuel*.

THIS Town was upon the East-side of *Jordan*, close by the mouth of the River *Jaboch*, in the Tribe of *Gad*, forty miles from *Jerusalem* towards the South-east; and is derived from *Panah* and *El*, which signifies, *He be-*

beheld the Almighty God face to face: and for that cause he called it, *Penuel*, or *Pnuel*, which is, the face of God, *Gen. 32.* The Tower of this Town was destroyed in *Gideons* time, *Judg. 8.*

Of *Succoth*.

THIS is a Town beyond *Jordan*, not far from *Penuel*, in the Tribe of *Gad*, 40 miles from *Jerusalem* towards the South-east. Here *Jacob* set up his Tabernacles, and continued for a while; from whence it borrows the name. For *Sachach* signifies a covering, and from thence it is called *Succha*, and *σάχος* with the Greeks, which signifies, a shield, covering, defence, or tabernacle: Of this Town there is mention in *Josh. 13.* 2 *Chr. 4.* *Gideon* caused the Inhabitants of this Town of *Succoth* to be torn to pieces with thorns, *Judg. 8.*

Of *Salem*.

S*Alem* is a Town of the *Sichamites*, lying towards the East side of the River *Jordan*, and in the midst of the Tribe of *Manasses*, forty miles from *Jerusalem* towards the North, not far from *Sichem*, where *Dinah*, *Jacob's* Daughter, was ravished, *Gen. 33.* and 34. In *Enon* near to this place *Iohn Baptist* baptized, and signifies a City of Peace and Integrity.

Of *Bethlem* Euphrata.

THIS Town was distant from *Jerusalem* towards the South, six miles; it was situated in a pleasant and fruitful Countrey, and from thence took the Name: for *Bethlachem* is called *The house of Bread*; *Euphrata* signifies fruitful, being derived from *Parah*, that is, to fructify; and *Baith* signifieth a house, from the affinity that it hath to *Banah*, that is, to build: so that *Baithlachem* doth denote unto us the house of bread, and other fruits and meats that are fit to be eaten. Here was Christ the Son of God born, that Bread of Life, of which whosoever eateth shall live eternally, *Ioh. 6.* And here *David* was the second time anointed King, 1 *Sam. 16.* Of this Town you may read more *Luke 2.*

Of *Rachels* Grave.

ABout a mile from *Bethlem* towards the North, *Rachel* the Wife of *Jacob* was buried, over whom he set a stately Sepulchre, made of twelve Marble stones, or Pyramids; these Stones are seen to this day upon the right hand of the way, as you go from *Bethlem* to *Jerusalem*: and from thence all the Land thereabouts is called the Land of *Rachel*. For when *Herod* killed the innocent Children, all the Inhabitants thereabouts wept, and would not be comforted, *Matth. 2.* *Ierem. 31.*

Of the Town of *Ader*.

THis was a Watch Tower of the *Bethlemites*, about a mile from *Bethlem*, towards the South, and was so called from the flocks of Sheep that resorted thither: for *Migdal* signifies a *Tower*, and *Ader*, a flock or Herd; for thereabouts were very fertile Pastures. Here the Angels told the Shepherds of the Nativity of Christ, lying at *Bethlem* in a Manger: and in the place of that Tower there was a Church built, which in *Jeroms* time was called *Angelus ad Pastores*, because the Angels there appeared to the Shepherds. Here *Jacob* dwelt for a time, and in this place *Reuben* lay with *Billah* his Wife, *Gen. 36*.

Of *Go'sen* and *Ony*.

G*osen* was a very delectable and fruitful Countrey in the Land of *Egypt*, the Metropolitan whereof was *Ony*, two hundred miles from *Ierusalem*, towards the South-west: In this City *Jacob* dwelt.

The typical signification of the Patriarch *Jacob*.

J*acob* signifies a *Supplanter*, and was a Type of Christ, who is that Supplanter of *Sathan*, and by his death hath broken his head in pieces. Again, he is the type of a Christian man: for as he, wrestling with the Angel, obtained a Blessing; so every good man continually striving with Perseverance in Prayer, shall at length obtain an everlasting blessing: for, for this cause was *Jacob* called *Israel*, that is, the Prince of God, in that he prevailed with God: so all those that believe in Christ, are called Princes of the Kingdom of Heaven; because by his Mediation they have prevailed with God, and are made partakers of Eternal Life.

Jacob had two Wives, *Leah* and *Rachel*; *Lea* signifies *wearied*, and was a type of the old Mosaical Church: for that was oppressed and wearied with the Laws of *Moses*, and brought forth Priests, Levites, Kings, and Warlike Princes, by which the People of the Jews became oppressed and wearied by extreme Labours, and at length were miserably extinguished: for as it is in the fifteenth of the *Acts* of the Apostles, *The Law of Moses was an intolerable and troublesome Burthen*. But *Rachel* signifies a *Sheep*, and is a Type and Sign of the Church of God in the New Testament, as Christ himself speaketh in the tenth of *John*, *My sheep hear my voice and follow me, and I will give them eternal Life*.

Sheep are naturally patient and peaceable; so all such as are of Christ's Church, seek after Patience and Peace. *Leah* was nothing so fair, but much more fruitful; *Rachel* was nothing so fruitful, but a great deal fairer. *Leah* was the Mother of *Benjamin*, which signifies *Sorrow*; *Rachel* of *Ioseph*, who was a Type of Christ.

Of

Of the Travels of *Efau*.

E*SAU* travelled from Mount *Sier* in *Mesopotamia*, to the Town of *Pnuel* or *Penuel*, eighty miles, to meet his Brother *Jacob*: where the singular civility and humility of *Jacob* towards him, is worthy observation. For he first sent to meet him, then he did him obedience to the ground seven several times, and so saluted him, saying, *Lo, these are the Children which God of his Grace hath given thy Servant*. From whence it may be gathered, That it becometh every man (if it be possible) to win his Enemy to Peace and Concord rather by Humanity and Humility, than by force: for *Efau*, seeing this kind of Reverence, though before he had a full determination to do him violence, yet now he comes to meet him, embraces him, takes him about the neck, begins to weep, and kisses him, yea, such was their love, that they both wept with joy, *Gen. 33*.

After, *Efau* returning, went home to *Sier* back again, eighty miles: these things hapned in the year of the World 2206; when both Brethren were about 89 years of Age, and in the year before Christ 1762.

Of Mount *Sier*.

M*OUNT Sier*, where *Efau* and his Posterity dwelt, is forty miles from *Ierusalem* towards the South; and was so called of *Sier*, the King or Lord thereof, of whom came the *Horrites*, who being driven thence by the fourteen Sons of *Efau*, into *Arabia* the Stony, where they continued, *Gen. 36*. It was called *Edom* of *Efau*, and then *Idumaea*, *Gen. 25*. and the Inhabitants thereof *Edomites*, or *Idumeans*.

The typical meaning of *Efau*.

E*SAU* signifies a *Factor*, and was so called from *Redness*: The Enemies of the Church colouring themselves red with the blood of the Godly: For as *Rebecca* had in her Womb two Sons, that is, *Efau* and *Jacob*, one elected the other reprobated: so in the Church there are found two sorts of People, good and evil; some are wicked and impious, contemners of Gods word, and persecuters of the Church; as after, the posterity of *Efau* was. But there are others that are the faithful Children of God, that hope through the mediation of our blessed Saviour, to be made heirs of everlasting happiness, and be crowned with him in his Kingdom with the Crown of Glory. So that here the saying of our Saviour may be verified; *the first shall be last, and the last shall be first*; for *Efau* was the eldest, yet lost his Birth-right; and *Jacob* was the youngest, yet got the Blessing.

M

Of

Of the Travels of the Patriarch Juda.

JUDA travelled from *Sichem*, where *Jacob* dwelt, and went to the Town of *Odulla*, some forty and four miles, where he was married to the daughter of one *Chananei*, whose name was *Schuah*, which signifies, a happy Saviour, by her he had two Children in that place, *viz.* *Ger* and *Onan*.

From thence he went to *Timnah* to shear his Sheep, six miles: and as he turned aside out of the way, he committed incest with his daughter-in-law *Thamar*, when she was about 26 years of Age.

Afterwards he went twice with his Brethren into *Egypt*, to buy Corn at *Zoen*, where *Joseph* at that time was; for the Famine was very great round about. So that reckoning his Journey twice two and again, it amounted to 822 miles; for *Zoen* was 208 miles from *Hebron*, where *Jacob* and his Sons dwelt.

Lastly, he returned again with his Father and his Brother into *Egypt*, 208 miles. These things happened in the year of the World 1239. and before Christ 1729.

The Description of the Towns and places to which the Patriarch Juda travelled.

Of Odullam.

THIS was a Town in the Tribe of *Juda*, eight miles from *Jerusalem* towards the South-west, and signifies *The Testimony of the Poor*: being derived of *Ed*, which signifies a Testimony, and *Dallimo*, such as are called *Poor*. Here *David* hid himself from the fury of *Saul* in a Cave, 1 *Sam.* 22. *Jerom* knew this Town, and saith that it was a Village. This was a Type of the Faithful, who being still subject to the calamities and miseries of this World, and persecuted for Righteousness sake, are glad with *David* to seek Holes and Cavest to defend them from their wicked Persecuters.

Of Thimnah.

THimnah is a City in the borders of the Tribe of *Judah* and *Dan*, situated in Mount *Ephraim*, six miles from *Jerusalem* towards the North-west, and signifies a perfect and fully finished City; being derived from *Thamam*, that is, fully and absolutely finished; for it was adorned with many very fair and spacious Buildings, set up by *Joshua*: for in his time it was a fair and large City, and at such time as the Children of *Israel* invaded *Canaan*, he had much ado to win it: Therefore the Children of *Israel*, for his great Valour, and to manifest their thankfulness towards him, they gave it to him and to his Posterity for ever; and here he lyeth buried, *Joshua* 24. Here *Sampson* married his wife, and by the way killed the *Lyon* mentioned in the fourteenth of *Judges*.

Judges. This is a Type of the Church, wherein Christ *Jesus* the true *Joshuah* is the Head, illuminating the same by the bright shining beams of his Gospel, the lustre whereof hath gone throughout the whole World.

Of the Travels of the Patriarch Joseph.

WHEN *Joseph* was sent from *Hebron* by his father *Jacob*, he went to *Sichem* to seek his brothers, 60 miles, *Gen.* 37.

2. from thence he went to *Dothan*, four miles, where by his Brothers, he was thrown into a Pit, and after sold to the *Ishmaelites*, *Gen.* 37.

3. From *Dothan* he was carried to *Tanis* in *Egypt*, and there sold to *Portipher*, *Pharaohs* chief Steward, 272 miles.

4. From *Tanis* he went to meet his Father in the Land of *Gosen*, which is 28 miles, *Gen.* 46.

5. From thence he turned back again to *Tanis*, and presented his Father and Brethren unto *Pharaoh*, *Gen.* 47. which is 28 miles.

6. From thence he went back to *Ony* to see his Father, who now was sick unto death, there receiving his Blessing, he closed his eyes: which was 28 miles.

7. From thence he returned back again to *Tanis*, which is 28 miles.

8. From *Tanis* he went back to *Ony* with a great company of Horses and Chariots, preparing an honourable Funeral for his Father, *Gen.* 50. being 28 miles.

9. From *Ony* he went to *Atad*, which lies upon the further side of *Jordan* toward the East; which is 240 miles, where he made a great lamentation for the Death of his Father seven days, *Gen.* 50. The reason why *Joseph* went thus far about, was because he went with such a company towards *Hebron*, that the *Idumeans*, through whose Country he should have gone, would not suffer him to pass that way, standing in fear of his power.

10. From *Atad* he went to *Hebron*, the Metropolis of the Tribe of *Judah*, near to which stood the double Cave in the Vale of *Manve*, where *Jacob* was buried, which was 40 miles, *Gen.* 50.

11. From thence to *Heliopolis*, a City of the *Egyptians*, where *Joseph* set up a stately Academy for all *Egypt*, which was accounted 200 miles.

12. From thence he went to *Tanis*, or *Zoen*, which was the chief defence and Metropolitan City of all *Egypt*, being accounted 6 miles.

So all the Travels of the Patriarch *Joseph* was 1962 miles.

8. From *Etham* he went to *Habiroth*, which lyeth right against *Baal-zephon* 16 miles, *Num.* 3.
9. From *Habiroth*, they passed through the middle of the Red Sea, and travelled three days though the Wilderness of *Etham*, resting themselves at *Marah*, which is forty miles: There *Moses* threw a piece of Wood into the Water, being bitter, and presently it became Sweet as soon as the Wood was thrown in. *Exod.* 15. *Num.* 33.
10. From *Marah* he went to *Elim*, where there stood 12 Wells of Water and 70 Palm Trees, which is eight miles, *Ex.* 16. *Num.* 33.
11. From *Elim* they went toward the South, 6 miles, and rested themselves by the Red Sea, *Num.* 33.
12. From the Red Sea they went to the Wilderness of *Zin*, where it rained *Manna* from Heaven, which is 16 miles, *Num.* 32.
13. From the Wilderness of *Zin* they went to *Daphca*, which is 12 miles. *Num.* 33.
14. From *Daphca* they went to *Alus*, which is twelve miles, *Num.* 33.
15. From *Alus* they went to *Raphidim*, being 8 miles: there *Moses* strook the Rock, and presently Water issued forth, *Ex.* 27.
16. From *Raphidim* they went to mount *Sina*, which is eight miles: there God gave the Commandments, *Ex.* 19, & 20.
17. From *Sina* they went to the Graves of *Concupiscence*, because there the Children of *Israel* murmured against God for Flesh, and lo it rained *Quails* into the Camp: which is 8 miles, *Num.* 11.
18. From the Graves of *Concupiscence* they went to *Hazereth*, which is 8 miles, there *Miriam* (*Moses* sister) was strook with *Leprosie*, *Num.* 12.
19. From thence they went to *Rithma*, which is 8 miles, *Num.* 33.
20. From *Rithma* they went to *Rimon-Parets*, which is six miles, *Num.* 33.
21. From *Rimon-Parets* they went to *Libanon*, which is six miles.
22. From *Libanon* they went to *Rissa*, which is six miles, *Num.* 33.
23. From *Rissa* they went to *Kebelatha*, six miles, *Num.* 33.
24. From *Kebelatha* they went to the Hill of *Sephar*, which is four miles.
25. From the Hill of *Sephar* they went to *Harada*, four miles and a half, *Num.* 33.
26. From *Harada* they went to *Macebeloth*, four miles, *Num.* 33.
27. From *Macebeloth* they went to *Thabath*, four miles, *Num.* 33.
28. From *Thabath* they went to *Thara*, four miles, *Num.* 33.
29. From *Thara* they went to *Mithka*, four miles, *Num.* 33.
30. From *Mithka* they went to *Casmona*, eight miles, *Num.* 33.
31. From *Casmona* they went to *Moseroth*, 32 miles, *Num.* 33.
32. From *Moseroth* they went to *Eneiacon*, 24 miles.
33. From *Baciacon* they went to Mount *Gidgad*, 20 miles.
34. From Mount *Gidgad* they went to *Jobatha*, 24 miles, *Num.* 33.
35. From

35. From *Jobatha* they went to *Ebrona*, 20 miles, *Num.* 33.
36. From *Ebrona* they went to *Ezionaber*, 28 miles.
37. From *Ezionaber* they went to the Wilderness of *Zin-Kades*, 48 miles.
38. From *Zin-Kades* they went to Mount *Hor*, as God commanded, 48 miles, where *Aaron* died.
39. From Mount *Hor* they went to *Salmona*, 28 miles.
40. From *Salmona* they went to the Town of *Phunon*, 20 miles.
41. From *Phunon* they went to *Oboth*, 24 miles.
42. From *Oboth* they went to *Igim* upon the Hill *Abarim*, 16 miles.
43. From *Igim* they went to *Dibon Gad*, 16 miles, there is the Water *Sarum*, *Num.* 31. 33.
44. From *Dibon Gad* they went to *Almon Diblathaim*, 16 miles, *Num.* 33.
45. From *Almon Diblathaim* they went to the Hill *Abarim*, 16 miles.
46. From the Hill *Abarim* they went downward over the River *Arnon*, to the Field of the *Moabites*, to the Town of *Iachra*, 16 miles, where *Moses* overcame *Sebon* King of the *Ammorites*, with all his Camp. *Numb.* 21. *Deut.* 2.
47. From *Iachra* they went to *Hesbon*, four miles, which Town *Moses* won from the King of the *Ammorites*, *Num.* 21. *Deut.* 2.
48. From *Hesbon* they went to the Town of *Iaezer*, which *Moses* won, eight miles, *Numb.* 21. *Deut.* 2.
49. From *Iaezer* they went to *Edrei*, twelve miles: there *Moses* overthrew King *Og* with all his Army at *Basan*, *Num.* 21. *Deut.* 3.
50. From *Edrei* they went to Mount *Libanus*, 56 miles, which *Moses* won. *Num.* 21. *Deut.* 3.
51. From Mount *Libanus* they returned back again to the Field of the *Moabites*, forty miles, by which Field lyeth the high Hill *Pisga*, where *Moses* died, *Deut.* 34.
- So all the Travels of the Patriarch *Moses* were 1424 miles.

The Description of the Towns and Places by which *Moses* travelled with the Children of *Israel*.

Of Midian.

Midian was a metropolitan City of the *Midianites*, near to the Red Sea, some 160 miles from *Jerusalem* towards the South, and signifies a Measure, being derived of *Madad*, which signifies, He hath measured. Here *Jobro* (*Moses* Father-in-law) dwelt. In this Town the Kings of *Idumaea* kept their Court, 1 *Reg.* 11. There was also another City of the same Name, that stood near to *Arnon*, some twenty four miles from *Jerusalem* towards the East; so that the *Midianites* had their seat partly near the Red Sea,

Sea, in *Arabia Petraea*, and partly upon the Confines of the *Moabites*, taking their beginning from *Midian* the Son of *Abraham*, which he had by his Wife *Keethura*, *Gen. 25.*

Of Horeb.

HOREB is a Mount of the *Midianites*, and is sometimes called by the name of *Sina*. It lieth 420 miles from *Jerusalem* towards the South. In this place God appeared to *Moses* in a flame of Fire, *Exod. 3.* And as *Bernard Britenbach* saith, in this place there is a Chappel buile, called the Church of *S. Mary* in the Bush. In this Chappel there is a place shewed where God spake with *Moses*, *Ex. 3.* but how true, that I leave, because there are many Churches built by *Monks* for no other purpose but to deceive Travellers and Pilgrims of their Mony.

Of Raemfis.

THIS is one of the strong Cities which the *Israelites* built for *Pharaoh*, and is a Metropolitan City in the Land of *Gossen*, 174 miles from *Jerusalem* towards the South-west, and signifies Joy and Delight, being derived of *Raam* and *Sus*, that is, to leap for joy.

Of Pihachiroth.

THIS was a certain Plain lying between two Hills neer to the Red Sea, and was called *Pinaehiroth*, which signifies a Mouth cut, or carved out; where the children of *Israel* pitched their Tents. Here *Pharaoh* invaded them when they went out of *Egypt*, taking opportunity of the place: for they having on either side of them a high Mountain, before them the Red Sea, and behind them a cruel and mighty Tyrant, to the judgment of man, had no means to escape. But the Lord, to exprels the mightiness of his Power, and that the children of *Israel* might know who it was that delivered them, made them a Passage, and led them under the conduct of *Moses* through the Red Sea; in that very place drowning their Enemies which had thought to make a prey of them. A little from this place the Temple of the Idol *Baal-zephon* is to be seen.

Of the Red Sea.

THE Red Sea is 160 miles from *Jerusalem* Southward, betwixt, *Arabia* and *Egypt*, and, as some are of opinion, it taketh the name of the red Scales that grow therein, wherefore in Scripture it is also called the Scaly Sea. Some say it taketh the name from red Sand that lies upon the shore, cast up by the Sea. Others say, that the redness thereof hapneth because of the shadow cast into the Water by the Mountains thereabout. The Vulgar are of opinion, that it is naturally red by reason of the Water; but it is not so because

because it is like the water of the Ocean, clear and salt. *Strabo, lib. 16.* observeth that this Sea was so called from *Erythraea*, and thence *Mare Arithraeum*; because the word *Erythraeum* in Greek signifieth red or purple: the *Latines* call it *Mare rubrum*, and we, the red Sea. This *Erythrae* was Son to *Persesus* and *Andromeda*, who sometimes dwelt in the Island of that Sea. It is also called the *Arabian Gulf*, running from the South to the West; and by the *Hebrews*, *Iam suph*, a Scaly Sea, all which names are at this day used: at the utmost bounds hereof are seen the admirable works of *Pharaoh Mecco*, who would have brought this Sea to the River *Nilus*, that so he might have sailed thence into the *Mediterranean* Sea: but this work he could not finish, being opposed by the wise men of *Egypt*. Here also grows certain Trees that are as red as *Brasil* wood.

Of the mystery of the Red Sea.

AS *Moses* led the Children of *Israel* through the Red Sea, and delivered them from the Bondage and Captivity of the Kings of *Egypt*; so *Jesus Christ*, the Son of God, by his precious Blood, has delivered us from the house of Bondage, and the tyranny of *Sathan*: and as *Pharaoh* and all his Host was there drowned; so the Sin of *Adam*, Death, and the Devil, in that Sea of *Christ's* blood is utterly drowned, and we delivered from the Pit of Hell.

Of Baal-Zephon.

THIS was an Idol erected by the *Egyptians* near to the shore of the Red Sea, and is called *Baal-zephon*, that is, the Lord of defence and watchfulness, because, as they thought, he resisted Fugitive Servants, as *Fagius* and other *Hebrews* observe: being derived from *Baal*, which signifies a Lord, and *Zapha*, that is, that hath seen, or to behold and see. The Temple of this Idol stood close by the shoar of the Red Sea upon a high hill, very curiously wrought, so that the Children of *Israel* going through the same could not chule but see it, yet nevertheless they went securely, when *Pharaoh* and all his Host were drowned, notwithstanding that their God of Defence was so near them.

Of Marah.

THIS is a place in the Desert, which took the name of bitterness, distant from *Jerusalem* 160 miles, towards the South-west. Here *Moses* made the Water sweet by throwing in Wood: The mystery whereof is, when *Adam* and *Eva* had eaten of the forbidden Fruit, they brought bitterness through all the World, yea, the bitterness of Sin and Death: but God shewed unto *Moses* another Tree, that is, our Lord *Jesus Christ*, who being thrown into the Waters of bitterness, Afflictions, Calamities, Milicries, yea, and the Death of the Cross, for our sakes and sins underwent the curse of the Law; that so taking away the bitterness, we might be made capable of that sweet and delectable place of Eternal Life.

Of Elim.

THIS was the sixth resting-place of the *Israelites* in the Desert, 120 miles from *Jerusalem* toward the South-west; and is derived from *Aial*, which signifies a Hart, a strong and swift Creature, of which it seems there were great multitudes which resorted to this place to drink: and from thence it is called *Elim*. Here stood 12 Fountains and 70 Palm-trees.

Of Sin.

THIS was a thorny place in the Desert, 156 miles from *Jerusalem* towards the South-west. Here it rained down Quails and Manna from Heaven; being a Type of our Saviour Jesus Christ, that Heavenly Manna which raiseth us up unto Eternal Life, *Joh. 6.* and is derived of *Manah*, which signifies to distribute; and therefore *Man* or *Mannah* signifies a distributive Gift, or Meat fallen from Heaven distributively. *Sin* signifieth a thorny place, from *Zemeh*, which signifies a Bush: for Christ flourisheth in the midst of his Enemies, as a Lilly amongst thorns, *Can. 2. Psal. 10.*

Of Raphadim.

R*Aphadim* was a place where the Children of *Israel* pitched their Tents in the Desert, not far from Mount *Sinai*, 132 miles from *Jerusalem* towards the South-west, and signifieth a Grass bench strewed with sweet herbs and flowers; being derived from *Raphad*, which is as much as to say, in our Language, *To make a Bed or place for one to lye down on.* Here *Moses* struck the Rock, out of which Water issued, *Exod. 17.* which was a Type of that Spiritual Rock Christ Jesus, *1 Cor. 10.* who being struck with the staff of the curse of the Law, out of his precious wounds and side sent forth that Water of Life which runneth into Eternal happiness. In this place the Children of *Israel* fought against the *Amalekites*, and overcame them, *Ex. 17.* and here *Jethro* came unto *Moses*, where, according to his counsel, there were seventy Elders chosen over the People, *Ex. 18.* This was a fruitful and pleasant place.

Of Mount Sinai.

S*inai* is 120 miles from *Jerusalem* towards the South, and because in that place there are many Bushes and Thorns, it is called *Sinai*; for *Senaeb* signifies a Bush. Here the Law (which we call the Ten Commandments) was given; and not unfitly, because like Thorns they prick and vex the Hearts and Consciences of wicked men. It is also called *Horeb*, or *Chareb*, which signifies a place made dry. *Bernard Britenbach*, and many others, in the Month of *September* 1483, went purposely to see this Mountain, and with great Labour ascended to the top thereof; for (as he saith) it is a great Mountain, and of an extraordinary height; in the lower part round, in the upper

upper part divided into two tops or mountains, one standing toward the West, the other toward the East. That toward the West is called *Horeb*, that to the East, *Sinai*. And from these two it is sometimes called *Horeb*, sometimes *Sinai*, being both one Hill of the Base. Between these there lies a fair and spacious Plain, in the middle whereof (and, as it may be thought, in the midst of the Mountain) there stands a Monastery, near to which there is adjoining a very pleasant Garden and Orchard, plentifully furnished with Date-trees, Fig-trees, and many others, very profitable and pleasant; where in ancient times there were many Monks that continued there. But it happened, that a certain number of Pagans, in hope to find some Booty, came from a Haven of the Red Sea, called *Thor*, and upon a sudden broke in upon them, and put forty of them to the Sword; from whence it was ever after called the Abbey of the forty Martyrs. Now it remains desolate, few or none inhabiting there, only two Monks of *St. Katharines* Order, and these are also grievously troubled with the incursions of the *Arabians*. The Orchard also is destroyed with Locusts, and the ground become barren. In this Orchard there stands a little Chappel, in which there is a Cave where *S. Onuphrius* the Anchorist lived.

At the foot of Mount *Sinai*, upon the North, standeth the Monastery of *St. Katharine*, of which the Emperor *Justinian* was the first Founder: it is compassed about with a Wall; close by it standeth a goodly Orchard, furnished with divers Trees of Fruit, pleasant and delightful; in that there standeth a goodly Fountain, which watereth all about it. In this place there are a great number of poor Monks, which get their Living by their hands, in the Desert thereabouts. They say that here stood the golden Calf, spoken of *Exodus 32.* And they shew a round stone lying there, where they say *Moses* broke the two Tables that were given him by God. To Pilgrims also they shew the Tomb of *St. Katharine*, standing upon the right side of the Quire, with certain other Relicks of hers. Upon the left side of the Quire, there stands a little door by which you enter into a place called the Chappel of *St. Mary* of the Bush, where they shew the place of the Bush in which God appeared unto *Moses*: And, to give grace to their Superstitions, there may none enter into that place but he must put off his hose and shoes. There is another place, where, they say, God commanded *Moses* to bring up *Aaron*, *Nadab*, and *Abihu* with him, and the seventy Elders; with many other Superstitious Chappels, which would be too tedious and frivolous to recite. Not far from this, there standeth also a *Mosko* of the *Saracens*, full as fair and spacious as that of *St. Katharines*, to which there is adjoynd a certain Turret; hither the *Arabians* and *Saracens* do also often come to visit *St. Katharine*.

At the Ascend of the Mount *Horeb*, near to the Monastery of *St. Katharine*, there standeth a Fountain of very clear Water, in the likeness of a Bow,

made of Stone, reaching from the one side of it to the other; and standeth like unto an Arch or Gate. A little above that, at the foot of Mount *Horeb*, is to be seen the Cave where *Eliab* rested when the Lord spake unto him, 1 *Reg.* 19. Something above that, is the Cliff of the Rock where *Moses* stood by Gods appointment, when he past by, and he saw his back parts, *Ex.* 33. A little beyond that, is the top of Mount *Horeb*, where is built a little Chappel that hath an Iron Door, the Keys of which are in the Monks-Custody of the Abby of Saint *Katherine*. In this place they say *Moses* received the two Tables of Stone, wherein the ten Commandments were written by the Finger of God. *Ex.* 34. There is none that enters into this Chappel but with great Reverence, bare-foot and bare-legged, and casting themselves upon the Earth, kifs it. About fifteen paces from this, they shew the Cave wherein *Moses* fasted forty days and forty nights, *Ex.* 24. 34. A little above that there is a Mosk, to which there daily resorts *Arabians* and *Saracens*, in honour of *Moses*, whom they reverence as a Prophet. Between these there lieth a Well of cold wholsom Water, which is called *Moses* Well. Here seemeth in times past to have been some Monastery; for there are divers Ruins of Walks and Buildings to be seen. This Mountain is round, and difficult to Ascend: it is 7000 steps to the top, and from thence the Red Sea and the Arm thereof (where *Pharaoh* was drowned when he followed the Children of *Israel*) may easily be discerned.

Mount *Sina* is much higher than this, and lyeth two days Journey from the Red Sea: Upon the top whereof are many Rocks and great Stones. From thence you may seeundry places, as, a Mountain lying in *Thebaidas*, the great Haven of the Red Sea, the Desart of *Elim* and *Sur*, with many others. The Desarts round about take the name from the height thereof; and are called the Desarts of *Sina*.

Of the Graves of Concupiscence.

These Graves are 112 miles towards the South from *Jerusalem*, where the Children of *Israel*, lusting after Meat, were fed by the Lord with Quails; and for their disobedience died miserably. It was also called *Fabarab*, which signifies an inflammation, being derived from *Baar*, to Burn, because here the Wrath of the Lord was kindled against them, and he struck the uttermost parts of their Tents with Fire from Heaven, and consumed them, *Numb.* 11.

Of Hazeroth.

This is a place in the Desart, some 32 miles from *Jerusalem* towards the South, the name thereof being derived from *Chazer*, which signifieth a Cave, about the Mouth whereof there groweth long Grass; And therefore from hence *Chazer* is also taken for Grass. Here *Miriam* the Sister of *Moses* and *Aaron* was strook with Leprosie.

of

Of Richmah.

Richmah takes name from *Juniper*; for *Rothen* in Hebrew signifies *Juniper*. It is distant from *Jerusalem* 112 miles toward the South-east. Here the Children of *Israel* pitched their Tents, *Numb.* 33. and here it is very likely the Angel of the Lord appeared to the Prophet *Eliab*, and brought him meat and drink.

Of Rimmon Perez.

In this place the Children of *Israel*, the sixteenth remove, made their abiding, being an hundred and eight miles from *Jerusalem*, towards the South-east. Here, it is thought, the Children of *Israel* found great store of Pomegranates, whereof division was made amongst them. For *Rimmon* is as much as a grained Apple, or a Pomegranate; and *Perez*, He hath divided.

Of Libnah.

Libnah is the seventeenth place where the Children of *Israel* stayed, and was so called from the abundance of Frankincense that was found there; for *Libnah* signifies white Frankincense. This is an 104 miles from *Jerusalem* toward the South-west.

Of Rissa.

Here the Children of *Israel* pitch their Tents, being about an 100 miles from *Jerusalem* toward the South-east; it took the name from the fruitfulness and abundance of Flowers and Herbs that grow there; and is derived from *Rasa*, which signifies to make moist, for there were usually exceeding pleasant and sweet dews.

Of Chehelah.

Chehelah was the nineteenth place where the Children of *Israel* made their abiding in the Desart, being 92 miles from *Jerusalem* toward the South-west, *Numb.* 33. and signifies a Congregation, or Church, being derived from *Rahal*, that is, He hath assembled. This was a type of the Church, where all the Elect and Faithful People of God travel through the Wilderness of this wicked world.

Of Saphar.

Saphar is a mountain in the Desart of *Arabia Petraea*, 88 miles from *Jerusalem* toward the South-west. This was the twentieth Remove; the name of the place being so called, partly of their Tents, partly of the roundness of the mountains.

Of Harada.

Harada was full of wild Beasts, which struck the People into a mighty fear; so called, as being derived from *Charada*, which signifies Terror or trembling. Here the Children of *Israel* stayed the one and twentieth time, it being 80 miles from *Jerusalem*, toward the South-west.

of

Of Thahath.

THIS is a certain Valley 68 miles from *Jerusalem*, towards the South-west, and is derived from *Tachath*, which signifieth a certain Plain, or low place.

Of Maccheloth.

THIS was the two and twentieth abiding of the *Israelites*, being 72 miles from *Jerusalem* towards the Southwest. Here a Congregation of the Tribes of *Israel* was called; for *Maccheloth* signifieth a Congregation or meeting together. Sometimes it is taken for the Church, being derived from *Rahal*, *i.* He assembleth together.

Of Tharah.

THIS was a memorable place in the Wilderness, where the *Israelites* had a breathing time; for now growing near to the Borders of the Land of *Canaan*, after so many Journeys, they began to rest themselves, because of the Wars they were shortly to undertake. And it is derived of *Roh* and *Tarah*, which signifieth a breathing-time. Here was the 24th Mansion of the *Israelites*.

Of Mithca.

HERE was the twenty fifth Mansion of the *Israelites*, being but 56 miles from *Jerusalem* toward the South-west, in the utmost Borders of the Land of *Canaan*, and no doubt took the name from the delightful and pleasant taste of Grapes: For *Mithca* signifies the same that *Mitheth*, that is to say, sweetness and pleasantness.

Of Cades Barnea.

Cades Barnea, a City of the *Idumeans*, (being derived of *Kadas* and *Barah*, that is, a holy place) is forty miles from *Jerusalem* towards the South; from this place *Moses* sent Spies into the Land of *Canaan*, who brought of the Fruit of the Land, but all of them discouraged the People, only *Caleb*: wherefore they murmured, and the Lord was angry, and would not suffer them to enter into the Land of Promise: So turning their Journey, they went to *Ezeongaber*, 148 miles, so that they travelled in the Desert forty years, before they could enter into the Land of Promise. Of this you may read, *Gen.* 14, 16, 20. *Num.* 13, 27, 33, 34. *Deut.* 1. *Psal.* 29. *Ezek.* 47.

Of Chasmona.

IN this place the Children of *Israel* set up their Tents, a little before they sent Spies into the Land of *Canaan*: it is not far from *Cades Barnea* towards the South. For the twelve Spies were not sent from the City of *Cades Barnea*, but from their Tents; and of this still distribution or sending, (for one out of every Tribe was chosen) it took the name. For *Casmona* signifies

ies, a still distribution, being derived of *Chasca* and *Manah*, he stilly distributed.

Of Moseroth.

Moseroth was the twenty seventh Mansion of the Children of *Israel* in the Wilderness, and distant from *Jerusalem* 72 miles towards the South, where the Lord caused them to return back for their murmuring, towards the South, that so they might live just forty years in the Wilderness, *Num.* 14, 33. This place seemeth to take the name thereof from Traditions, for there *Moses* repeated to the *Israelites* the Law of the Lord; and for this cause their Tents were called *Moseroth*, which signifies Traditions, and is derived of *Masar*, that is, to Preach.

Of Benei Iaacon.

THIS was the twenty eighth Mansion of the *Israelites*, so called because there their Tents were fairly set up, with pleasant Walks and places about them; for *Benei Iaacon* signifieth a Building or fair Walk; being derived of *Bana* and *Akah*, that is, He hath set up an House; and was 96 miles from *Jerusalem* Southward, *Num.* 33.

Of Hor Gidgad.

AT this Mountain the Children of *Israel* stayed a while, because it was a fertile and pleasant place, as *Moses* himself witnesseth. It is an hundred and twelve miles from *Jerusalem* towards the South; being derived of *Harar*, a Mountain, and *Glebam* a Plow, *Plin.* l. 20. ep. 20.

Of Jotbatha.

THIS was the thirtieth Mansion of the *Israelites* in the Wilderness, being 132 miles from *Jerusalem* toward the South, and took the name from the pleasantness and fertility of the Wilderness; being derived of *Jatab* and *Batha*, a certain good and pleasant waste or wilderness.

Of Arbona.

THIS place being very discommodious and no whit profitable, the Children of *Israel* were constrained to remove their Tents with great weeping and lamentation; for *Arbona*, being derived from *Abar* and *Naba*, signifies partly to remove, and partly to weep.

Of Ezion Gaber.

THIS was a Town of the *Idumeans*, near the Red Sea, 148 miles from *Kades-Barnea*, and 174 miles from *Jerusalem* towards the South. Here the *Israelites* set up their Tents, and here *Solomon* made his Navy, which he sent to *Ophir* to fetch Gold, *1 Kin.* 9. This City no doubt took the name of the strength and multitude of Trees, whereof these Ships were built; for they

they were very fair Ships, and of excellent Workmanship. *Æzion Gaber* signifieth a *strong tree*; being derived of *Ez* and *Gaber*, that is a Tree of strength.

Of *Zin-Kades*.

THIS was a great Wilderness lying between *Æzion-Gaber* and *Kades-Barnea*, being 184 miles in length, abounding with thorns and high mountains. Upon the North-side thereof lay Mount *Seir*, and *Kades-Barnea*, and towards the South the Red Sea. It was called *Paran* and *Zin*, of the abundance of Thorns that grew there; for *Zin*, of *Zanan*, signifies a sharp thorn; *Zimmin*, full of Thorns; and *Kadesh* Sanctity or Holiness. Here *Moses* and *Aaron* having struck the Rock twice, at length it brought forth Water; but for their murmuring and incredulity God would not suffer them to go into the Land of *Canaan*. This lay an 120 miles from *Jerusalem* toward the South.

Of the Mountain *Hor*.

HOR is a Mountain of the *Idumeans*, eighty eight miles from *Jerusalem* toward the South-east, and is derived of *Harar*, which signifieth a great Mountain: here *Aaron* died. The King of the *Canaanites* which dwelt toward the South, in a Town called *Arad*, upon the Borders of *Judea* and *Arabia Petraea*, hearing that *Aaron* was dead, invaded the *Jews* with a great Army, discomfited them, and took some of them Captives. But after, the *Israelites*, to revenge this injury, took and destroyed divers Cities which belonged to the *Canaanites*, and put the Citizens to the Sword. This Countrey is called *Chormah*, which signifieth a curse or desolation.

Of *Zalmona*.

THIS was a place in the Desert of *Zin-Kades*, where the *Israelites* pitcht their Tents, being 80 miles from *Jerusalem* to the South-east; and took the name from shades, or little sheds under which the *Israelites* dwelt: for *Zalmona* seems a compound of *Zel* and *Mun*, which signifies a shady place, and seems to have affinity with *Manah*, to distribute here and there.

Of *Phnon*.

THIS was a City of the *Idumeans*, situated in the Wilderness of *Arabia Petraea*, 64 miles from *Jerusalem* towards the South-east; and takes the name from a fair and flourishing City. For *Panan* in *Hebrew* signifies an high Pinnacle, from whence one might see all Parts of the World. Here *Moses* set up the brazen Serpent.

Of *Oboth*.

THIS was the thirty seventh Mansion of the *Israelites* in the Wilderness, and was fifty six miles from *Jerusalem* towards the South-east, and signifies a Serpent called *Python*. Here the *Arabians* received an answer from the Devil by way of Conjuratation.

of

Of *Igin*.

THIS was the thirty eighth Mansion of the *Israelites*; so called, because of the multitude which were assembled near to a Mountain called *Abarim*, 52 miles from *Jerusalem* toward the South-east; for *Igin* signifies a Congregation.

Of *Dibon Gad*.

THIS was the thirty ninth Station of the *Israelites* in the Desert, being fifty two miles from *Jerusalem* towards the South-east, near to the Floud *Zared*, bordering upon the *Idumeans* and *Moabites*, running from thence into the Red Sea, and, as it seems, taketh name from descending into a strong place.

Of *Almon Diblathaim*.

THIS place stands beyond the Red Sea, some forty miles from *Jerusalem* towards the East; and taketh name from a Frail of dried Figs; for *Alam* signifieth, he hath hidden; and *Dobelet*, A Frail of dried Figs. Here was the fortieth Mansion of the *Israelites*, and lay close by the River *Arnon*, *Num. 21. and 23.*

Of the Mountaines *Abarim*.

THese Mountaines lay 32 miles from *Jerusalem* towards the East, and taketh the name from Passing along; for *Abarim* is as much as to say, he went along. Between these Mountains and the Lake *Asphaltites*, near to the Eastern River of the Dead Sea, the *Moabites* inhabited.

Of *Jahza*.

THIS was a City of the *Levites*, the Sons of *Merari*, in the Tribe of *Benjamin*, 24 miles from *Jerusalem* Eastward, *Jos. 21.* Here *Moses* overcame the King of the *Ammonites*, and put them to death, *Num. 21.*

Of *Chezbon*.

THIS was the Metropolis of *Sehon* King of the *Ammonites*, who held the Country beyond *Jordan*; and because he would not suffer the Children of *Israel* to pass through his Dominions, therefore *Moses* made War upon him, put him to death, and gave all his Countrey to the Tribes of *Reuben* and *Gad*. This was a Fair Town, and after fell to the *Levites*, *Num. 21. 33. Dent. 1. 2. &c.* and took its name from *Chefchebon*, which signifies an Artificial understanding; for *Chaschaf* is as much as *excogitavit*, that is, he hath found out; and *Chefchef* is, an Artificial and ingenious Work.

Of *Jezir*.

Jezir was a City of the Priests in the Tribe of *Gad*, 36 miles from *Jerusalem* towards the East, and in *Jeroms* time was a small Village, and signifies

fies, the Lord is my help; being derived of *Jah*, that is, the Lord God; and *Ezer*, the helper.

Of Edrie.

THIS is a City in the Countrey of *Gilead*, beyond *Jordan* and the *Galilean* Sea, thirty two miles from *Jerusalem*, South-eastward, near the Lake of *Gaderin*, where *Og* the King of *Basjan* was overcome by *Moses*; and after fell to the Tribe of *Manasses*, *Num.* 21. *Josh.* 13. *Deut.* 13. *S. Jerom* saith, that in his time this Town was called *Adar*. *Og* significth a Cook, or one that baketh Bread upon coals. *Adrie* signifies an heap of bright Clouds; being derived of *Adar* and *Hi*, that is, a clear heap.

Of Astoroth.

THIS was a Metropolitan City of *Basjan*, four miles distant from *Edrei*, and 56 from *Jerusalem* toward the South-east. It stood beyond *Jordan*, and belonged to the half Tribe of *Manasses*: of which you may read before in the Travels of *Lot*.

Of Pisgah.

THIS was an high Mountain in the Plain of the *Moabites*, against *Jericho*, 240 miles from *Jerusalem*, East-ward. It took the name from the Cities *Pisgab* and *Nebo*, and therefore is called sometimes *Pisgab*, sometimes *Nebo*. Here *Moses* died. *Nebo* signifies a City of the Prophets: *Pisgab*, the top of a Hill.

The Travels of the Prophet Balaam.

HERE are many which think that this Prophet *Balaam* was of the Posterity of *Nabor* the Brother of *Abraham*, and an Inhabitant of *Charan* in *Mesopotamia*, *Gen.* 11. *Josephus* saith, he dwelt near to *Euphrates*: and *St. Jerom*, in a City called *Phatara*, of which there is mention, *Num.* 22. and signifies an obscure Prophet, or Oracle which interpreteth. For *Pathar* with the Hebrews, is the same that, He hath interpreted, is with us.

Wherefore this Prophet travelled from *Pithora* or *Phatura* in *Mesopotamia*, to *Abel*, or the Plain of Vines, where his *Ass* spake, *Num.* 22. which is 400 miles.

From thence he went to the Land of the *Moabites*, 40 miles, where, in the Mount of *Peor*, he blessed the Children of *Israel*. So all the Travels of this Prophet were 440 miles.

Of the Plain of the Vines.

There is often mention of this place in the Scripture; and for the fertility of the Countrey, and plenty of sweet Wines, there was a beautiful City

ty built, called *Abel*, of the Vines, some 56 miles from *Jerusalem*, South-Eastward, and was placed just in the way as they went from *Mesopotamia* into the Countrey of the *Moabites*. Whereby it appeareth, that near to this place the *Ass* spake to *Balaam*, *Num.* 22. In *St. Jerom's* time there was found a little Village so called, where there was great plenty of Vines. Here *Jephtha* overcame the *Ammorites*, and made a great slaughter, *Judg.* 11.

The Travels of that Noble Captain Joshua.

JOSHUAH and *Caleb* travelled with *Moses* from *Raemis* out of *Agypt* through the Red Sea, and came to *Kades-Barnea*, 268 miles. From *Kades-Barnea* they were sent forth with other Spies to the Land of *Canaan*, *Num.* 13. and went out of the wilderness of *Zin* and *Paran*, and came to the Town of *Rehob* in *Galilee*, 140 miles.

From thence they went to the Town of *Hamath* in *Syria*, which was after called *Antiochia*, 188 miles.

From *Hamath* or *Antiochia* they returned again to *Hebron*, 304 miles, where, upon the side of the River *Escol*, they cut off a Bunch of Grapes, with the stalk, which was as much as both they could bear upon their shoulders, *Num.* 13.

From *Hebron* they returned again to *Kades-Barnea*, twenty miles. There all the People murmured against *Moses*, *Num.* 14. Hereby it is to be seen, that the Spies, in forty dayes, travelled 648 miles in the Land of *Canaan*, that is, every day 16 miles and a little more.

After that, *Joshuah* and *Caleb* travelled with *Moses* and the Children of *Israel* to *Ezeon-Gabir*, and from thence to the Town of *Jabza*, 464 miles.

From *Jabza* they pass'd through two Kingdoms to Mount *Libanus*, eighty miles.

From Mount *Libanus* they returned again into the Land of *Sittim*, that lay by the hill *Pisgab*, in the field of the *Moabites*, 80 miles.

From the Land of *Sittim* they pass'd through the River of *Jordan*, and came to *Gilgal*, six miles, where *Joshuah* pitched his Camp, *Num.* 21. *Josh.* 4. 5.

From *Gilgal* he went to *Jericho*, two miles: there he assailed the Town with the sound of Basons, and won it, *Josh.* 6.

From *Jericho* he went to *Ai*, being four miles, and took and burnt the whole Town, *Josh.* 7. 8.

From *Ai* he returned to *Gilgal*, four miles, and there upon the Hill of *Ebal*, he built an Altar unto the Lord, and there were the Blessings and Cursings pronounced, *Josh.* 8. *Deut.* 27.

From *Gilgal* he went to *Gibeon*, twelve miles. There the Sun stood still during the Battel against the three Kings, *Josh. 10.*

From *Gibeon* he went to *Ajalon*, two miles; here the Moon stood still, *Jof. 10.*

From *Ajalon* he went to *Afeka*, four miles: there it hailed upon the Enemies that fled before Israel, *Josh. 10.*

From *Afeka* *Joshua* returned again into the Camp at *Gilgal*, twenty miles, *Josh. 10.*

From *Gilgal* he went to *Makeda*, where he hanged the five Kings, *Jof. 10.*

From *Makeda* he went to *Libna*, two miles, and took the Town, *Josh. 10.*

From *Libna* he went to *Lachis*, eight miles.

From *Lachis* he went to *Eglon*, eight miles.

From *Eglon* he went to *Hebron*, which is sixteen miles, *Josh. 10.*

From *Hebron* he went to *Debir*, one mile, *Josh. 10.*

After that, *Joshuah*, with one continued War, won all that part of *Judea* which lay towards the South, bordering Eastward upon the Dead Sea, Southward upon *Cades-Barnea*, Westward upon *Ajdod* and *Gaza*, and Northward upon *Gibeon* and *Gilgal*: This circuit of Land containeth about an hundred fifty and six miles.

From *Gilgal* *Joshua* went out with his Army about twenty two miles, to the River of *Merom*, where he slew the rest of the Kings of the *Canaanites* in a memorable Battel, *Josh. 11.*

From the River of *Merom* *Joshua* chased his Enemies, and followed them to *Sidon*, which was 612 miles, *Josh. 11.*

From *Sidon* he went again to *Hazor*, 32 miles, which Town he burnt, *Josh. 11.*

After that, *Joshuah* at one time won all the Towns in the Holy Land, which lay Northward in the Lands of *Samarita* and *Galilea*, from *Gibeon* to Mount *Libanus*, and from the River of *Jordan* to the great Sea, called *Mare Mediterraneum*; which Countreys in circuit contain 280 miles.

After that *Joshuah* returned again to his Camp at *Gilgal*, which lay 72 miles from the Town of *Hazor*, where he made a division of the Land amongst the Children of Israel, *Josh. 14, 15.*

From *Gilgal* he went to *Shilo*, twelve miles, where he made an end of dividing the Land, *Josh. 18.*

From *Shilo* he went to *Tinnah Sera*, eight miles, and there he dwelt; for the Children of Israel gave him that Town for his own Inheritance, *Josh. 19.*

From *Tinnah Sera*, *Joshua*, not long before he died, came to *Sichem*, forty miles. There he assembled all the Tribes of Israel, *Josh. 24.*

From *Sichem* he returned again to *Tinnah Sera*, forty miles, where he died and was buried, *Josh. 24.* So all the Travels of Prince *Joshuah* were 2392 miles.

The

The description of the several Towns and Places to which *Joshua* travelled.

Of *Rehob*.

THIS was a City of the Levites in the Tribe of *Ashur*, an hundred miles from *Jerusalem* toward the North, *Nun. 13.* and signifieth a broad Street, being derived from *Kathab*, that is, to extend out in length.

Of *Hamah*, or *Chemah*.

THIS was a City of the Levites in the Tribe of *Nephtali*, and was an hundred miles from *Jerusalem*, upon the utmost bounds of the Holy Land, at the foot of *Amilibanus*, *Nun. 11. 34. Josh. 19.* derived from *Chemah*, that is furious, or burning with anger.

Of *Gilgal*.

THIS was a Town between *Jordan* and the City *Jericho*, twelve miles from *Jerusalem* South-eastward; where the Children of Israel having past the River of *Jordan*, first made War upon all the Nations of the Land of *Canaan*. Here they solemnized the first Paschal Lamb. After they came into this Land, Manna ceased, because they then did eat the Fruits of the Countrey. Here *Joshua* taking twelve stones out of *Jordan*, pitch'd them up for a memorial. Here the Tabernacle of God stayed for a time, which was the reason that afterward the *Israelites* committed Idolatry in this place, *Josh. 4. 5. Hof. 2. 4. 9. Amos 5.* Near to this place, *Ehud* the third Judge of the Children of Israel received gifts of them to carry to *Eglon* King of the *Moabites* dwelling at *Jericho*, where he killed him with a knife. Here *Saul* was the second time consumed King of Israel, *2 Sam. 10.* and, as it seems, taketh name of Roundness, *Joshuah* at this time building his Tent in a circular fashion: for *Galal* signifies a round Wheel or Tent, compassed about with Ditches and Bulwarks.

Of *Jericho*.

THIS is a City in the Tribe of *Benjamin*, two miles from *Jordan* and six from *Jerusalem*, South-eastward. *Joshuah* overcame this with the sound of Horns or Trumpets, *Josh. 26. Heb. 11.* Here Christ restored the blind man to sight, *Mat. 6.* converted *Zachens*, *Luke 19.* and was called the City of Palms, by reason of the great plenty of Palms that grew there. You may read more of this hereafter.

Of *Hai*, or *Ai*.

HAI is a Town in the Tribe of *Benjamin*, near to *Bethel*, toward the East, where *Abraham* dwelt, *Gen. 12.* *Joshuah* won this Town, *Jof. 7. 8.* It was so called of a Prophet that dwelt there, and signifieth, to be placed upon a heap.

heap: for *Ai* signifies a heap, lying partly equally, partly unequally. The Ruines of this Town were scarce to be found in *St. Jerom's* time.

Of Gibeon.

THIS was a Metropolitan City in the Tribe of *Benjamin*, the Inhabitants whereof became Petitioners to *Joshua* for Peace, *Jos. 9. 10, 18. 2 Sam. 21.* Afterward it was given to the Priests. It is derived of *Gibeah* or *Gibeon*, which signifies a curled Hill. It was situated on a Mountain four miles from *Jerusalem*, toward the North. Here stood the Tabernacle of the Covenant, and the brazen Altar. Here *Saul* was first made King of *Israel*. Here he put the Sons of *Abimelech* the Priest to death, *1 Sam. 12.* Here *Joshua* overcame the five Kings of the *Amorites*. Here the Sun stood still. Of this you may read more hereafter.

Of Ajalon.

THIS was a City of the Priests in the Tribe of *Dan*, four miles from *Jerusalem* towards the South-east, and taketh the name from an Hind; for *Ajal* signifieth an Hind, a Beast very strong and swift. Here the Moon stood still. Here *Jonathan* tasted Honey, contrary to his Fathers command, for which he was judged to dye, *1 Sam. 14.*

Of Azeka.

AZeka was a City of the *Amorites* in the Tribe of *Juda*, eight miles from *Jerusalem* toward the West, near to *Odullam*, where *David* killed *Cohib*; and, as it seems, takes the name from Munition, or a place compassed about with an hedge; being derived from *Itsek*, he hedged about. This was a fair City in *St. Jerom's* time.

Of the Valley of Achor.

THIS Valley is distant from *Jerusalem* twelve miles, and not far from *Jericho* and *Gilgal*, towards the North, taking name (as it seemeth) of *Achor*, that Thief mentioned in *Joshua*, who was stoned there; from whence it is called *Achor*, which signifies Trouble, because of the terrible words that *Joshua* spake unto him there. You may read of this, *Hos. 2. Esay 25. Jos. 11. 15.*

Of Makedah.

Between *Eleutheropolin* and *Bethlehem* this Town stood, being in the Tribe of *Judah*, some eight miles from *Jerusalem*, towards the West, and taketh the name of a Flower that hangs down the head, being derived of *Kadad*, which signifieth to hang down. Here *Joshua* hanged the five Kings of the *Amorites*, which he had formerly conquered, *Jos. 10.*

Of

Of Libna.

Libna is a City belonging to the Levites in the Tribe of *Judah*, and is situated between *Eglon* and *Makeda*, ten miles from *Jerusalem* toward the North-west, where the fourteenth King that *Joshua* conquered kept his Court; and taketh the name from the abundance of Frankincense that is found there. For *Libnah* signifieth white Frankincense. *Zenacharib* besieged this City. Some say it taketh the name from the Hebrew *Laba*, which signifieth white Bricks; because there is found much matter whereof such kind of Bricks are made.

Of Lachis.

Lachis is a City in the Tribe of *Judah*, and lieth between *Eleutheropolin* and *Hebron*, twenty miles from *Jerusalem* towards the South-west, and two miles from *Rechila* toward the North, *Jos. 15. 2 Chr. 11.* and taketh the name from Walking; being derived from *Jalach*, which signifieth, He hath walked. *Joshua* took the King of this City and put him to death: and *Zenacharib* King of the *Assyrians* besieged it, but to little purpose.

Of Eglon.

Eglon, was a City in the Tribe of *Judah*, twelve miles from *Jerusalem* Southward. *Joshua* took the King of this City and hanged him. It taketh the name from *Aeal*, signifying a Calf.

Of Debir.

Debir was a City of the Levites, twenty two miles from *Jerusalem* towards the South, and almost half a mile from *Hebron* towards the North-west. *Athniel* the Brother of *Caleb* won this Town, wherefore he gave him his Daughter *Archea* to Wife. Formerly it was called *Kiriath-Sepher*, i. a City of Scribes and Students; for it was consecrated to Learning, from hence it was called *Debir*, which signifies an Oracle, or an holy Altar; because the Lord there by his Priests that were assigned for that purpose, did fore-tell and prophecy of things to come: being derived from *Debir*, that is, He hath spoken.

Of Asdod, or Azotus.

THIS was a City of the Philistines, situated upon the shore of the *Mediterranean* Sea, in the Tribe of *Dan*, and twenty two miles from *Jerusalem* towards the West. This Town was conquered by *Joshua*, *Jos. 11. 1 Reg. 5.* It was also taken by *Phamiticus* King of *Egypt*, in *Manasses* time, as *Herodotus* saith, it is now a little Town, and is called *Azotus*. In times past it was a fair City, and took name from the fire of Love; being derived of *Esh* which signifies a fire, and *Dod* beloved.

Of

Of Gaza.

Gaza was a fair City of the *Philistims*, upon the shore of the Red Sea, some 24 miles from *Jerusalem* towards the South-west, and signifieth a strong Town, being derived from *Gazez*, to confirm. *Sampson* being inclosed within this Town, took away the Gates and Bars thereof, and laid them at the foot of Mount *Hebron*, *Judg.* 16.

Of the River Merom.

THIS was a Lake not far from *Dothan*, some four miles from *Tiberias*, Westward, and forty four miles from *Jerusalem* towards the North; and is so called from the deepness of it, being derived of *Rom*, which signifies it was high, and *Marab*, bitter; whence *Merom*, a high bitter Water. Here *Joshuah* over-threw the Kings of the *Canaanites*, *Josh.* 11.

Of Sidon.

Sidon takes the Name of *Zod*, which signifies, He hath hunted, and was a famous Mart Town in *Phoenicia*, being a place situated at the foot of that high Hill *Antelibanus*, near to the shore of the *Medierranean*, sixteen miles from *Jerusalem* North-ward.

Of Libanus.

THIS is a Mountain of an extraordinary height, some 104 miles from *Jerusalem* North-ward, looking into *Syria* and *Phanicia*. From thence the River *Jordan* taketh the beginning, being so called of two Springs or Wells, that is, *Jor* and *Dan*, rising from the bottom of this Hill. It seems to take the Name from the abundance of flowers and variety of sweet Smells or Dews that are there; and also of Frankincense or Gum Olibanum found upon it: it is a very fruitful Place, full of Springs and wholesome Herbs, so that no Serpent will abide in it: it is divided into two parts, the one lieth near *Sidon* West-ward, called *Antelibanus*; the other towards *Damascus*, upon the East, and is only called *Libanus*. It is so high that it serves for a Sea mark, and so much the more remarkable, for that (as some say) Snow lieth continually upon the top of it, so that a far off it seemeth white.

Of the River Jordan.

Jordan is a pleasant sweet River watering the Holy Land (whereof you may read before.) It is named *Jordan* at *Casarea Philippi*, a little from the foot of *Antelibanus*, 104 miles from *Jerusalem*, North-ward: it passeth through the Lake *Samachoniten*, and divideth it into two equal Parts; from thence, running thorow a great part of *Galilee*, it falls into the Sea *Tybe-*

Tyberis, and there as it were divideth it into two parts, it watereth that part of *Judea* called *Samaria*; and about Easter, which is the beginning of that Harvest, it floweth over the Banks, and fructifies many Countries lying near it: at length it falleth into the Lake *Asphalites* and there endeth, about fourteen miles from *Jerusalem*, Eastward. So that from the first beginning of this River, to the end of it, is ninety two miles. It is called *Palah* by the *Hebrews*, which signifieth swift and hidden; because it riseth from a certain Well or Pit called *Phiala*, which is always full of Water, but from whence it springeth is unknown. *Ioshua* about Easter passed upon dry ground through this River, even then when it was fullest of Water, *Ios.* 3. So did *Eliab* and *Elisha*, 2 *Reg.* Here *Naaman* the Leper wash'd himself, 2 *Reg.* 5. Here Christ was baptised by *S. John Baptist*, *Mat.* 3. *Luke* 3.

Of Hazor.

THIS was a Town in the upper *Galilee*, belonging to the Tribe of *Nephtali*: it was the chief Hold and City of the King of the *Canaanites*, being distant from *Jerusalem* eighty miles towards the North. This *Ioshuah* destroyed with Fire and Sword. *Deborah* also the Prophetess, besieged it, took it, and put *Jabin* the King thereof to Death. In times past it was a very strong City, as the Ruines thereof testifie.

Of Siloh.

Siloh the City and House of God, was situated on a high Mountain in the Tribe of *Ephraim*, four miles and somewhat better from *Jerusalem* towards the North. Here the Ark of the Covenant continued from the time that the *Israelites* first entered into the Land of *Canaan*, till *Eli* the Priest fetch'd it thence; in whole time it was taken by the *Philistims*, and he for very Grief therefore fell down and brake his Neck against a Stone, 1 *Sam.* 4. The Inhabitants hereabouts shew the Ruines of a certain Sepulchre standing upon the top of this Mount, where they say *Samuel* was buried: but that cannot be true, for he was buried at *Ramath*, which now is called *Arimathea*. Therefore it seems to be either the Ruines of *EL's* Sepulchre, who died miserably in that place; or else of the House of the Lord, which many years past stood there. *Schiloh* signifies happy and peaceable, being derived from *Schalah*, that is, to live at ease and in peace.

Of Timnah.

Of this you may read in the Travels of *Judah*.

The Type and Mystery of Jothuah.

Jothuah and *Jesus* is all one in Signification, that is, Saviour, or a Defender; and did typically represent our Saviour Christ; that as this *Jothuah*

Jshuah brought the Children of Israel through *Jordan* into the Land of *Canaan*, so *Jesus Christ*, the true *Jshuah*, and Saviour of the World, through that *Jordan* of Baptism, bringeth us into that place of Promise, Eternal Life.

Where the one and thirty Kings dwelt, overcome and slain
by *Jshuah*, *Josh. 10.*

As the Prophet *Moses* won all the Land upon the one side of *Jordan*, so *Jshuah* won all the Countrey on the other, from the Town of *Baal-gadan*, beginning at Mount *Libanus*, not far from Mount *Hebron*, till you come to the Town of *Cesarea Philippi*, and to the Hill *Seir*, where sometime *Esau* dwelt: all which is 160 miles long, and 28 or 32 miles broad.

The first King that *Jshuah* overcame, dwelt in *Jericho*.

The second King held his Court in *Ai*.

The third King dwelt in *Jerusalem*, and was called *Adoni-bezec*, that is, a Lord of Righteousness. This King *Jshuah* hanged at *Makeda*, *Jof. 10.*

The fourth King called *Hobam*, dwelt at *Hebron*, and was likewise hanged at *Makeda*, *Jof. 10.*

The fifth King called *Percam*, dwelt at *Jarmouth* in the Tribe of *Juda*, twenty miles from *Jerusalem* Westward.

The sixth King, called *Japhia* dwelt at *Lachis*, two miles from *Jarmouth* Southward; he was also hanged at *Makeda*, *Jof. 10.*

The seventh King dwelt at *Eglon*, called *Debir*, and was also hanged at *Makeda*.

The eighth King was called *Horam*, and held his Princely Seat in the Tribe of *Dan*, in the Town of *Gezer*, 16 miles from *Jerusalem* Westward: whom *Jshuah* slew with all his men, *Jof. 10.*

The ninth King dwelt at *Debir*.

The tenth King held his Court at *Gerar* in the Tribe of *Judah*, 14 miles from *Jerusalem* Westward.

The eleventh King dwelt at *Harna* in the Tribe of *Judah*, which is upon the borders of *Arabia deserta*, not far from *Ziqlag*, forty miles from *Jerusalem* South-westward: this Town in times past was called *Zephal*, that is a Watch-tower, because it stood upon a Hill. But when the Children of *Judah* had overthrown the whole Army of the *Canaanites*, they called it *Haram*, a Curse, *Indg. 1.*

The twelfth King dwelt at *Arat*, 22 miles from *Jerusalem* Southward, which was a Town of the *Ammorites*, and took the name from the Asses that were in great troops within the Woods thereabout. It lay in the Tribe of *Judah*.

The thirteenth King dwelt at *Libnah* in the Tribe of *Judah*.

The fourteenth King dwelt at *Odullam*.

The fifteenth King dwelt at *Makeda*. In this Town *Jshuah* hanged five Kings, *Jof. 10.*

The

The sixteenth King dwelt at *Bebel*.

The seventeenth King dwelt at *Tapnah*, not far from *Jordan* and *Jericho*, twelve miles from *Jerusalem* North-eastward.

The eighteenth King dwelt at *Hepher*, six miles from *Jerusalem* Northward; part of this Town was allotted to the Tribe of *Zabulon*. *Jonas* the Prophet was born in this Town, 2 *Reg. 14.* and is four miles distant from the Town of *Nazareth*, Southward.

The nineteenth King dwelt at *Asbeck*; forty four miles from *Jerusalem* Northward, and two miles from *Jezreel*. There also the Ark of the Lord was taken, and there also the Sons of *Eli* the High Priest were slain, 1 *Sam. 4.* This Town was in the half Tribe of *Manasses*.

The twentieth King dwelt at *Lazaron*, eighteen miles and half from *Jerusalem* North-westward, not far from *Joppa* and *Lidda*.

The one and twentieth King dwelt at *Nadan*, fourteen miles from *Jerusalem* North-westward.

The two and twentieth King dwelt at *Hazor*.

The twenty third King dwelt at *Simron*, which Town was allotted to the Tribe of *Zabulon*, *Josh. 14.* It lieth sixty eight miles from *Jerusalem* Northward, not far from the Town of *Nazareth* in *Galilee*.

The twenty fourth King dwelt at *Achsap*, eighty eight miles from *Jerusalem* Northward, which Town was allotted to the Tribe of *Aser*.

The twenty fifth King dwelt at *Tanaach*, forty four miles from *Jerusalem*: this Town belonged to the Levites, and stood in the Tribe of *Manasses*, six miles from *Jezreel* Southward, *Josh. 21.*

The twenty sixth King dwelt at *Megiddo*, forty four miles from *Jerusalem* Northward, scarce four miles from *Tanaach*. By this Town of *Megiddo* *Josias* King of *Juda* was overthrown by *Pharaoh Necho* King of *Egypt*, 2 *Reg. 23.* In the Travels of *Josiah* King of *Judah* I will speak of this Town more at large.

The twenty seventh King dwelt at *Kades*, *Jof. 19. 21.*

The twenty eighth King dwelt at *Jaknedam*, twenty seven miles from *Jerusalem* Northward, being upon the *Mediterranean* Sea. This Town was allotted to the Tribe of *Zabulon*, and given to the Levites, *Josh. 21.*

The twenty ninth King dwelt at *Naphet Dor*, which Town lay upon the Sea-Coast, between the Hill *Carmel* and the Town of *Cesarea Stratonis*, forty eight miles from *Jerusalem* Northward.

The thirtieth King dwelt at *Gilgal*, between *Jericho* and the River *Jordan*, and was the first King that *Jshuah* overcame, and slew all his host.

The one and thirtieth King dwelt at *Thirtza*, in the Tribe of *Manasses*, twenty four miles from *Jerusalem*. In this Town *Jeroboam*, and after him, all the Kings of Israel kept their Courts, before *Samaria* was built.

The Book of Judges.

The Travels of Caleb and Athniel.

CALEB and Athniel, with all the Children of Judah, went from Judah to Beseck, forty four miles, where they took King Adoni-Bezek Prisoner, and cut off his Fingers and Toes, *Judg. 1.*

From Beseck they went to Jerusalem, forty four miles, which they took by force, and burnt it, *Judg. 1.*

From Jerusalem they went to Hebron, 22 miles, which they took, and slew the Gyants that inhabited therein, *Judg. 1.*

Not far from Hebron lay the Town of Debir, which Athniel won, and therefore Caleb gave him his Daughter Achsa for his Wife, *Judg. 1.*

From Debir they went to Zephat, sixteen miles, which Town they won, *Judg. 1.*

From Zephat they went to Gaza, four miles.

From Gaza they went to Ascalon, six miles, *Judg. 1.*

From Ascalon they went to Hebron, fourteen miles.

From Hebron they went back again to Debir, where Athniel dwelt, twelve miles. So all the Travels of Caleb and Athniel were 132 miles.

The Description of the Towns and Places to which they travelled.

Of Beseck.

BESECK was a Metropolitan City of the Canaanites, near to the Water Merom, where Adoni-Beseck kept his Court, forty four miles from Jerusalem toward the North, and took the name of Desack, or Bezeck which signifies Lightning. Of this King you may read, *Judg. 1.*

Of Zepbah.

THIS was a Town upon the Borders of the Tribes of Judah and Simeon, not far from Siclag, *Josh. 15.* It takes the name from Zaphah, which signifies a Watch-Tower: and was also called by the Sons of Judah, (who destroyed all the Countrey) Chorma, which signifies a Curse, or a desolate place. To the Citizens hereof David lent gifts, *1 Sam. 36.*

Of Gaza.

OF this Town you may read more hereafter, in the Travels of the Ark of the Covenant;

The.

The Typical Signification of Caleb.

CALEB signifieth An hearty man, or a man after Gods own heart, loving his Neighbour with all his heart. For *Col* is as much as *Omnis* which signifies all; and *Cala*, He forgiveth all; and *Leb* or *Lebbah* signifieth an Heart the seat and fountain of all Life. So that Caleb seems to take his name from a singular hearty affection, whereby he forgiveth his Neighbour. For as this man being of a noble Resolution and Courage, in the 29 year of his age won Hebron a strong City, and put to death the three Sons of Anak, terrible Gyants: so Christ the Son of God, that so loved the World that he gave himself for it, with more than humane resolution conquered Hell, and those three mighty Gyants incident unto it, the Sons of Sathan, Sin, the World, and Death.

Of Athniel.

IN the year of the World 1503, and before Christ, 2565, *Joshuah* died: after whose Death, Caleb and Athniel Judged Israel; about which time the Israelites committed Idolatry, and worshipped Baal and Aseroth: wherefore the Lord suffered them to fall into the hands of *Cushan Rishathaim* King of Mesopotamia. But because of their Oppression they cryed unto the Lord, and he stirred up Othniel the younger Brother of Caleb, who in the year of the World 2512 conquered Cushan, delivered the People, and governed Israel forty years, *Judg. 3.* Athniel or Othniel signifies the God of Time, being derived of *Eth*; that is, an Age: and isa Type of Christ, who is the God of Time; and in his due time conquered the World, and Sathan the Prince thereof, thereby delivering the poor afflicted members of his Church out of his miserable Servitude and Bondage: for which cause God hath made him Judge over it, and given him full power and authority to Rule and Govern it.

Of Ehud the third Judge of Israel.

EHUD was the Son of Gira of the Tribe of Judah, and dwelt in the City of Jericho, or of the Palms. He was a valiant and resolute man, lame of his right Hand, *Jug. 3.* and to the Judgment of man, not fit to be a Captain, being so infirm. Yet it happened that this man growing in favour with Eglon King of the Moabites, who at this time kept his Court in Jericho, (which Town he had but eighteen years before conquered) took opportunity by the Children of Israel's coming to Gilgal (for they came thither to offer unto the Idol, and to bring gifts of the King) to present these Presents unto him; and because of his former familiarity:

liarity, was admitted to speak in private with him in his Summer Parlour; where, as he was talking with him, he thrust him into the Belly with a short Knife: and locking the door, he fled back to *Seirab*, and told the Children of *Israel* what he had done. From thence they presently went to *Ephraim*, there blew the Trumpet, and set upon the *Moabites*, and put them to the Sword, *Judg.* 3.

The Travels of Ehud.

EHUD went from *Jericho* to *Gilgal*, two miles.
From *Gilgal* he went to *Jericho*, two miles.

From *Jericho* he went to *Mount Ephraim*, six miles.
From *Mount Ephraim* he went to *Jordan*, four miles, where he overthrew ten thousand *Moabites*. So all the Travels of *Ehud* were fourteen miles.

Of Mount Ephraim.

THIS Mountain is about eight miles from *Jerusalem* towards the South, and extendeth it self in Longitude to the City, near the *Mediterranean* Sea, called *Joppa*, which is distant from *Jerusalem* twenty miles toward the North-west.

The Travels of the Sons of Hobab the Kenite.

THE Sons of *Hobab* the *Kenite* (*Moses* Brother-in-law) went from *Jericho* to *Arad*, a City in the Tribe of *Judah*, situated in the Desert, toward the South, 44 miles. *Num.* 10. *Judg.* 1.

Of Arad.

ARAD is a City in the Tribe of *Judah*, 22 miles from *Jerusalem* towards the South, taking the name of a multitude of Asses that were found thereabouts in the Desert, and is derived from *Arad*, which signifies a wild Ass, a rude Creature.

The Travels of Jael, the Wife of Heber the Kenite, who killed Sisera the Captain.

FROM *Arad* she and her Husband went to the Plain of *Zaanaim*, and dwelt there; near to a Town called *Kades*, a Town of Refuge of the Levites, in the Tribe of *Naphtali*, 166 miles, there she killed *Sisera*. This Town lieth 92 miles from *Jerusalem* towards the North.

Of Deborah and Barak.

DEBORAH was the Wife of *Lapidoth*, and dwelt under a Palm-tree between *Bethel* and *Ramath*, in *Mount Ephraim*, eight miles from *Jerusalem*, towards the North: the Inhabitants thereabouts shew this Tree even to this day. *Barak* the Son of *Abineam*, a Noble Captain, lived in her time at *Kades*, a City of Refuge belonging to the Levites. She succeeded *Ehud*, in *An. Mun.* 2632. and before Christ, 1336 years.

The Travels of Deborah and Barak.

BARAK went first from *Kades Naphtali* to the Palm-tree, where *Deborah* dwelt, being 84 miles.
From thence he went with *Deborah* back again to *Kades*, being eighty four miles.

From *Kades*, with 10000 men, they went to the Hill *Tabor*, thirty six miles. Here (as *Josephus* writeth, *lib. Antiq. 4.*) there fell such a shower of Rain and Hail upon the Enemies of the *Israelites*, that through the extrem violence thereof, they were dispersed, and *Sisera* their Captain constrained to leave his Chariot, and to save himself by flight, never staying till he came to the Tabernacle of *Jael*, the Wife of *Hebar* the *Kenite*, situated in the Valley of *Zaanaim*, thirty six miles from the foot of the Mountain *Tabor*; where being asleep, by reason of his great Journey, *Jael* struck a Nail into the temple of his Head, so he died.

From thence *Barak* pursued the Enemies with great slaughter, to *Haraseth* of the *Gentiles*, a City in the upper *Galilee*, near to the Lake of *Samachoniten*, 28 miles. This City is eighty miles from *Jerusalem* towards the North. *Joseph. Ant. lib. 5.*

From *Haraseth* he went to the Plain of *Zaanaim*, where he found *Sisera* slain in the Tabernacle of *Jael*, as *Deborah* the Prophetess had told him.

From thence *Barak* with all his Army went to *Hazor*, where *Jabin* King of the *Canaanites* kept his Court, and of a sudden conquered the City, and put to death all the Inhabitants, *Joseph. Ant. lib. 5.*

Of Tabor.

THABOR is a round and high Hill, situated upon the Borders of the Tribes of *Issachar* and *Zabulon*, fifty six miles from *Jerusalem* towards the North, and extendeth it self to the River *Kison*, towards the South, and taketh the Name of *Light*, or a pure air, being derived of *B^o*, to go and come; *Tebuab*, to bring forth fruit, and to give light. For this Mountain *Tabor*, by reason of the Purity of the Air, is wonderful fertile and fruitful: There:

There was also a Town at the foot of it called by the same name. Here the Kings of the *Midianites*, *Zeba* and *Zalmuna* were slain by *Gideon*.

Of Hazor.

THIS is a great City in the Tribe of *Nephtali*, eighty miles from *Jerusalem* towards the North, which *Joshuah* destroyed with Fire and Sword; So did *Barak* also. The Ruines of this City is to be seen to this day.

The Mystery of Deborah.

THE word *Deborah* signifies a *Bee*, and is a memorable Type of the Church. For as a Bee in all her actions soundeth pleasantly; so the Members of Gods Church in all their actions sing and sound forth the praises of God, or by continual Prayers implore his aid and assistance; with the Bee sucking from the Flowers of the Holy Scriptures, the sweet and acceptable Doctrine of Faith, by which the hope of everlasting Life is strengthened in us, with the sting of Gods Word repulsing all vain delusions and idle imaginations, (the Temptations of the Devil) and those waspish affections of cruel and wicked men; according to that of *Ecclesiasticus*, the Bee is but small, yet bringeth forth most pleasant fruit, and presenteth unto man many memorable instructions. And as *Plato* saith, The King of Bees, although without a sting, yet Ruleth and Governeth his Commonwealth with great Severity and Justice. So Christ the head of the Church, though he be a delectable Saviour of Souls, and without any Sting of Bitterness, yet doth he Rule and Govern it with singular Justice and Sincerity.

Of Barak.

AFTER *Deborah* was appointed Judge of *Israel* she ordained *Barak* for her chief Commander or Captain. He taketh his name from *Thunder* and *Lightning* typically representing the Glory of Christ Jesus, as chief Captain of the Church, who with the Thunder of the Law, and the Bright shining Glory of the Gospel, destroyed the Enemies thereof; and by the Hosts of Angels and Saints at the end of the World, will cast them down with thunder and lightning into that Bottomless Pit, there to remain for ever.

Of the Travels of Gideon.

DEBORAH being Dead, *Zeba* and *Zalmuna* (Kings of the *Medeanites*) cruelly invaded the Land of *Judea*; but the Lord taking compassion upon his People, sent them a helper; one *Gideon* the Son of *Joas*, of the family of *Abiezer*, who was born at *Ophra* or *Ephron*, a City in the Tribe of *Manasse*, not far from *Mahanaim* on the East side of *Jordan*,
some

some 44 miles from *Jerusalem*, towards the North-East; and signifieth, a Rooter out; from *Gada*, that is, He hath rooted out. This man, at the appointment of the Lord, took upon him the charge of the People, and at *Ophra*, which signifies, *Dust*, he destroyed the Idol *Baal*, pitching up in that place an Altar to the Lord: wherefore he was after called *Jeru-Baal*, taking that name from Revenge, because he had destroyed the Idol. He began to Rule in *Israel* in the year of the World, 2672, and before Christ 1256.

From *Ophra*, *Gideon* went to *Harad*, which standeth in the half Tribe of *Manasse*, where he blew the Trumpet. From this place he sent back 22000 of his Army, because the Lord had so appointed. But the *Midianites* hearing of this preparation, provided a great Host, and pitched in the Valley of the Hill *Moreh*: so *Gideon* taking only 300 with him, went over *Jordan*, and came to the Town of *Jesreel*, (for *Josephus* saith) sixteen miles from *Harad*, where he gave the *Midianites* a wonderful Overthrow, *Judg.* 7. he also took there two Princes, *Orch* and *Zeb*, and returned to the River *Jordan*, where he put them to death.

From thence he went to *Succoth* with his Army, in expectation to have refreshed themselves, but the Inhabitants shut him out of the Town, and gave him many despiteful Words. This Town lay close by *Jordan*, and here *Jacob* sometime pitched his Tent.

From thence he went to *Penuel*, which is two miles; there also they used him unkindly and gave him bad Language.

From thence he went to *Nobach* with his Army, which is two miles.

From thence he went to *Jagbatha*, which is four miles, where he conquered *Zeba* and *Zalmuna*, Kings of the *Midianites*, who thinking themselves secure, made no preparation for War till they were besieged. This was a memorable Battel, and here the two Kings were put to Death.

From thence he followed the Enemy with a great Slaughter to *Markob*, which is four miles.

From thence he went back to *Succoth*, which is eight miles: here he put the Inhabitants of this Town to the Sword, and all the Elders and Princes he tore to pieces with Thorns, because they had formerly denied him Entrance into the City.

From thence he went to the Castle of *Penuel*, which is two miles, and utterly destroyed it, even to the ground, and put all the Inhabitants to death because of their mocks.

From thence he went to *Ophra*, four miles, where, gathering together all the Gold which he had taken from the *Midianites*, he made a rich Ephod, *Judg.* 8.

From *Ophra* he went to *Sichem*, where his Son *Abimelech* was born, which is ten miles.

From thence he returned back to *Ophra*, which is ten miles, and there he died, after he had judged Israel ten years. So all the Travels of *Gideon* were eighty two miles.

The Description of the Towns and Places to which *Gideon* travelled.

Of *Jezeel*.

Jezeel was a fair City situated upon a hill near to the Flood *Kizon*, bordering upon the Tribe of *Issachar*, 48 miles from *Jerusalem* towards the North; and signifieth the *Seed of God*, being derived from *El* and *Dara*, the *Seed of the Almighty God*. There was another of this name in the Tribe of *Judah*, *Josh. 15*. In times past this was only the Seat and chief abiding-place of the Kings of *Israel*. For *Ahab* and *Jezebel* kept their Court there, and *Joram* their Son, whom *Jehu* overcame: and here *Jezebel* was eaten up of Dogs. At this day this fair City hath in it but thirty Houses; and is called by the Inhabitants of the Holy Land *Sanatham*, being situated at the foot of the Mountain *Gilboah* Westward: in it there is a Watch Tower, upon the top whereof you may see through all *Galilee* to *Carmel*, and the Mountains of *Phoenicia*, also to Mount *Thabor*, and the Mountains beyond *Jordan*, called *Gilead*. Of this Town you may read *Jos. 17, 19. 2 Sam. 2*.

Of *Nobach*.

This was a City beyond *Jordan*, and stood in the half Tribe of *Manasse*, thirty eight miles from *Jerusalem* North-Eastward. In times past it was called *Kenah*, but after *Nobach* Prince of the half Tribe of *Manasseh* had conquered it, he called it *Nobach*, *Num. 23*. and signifieth a *Prophet*, being derived of *Nabah*, or *Nabach*, he hath prophesied, or cried out.

Of *Jogbeha*.

This Town was built by the Children of *Gad*, and lies beyond *Jordan*, thirty four miles from *Jerusalem* North-Eastward, and taketh the name from the height of the place where it standeth; being derived from *Gabah*, which signifieth, it excelleth in height. Of this you may read, *Judg. 8. Numb. 32*.

Of *Karkor*.

Karkor is a City in the half Tribe of *Manasseh*, and is situated beyond *Jordan*, some 40 miles distant from *Jerusalem* North-Eastward, and taketh the name from *Kir*, which signifies he hath destroyed, or subverted the Walls, for here the two Kings *Zeba* and *Zalmuna* were taken. *St. Jerom* saith, in his Book *de locis Hebraicis*, That in his Time it was a fair Town.

The

The Typical signification of *Gideon*.

This *Gideon* (whose name signifies to root out) destroyed and subverted the Enemies of the *Jews*: so *Christ* hath destroyed the Kingdom of *Sathan*, and daily rooted out all his impious and wicked members, which are Enemies to his Church.

The Travels of *Abimelech*, the sixth Judge of *Israel*.

GIDEON being dead, *Abimelech* his Son went from *Ophra* to *Sichem*, which is ten miles, and there was chosen by the Citizens to succeed his father in the Government.

From thence he went back to *Ophra*, which is ten miles, and there put to death his seventy Brethren, all Sons of *Gideon*, but by divers Concubines; for God permitted *Bigamie*, but did not command it.

From *Ophra* he went ten miles into the Land of *Sichem*, and there was chosen King, about the Year of the World 2712.

From *Sichem* (which was the Seat of the Kingdom) he went to *Ophra*, being ten miles, there he judged *Israel* three Years.

After that he went the third time back to the *Sichemites*, which is ten miles, but they breaking promise with him, for very madness he caused the City to be destroyed, and Salt to be Sown in the place, that so ever after it might become Barren, accursed, and uninhabitable.

From *Sichem*, he went with his Host to *Thebets* or *Thebez*, which is two miles, where he was mortally wounded by a woman that flung a stone upon him at the Siege of that Town, whereof he died, *Judg. 9*.

So all the Travels of *Abimelech* were 52 miles.

Of *Thebez*.

This was distant from *Sichem* two miles Northward, and from *Jerusalem* thirty eight miles; it took the name from *Bitzah*, which signifieth a deep Pond.

Abimelech took his name from an hereditary Kingdom, or rather because he obtained the Kingdom over *Israel* after his Father; and is as much as to say, My Father is a King; because good Princes differ little from good Fathers: for *Malch* with the *Hebrews* signifieth a King, *Malechab*, a Queen, and *Malchech*, a Kingdom. So that this name *Abimelech* properly signifieth a King, or one that is a Father of his People.

Of the sight of *Jotham*, which was the Brother of *Abimelech*.

Jotham signifieth a perfect and swift man, being derived from *Jatham*, that is, perfect and swift. This Man, at such time as *Abimelech* put to death the

Of Thola and Jair, Judges of Israel.

the rest of his Brethren, to save his Life fled to Mount *Gerizim*, where he propounded the Riddle mentioned, *Judg. 9*. And after, from thence he went to *Beerah*, where he hid himself from the fury of *Abimelech*. All this was forty four miles.

Of Mount Gerizim.

Gerizim or *Garizim* was a Mountain in the Kingdom of the *Samaritans*, and extended it self in the Longitude as far as *Jericho*, near to Mount *Hebal*. In these two Mountains the Blessings and the Cursings were recited, of which, more shall be said hereafter; and it taketh the name from the felling down of Trees, being derived from *Garaz*, which signifieth, to cut or to fell down: here Christ spoke with the *Samaritan*, *John 4*.

Of Beerah.

Beerah was a Town in the Tribe of *Judah*, ten miles from *Jerusalem*, Westward. Near to this City *Judas Macchabens* fought a memorable Battel against *Bacchides* and others, whom he conquered. It taketh the name from a clear Well, being derived of *Beer*, that is, he hath made clear.

Of Thola the seventh Judge of Israel.

In the third Year of this man's Rule, *Hercules*, King of the *Argives*, (famous for his twelve Labours) began to reign. *Macrob. lib. 1*.

wards the North,

Thola takes his Name from a *Red Worm*, or *purple Colour*, which colour is proper to Princes. He succeeded *Abimelech* in the Government of the *Jews*, and began to rule *An. Mun. 2715*. and *1253* Years before Christ. His Father's name was *Paah*, of the Tribe of *Issachar*. He dwelt in *Samir*, a City of Mount *Ephraim*, not far from *Jericho*, twelve miles from *Jerusalem* to-and there he was buried, as you may see, *Josh. 15*.

Of Jair the eighth Judge of Israel.

In the tenth Year of this Judge, *An. Mun. 2747*. and before Christ *1221*, *Hercules* died, and *Priamus*, King of *Troy*, began his Reign, which he lost forty Years after.

Jair succeeded *Thola*, and began his Government in the Year of the World, *2738*, and *1230* Years before Christ. He took his Name from the singular Worth and noble Disposition that was in him. This *Jair* was one of the Tribe of *Manasseh*, he was lame of both his Feet, and was a man of great Estimation among the *Jews*, for there were thirty Castles and Towns that were called after his Name, *Judg. 10. Num. 32. Deut. 3. Jos. 13. 1 Chr. 1.*

1 Chr. 1. He dwelt at *Ramon*, a Town in the Tribe of *Gilead*, some forty eight miles from *Jerusalem* towards the North-East.

The Travels of Jephthah.

Jephthah was born at *Mizpah* in the Land of *Gilead*, and being driven into Exile by his Brothers, he fled into the Land of *Tob*, 48 miles from *Jerusalem*, *Judg. 11*.

From thence he returned to *Mizpah*, 48 miles, and there was chosen Prince, and began his Government *Anno Mundi, 2760*. and before Christ, *1208* Years, *Judg. 11*.

From *Mizpah* he went with his Army against the *Ammonites* to the City of *Aroer*, where he put them to flight, which is twenty six miles, *Judg. 11*.

From *Aroer* he pursued the Enemies to *Minneth*, which is eight miles, *Judg. 11*.

From *Minneth* he went to the Plain of the Vines, which is twenty four miles, *Judg. 11*.

From *Abel*, or the Plain of the Vines, he went to *Mizpah*, where he offered his Daughter for a Sacrifice to the Lord, *Judg. 11*. At that time he and the *Ephramites* got a memorable Battel, in which were slain *22000*, *Judg. 12*.

So all the Travels of *Jephthah* were *322* miles.

Of the Cities and Places mentioned in his Travels.

Of Thob or Tob.

Thob or *Tob* to which *Jephthah* fled, is in the half Tribe of *Manasseh*, beyond *Jordan*, not far from the Mountain of *Antilibanus*, a hundred and four miles from *Jerusalem* North-eastward: this was a very fair and plentiful Country, and therefore called *Thob*, being derived from *Thobah*, which signifieth, Good and Rare.

Of Mizpah.

Mizpah was a City in the Land of *Gilead*, in the half Tribe of *Manasseh*, eighteen miles from *Jerusalem* North-eastward, and signifieth a Watch-tower, of *Zaphah*, to look out. In this Town *Gideon* dwelt, and after him, *Samuel*. It was afterward destroyed by *Judas Macchabens*: you may read more of it, *1 Sam. 7. 10. Jer. 40. 41. Jos. 8. 1 Reg. 15. 2 Chr. 6. Nehem 3.*

Of Aroer.

THIS was a City of the *Moabites*, beyond *Jordan*, near the River *Arnon*, and fell to the Tribe of *Gad*, *Josh. 12. 13. Deut. 2.* and takes the name from *Turpentine*, being derived from *Arar*, that is, *He hath destroyed and rooted out*; and was so called, because *Jephthah* won a memorable Battel near to this place, *Jud. 11.* This is often mentioned in the Scriptures. There was another Town of this Name close by *Damascus*,

Of Minuth.

IN *S. Jerom's* time (forty years after Christ) this Town was called *Menneth*, of *Mercury*, which the *Syrians* call *Meni*, from *Manah*, to distribute; being a Town of Merchants, which disperse their Commodities here and there; and stood beyond *Jordan* in the Tribe of *Reuben*, thirty two miles from *Jerusalem* toward the East.

Of the Plain of Vines.

Of this you may read more in the Travels of *Balaam*.

Of the Death of Jephthah.

THIS *Jephthah* was a famous Captain, and from thence took his Name; for *Jepthack* signifieth, *To make him an open way with the Sword*, being derived of *Patach*, to open; and after he had judged *Israel* six years dead: the manner of whose Death is diversly reported; some say, that because he performed not his Vow effectually, therefore God struck him with a grievous Ulcer, so that as he was passing from City to City, in every place he left a Member. Others say, that he died in the City of the *Gileadites*, and that in memory of his singular Actions and noble Exploits, which by God's special Aid he achieved, his Body was cut into pieces, and into every City of *Gilead* a Member sent, and there buried; which, as I take it, is the better Opinion.

Of Ebzan.

EBzan was the tenth Judge of *Israel*, and succeeded *Jephthah*; he began his Government in *Anno Mundi 2666*, and before Christ 1402. He was a *Bethlemite* of the Tribe of *Judah*; and as the *Hebrews* think, *Boez*, the Grand-father of King *David*: he had thirty Sons and thirty Daughters, and lived to see them all married, and took them home unto him into his own Family, (which doubtless was a great Blessing of God) and from thence took his Name; for *Ibsan*, or *Abezan*, signifieth, *The Father of a Flock*

Flock, or *Multitude*. He lived, dwelt, and was buried in *Bethlem Juda*, *Judg. 12.*

Of Elom.

IN the Year of the World 2773, and before Christ 1195. *Elom* the eleventh Judge of *Israel*, began to rule, and dwelt in *Ajalon* in the Tribe of *Zabulon*, who after he had governed ten Years, died, and was buried in the same Town. There was another City of the same Name in the Tribe of *Dan*, some four miles from *Jerusalem*, towards the West; where, at the Prayer of *Joshua*, the Sun stood still.

In the fifth Year of this man's Rule, the Trojan War began, *Ann. Mun. 2777*; before Christ, 1190.

Of Abdon.

ABdon, the twelfth Judge of *Israel*, succeeded *Elom*; and began to rule, *Anno Mundi 2782*, and before Christ 1185. He dwelt in the Tribe of *Ephraim*, in a Mountain of the *Analekites*, sixteen miles from *Jerusalem*, Northwards. He ruled full eight Years, and then died, and was buried in *Pirithon*. *Abdon* signifieth a *Servant*: for he was a good Prince, but that in obeying others he lost himself. This *Abdon* was a great man, had forty Sons, thirty of which he saw married; and for his greater honour, had his Chariot drawn with seventy Asses; for they used them as we do Horses.

In the fifth Year of this Man's Rule Troy was taken.

The Travels of Sampson.

Sampson was born in the City of *Zarea*, and brought up in the Tents of *Dan* and *Estabol*, *Jud. 13.* From thence he went to *Tinnab*, which is twelve miles; there he fell in love with *Judah* the Daughter of a *Philistine*, *Judg. 14.*

From *Tinnab* he went back to his Father to *Zarea*, and revealed his Affection; which is twelve miles.

He and his Father went back again to *Tinnab*, to see the Maid, and by the way as he went he killed a Lyon; which is twelve miles, *Judg. 14.*

From thence he returned back again, which is twelve miles, *Judg. 14.*

Within a while after, *Sampson* and his Friends went again to *Tinnab*, and by the way he found Honey in the Lyon that he had slain, and gave it to his Friends to eat; and when he came to the *Philistines* House he pro-
pounded.

pounded the Riddle, whereof you may read, *Judg.* 14. These things hapned in *Anno Mundi* 2791, and before Christ 1170, at which time, he succeeded *Abdon* in the Rule of the *Jews*.

From thence he went to *Afcalon*, a City of the *Philistines*, and killed thirty of their men, and took away their Garments; which is 24 miles.

From thence he returned back again to *Tinnab*, and delivered the *Philistines* which had unfolded the Riddle, those change of Garments, *Judg.* 14.

From thence (being angry that his Wife had disclosed the Riddle) he returned to *Zarea* to his Friends; which is twelve miles, *Judg.* 14.

Within a while after, when his Anger was over, he returned back to his Wife to *Tinnab*, which is twelve miles, it being then Wheat Harvest, and carried with him a Goat, that so he might be merry, and be reconciled to her: but her Father shut him out of doors, (because he had married his Wife to another Man) wherefore he took a Company of Foxes, and tying them Tail to Tail, put Fire-brands to their Tails, and turned them into the Wheat of the *Philistines*, and they set fire of all the Wheat and Vines, and Olives thereabout, *Judg.* 15.

From thence he went to a Cave in the Rock *Eta*, and there dwelt, which is twelve miles, *Judg.* 15. At the Rock *Eta* *Sampson* was bound with two new Cords by the *Israelites*, and from thence led to *Ramah Lebi*, which is six miles, where he killed 1000 *Philistines* with the Jaw-bone of an Ass, that he found in the way.

From thence he went to *Gaza*, a City of the *Philistines*, which is forty two miles: here he carried away the Gates of the City.

From *Gaza* he carried these Gates, with the Posts, to the top of a Hill near *Hebron*, which is twenty miles, *Judg.* 16.

From *Hebron* he went to the River *Soreck*, where he dwelt with *Dalilah* the Harlot, and by her was deceived and taken of the *Philistines*, which are twelve miles.

Being taken of the *Philistines*, they put out both his Eyes, and bound him in Chains, and led him from thence to *Gaza*, which is thirty two miles: there they brought him into the House of their God *Dagon*, to make them sport; but he pulled down the House, and a multitude of them were slain, where he also died, and was buried in the Sepulchre of *Manoah* his Father, between *Zerea* and *Esthaol*, twenty eight miles from *Gaza*, and almost twenty from *Jerusalem* towards the West. This was in the Year of the World 1811, and before Christ, 1157.

So all the Travels of *Sampson* were 240 miles.

The

The Description of the several Towns and Places to which *Sampson* travelled.

Of *Zarea*.

THIS is a City in the Tribes of *Juda* and *Dan*, near the River *Soreck*, and taketh the Name from a Cole, or Leprosie; being derived of *Sarag*, that is, He was Leprous; it stood eighteen miles from *Jerusalem* Westward.

Of *Esthaol*.

THIS was a Town in the Tribe of *Dan*, two miles from *Zarea*, and stood near the River *Soreck*, some twenty miles from *Jerusalem*, towards the West, and taketh the name from a *Woman*, and *Fortitude*; for *Isca* signifieth a *Woman*, and *El*, or *Ol*, strong and powerful. Here *Sampson* was brought up. In *St. Jerom's* time this was called *Asto*, not far from whence *Sampson* lieth buried.

Of *Tinnab*.

You may read of this in the Travels of *Judah*.

Of *Afcalon*.

THIS was a City of the *Philistines*, situated upon the shore of the *Mediterranean* Sea, some thirty miles from *Jerusalem* Westward, and to this day retaineth the figure of half a Circle: it taketh the name from an ignominious Fire, being derived of *Esh* and *Kalon*, an ignominious light.

Of *Gaza*.

Of this Town you may read in the Travels of *Joshuah*.

Of the River *Soreck*.

THIS was a very pleasant River, upon the Bank whereof, grew great plenty of Vines and Palms, from whence it seemeth to have taken the Name; for *Soreck* in *Hebrew* signifieth a Myrtle Branch, which bringeth forth a pleasant Berry whereof excellent Wine is made. It takes the beginning at a Fountain in the Tribe of *Juda*, some twelve miles from *Jerusalem*, towards the West, where there is a very fertile Valley, in which, *Dalilah*, that betrayed *Sampson* dwelt: and from thence it runneth through the Land of the *Philistines*, and falleth into the *Mediterranean* Sea.

Of the Rock *Eta*.

IN this Rock there was a Cave wherein *Sampson* dwelt, as in a strong Tower: it stood in the Tribe of *Juda*, near to the River *Soreck*, twelve miles from *Jerusalem*, toward the West, and seemeth to take the Name
R from

from *Fowls*; for before that *Sampson* inhabited there, a multitude of *Fowls* bred upon it, and therefore it was called *Eta*; for *Aith* signifies a *Fowl*. This *Rock* growing to decay was repaired again by *Jeroboam*, that *Idolatrous King of Israel*.

Of *Sampson*.

Sampson or *Schimpson*, according to the *Hebrew Text*, taking his Name from the *Sun*: for *Schamas* in *Hebrew* signifieth the *Sun*, and seemeth to have some Affinity with *Hercules*, which signifieth, The glory of the *Air*, for what can be said to be the glory of the *Air* but the *Light* of the *Sun*, without which it would become exceeding dark: Wherefore, as some think, this *Sampson* was the true *Hercules*; and those noble *Exploits* that he did the *Graecians* attributed to their *Hercules*.

The typical Signification of *Sampson*.

HE typically representeth *Christ* divers ways; first, in his Person, he was a mighty Man; secondly, in his Profession, he was a *Nazarite*; thirdly, in his Calling, he was a Prince and Judge; fourthly, in his manner of living, for he went from place to place, to revenge himself upon the Enemies of *God's People*, the Children of *Israel*; and in his Death: even so our Saviour *Christ* is that strong man, who being mightier than the *Devil*, hath dispossest him of his tyrannical Jurisdiction over the Souls of *Man-kind*; hath taken away those gates of *Death*, by his *Mercy* opening unto us the door of *Life*, that so being set at *Liberty* from that hellish Imprisonment, we may be made Partakers of everlasting Happiness: he was also a *Nazarite* even from his Mothers Womb, born and bred there, tying himself to a Vow of *Bondage*, that we might be made free: he is a Prince for ever, and a Priest after the Order of *Melchisedeck*: during the continuance of his Life in this Vail of *Misery*, his chiefest Actions were to go from place to place, to teach, to do good, and to rescue and relieve the poor distressed Members of the Church, who lay miserably afflicted under the hands of *Satan*; healing some, relieving others, and bringing a third sort into the state of *Grace*: so that as *Sampson* delivered the *Israelites* from the *Bondage* of the *Philistines*, *Christ*, our Prince and Judge, delivereth his from the *Slavery* of *Satan*; by his *Death* saving more Souls than in his Life. And thereby pulling down the strong Buildings (the Temptations of *Satan*) hath laid them level with the *Ground*, that they shall never be restored again. And lastly, after this Life ended, he shall be our Prince and Judge, and bring us to that place of Promise prepared for us in his everlasting Kingdom.

The

The Travels of the Spies of the Danites.

SHORTLY after the Death of *Sampson*, the Spies of the *Danites* went from *Zarea* and *Esbaol* to *Mount Ephraim*, to the House of *Michab*, which is twenty four miles, *Judg.* 18.

From thence they went to *Lais*, which is a hundred and four miles, *Judg.* 18.

From thence they returned to *Zarea* and *Esbaol*, which is 126 miles, *Judg.* 18.

So all their Travels were 244 miles.

Of *Lais*.

Lais was a City situated at the Foot of *Mount Libanus*, some 104 miles from *Jerusalem* towards the North, and was sometimes called *Belennus*: this, because it stood so far from *Aid*, was quickly conquered by the *Danites*, and by them utterly destroyed: it signifieth, a roaring or devouring *Lion*. But after, being rebuilt by the *Danites*, they called it *Dan*, and the *Canaanites*, *Lesem Dan*; being derived of *Leschem*, which signifieth a *Lion*.

The Travels of the Danites.

THE Army of the *Danites* went from *Zarea* and *Esbaol* to *Kirjath-jearim*, and there pitched their Tents; which is sixteen miles, *Judg.* 15.

From thence they went to *Mount Ephraim*, to the house of *Michab*, and took his carved Image and his *Levite* from him, which was eight miles, *Judg.* 15.

From thence they went to *Lais*, 104 miles.
So all the Travels were 128 miles.

Of *Kirjath-jearim*.

Kirjath-jearim was a City of the *Levites* in the Tribe of *Juda*, upon the Borders of the Tribe of *Benjamin*, about a mile from *Jerusalem*, Westward. It sometime belonged to the *Gibeonites*, *Josh.* 9. and signifies a City of the Desert or Woods, being derived from *Kiriath*, which signifies a City, and *Jaar*, a Wood or Forrest. Here stood the Ark of the Covenant, after it had been in the Land of the *Philistines* seven months, and stood in the house of *Abinadab*, whose Son, *Eleazer*, (because he was of the Family of the *Levites*) by consent of the Children of *Israel* was consecrated Priest thereof, to attend and keep it: here it remained forty eight Years, till *Da-*

vid fetched it thence with great Joy, 1 Sam. 7. & 2 Sam. 6. 1 Chr. 14. Here *Saul* was anointed King by *Samuel*; here the Company of the Prophets (that is, the Scholars of the Wife) came down from the more eminent places where the Ark of God was, with holy Songs and Instruments of Musick, and the Spirit of the Lord came upon *Saul*, and he sung and praised God with them. They called this the Hill of God, because the Ark of the Covenant stood in it, 1 Sam. 10. Here *Jonathan* the Son of *Saul* thrust out a Garrison of the *Philistines*, which held this Town in Subjection, 1 Sam. 14. Near to this place was the Valley *Rephaim* or of the Gyants; where *David* won a memorable Battel against the *Philistines*, and pursued them with great Slaughtering even to the Plain of *Perizim*, 2 Sam. 15.

The Travels of the Levite, whose Concubine the Inhabitants of Gibeon most wickedly abused.

THIS *Levite* dwelt in *Ramath* in Mount *Ephraim*, from whence he went to *Bethlehem Juda*, which is sixteen miles, to fetch back his Concubine, or rather his Wife, which was the Daughter of a certain Citizen in *Bethlehem*, but a Bond-servant, not free; such they called Concubines, because they had neither the honour to be Mistress of the House, neither could their Posterity inherit the Lands or Goods of their Fathers, although before God they were lawful Wives, *Judg. 19.*

From *Bethlehem* they returned back again on foot to *Jerusalem*, which then was called *Jebus*, because the *Jebusites* inhabited there; which is six miles, *Judg. 19.*

From thence they went to *Gibeah*, not far distant from the City *Gibeon*, where after *Saul* kept his Royal Seat. 1 Sam. 22. Here the *Gibeonites* abused the *Levite's* Concubine: which was almost four miles.

From thence he went home to his own City *Ramath* in Mount *Ephraim*, and there cut the dead Body of his Wife in twelve parts, and sent them throughout all the Tribes of *Israel*: which is eight miles.

So all his Travels were thirty four miles.

Of Ramath.

THIS was a City in Mount *Ephraim*, some eight miles from *Jerusalem* toward the North, and signifieth a high and lofty City, being derived of *Rom*, that is, It was high. This Town *Baesa* King of *Israel* would have fortified and repaired, after it had been decayed; but he was hindered by *Benhadad* King of the *Syrians*, that he could not finish what he had begun. There were many Towns and Cities of this Name, as *Ramoth* where *Abab* dwelt, 1 Reg. 22. *Ramathaim Sophim*, or *Arimathea*, where the Prophet

phet *Samuel* dwelt, 1 Sam. 1. and there where the Ark of God stood, not far from *Gibeah*, was called *Ramath* also, *Judg. 19.* There was another *Ramath* in the Tribe of *Naphtali*, *Jos. 19.* all of them being so called because they stood upon very high Mountains.

The Travels of the Children of Israel when they fought against the Benjamites.

FROM *Mizpah* in the Land of *Gilead*, where they appointed to meet, (for in the Enemies Land they could not assemble themselves) the whole Army of the *Israelites* went to the Ark of God in *Shilo*, which was about 48 miles.

From thence they went with their Army to *Gibeah*, where they lost 22000 of their men, which is two miles.

From thence they returned to *Shilo*, and entreated God for Aid, which was two miles, *Judg. 20.*

From thence they went a second time to *Gibeah*, and entred Battel again with the Enemy; but because they trusted in their own Strength, therefore in this second Expedition there were slain 18000 of their men; which was two miles, *Judg. 20.*

From thence the whole Army of the *Israelites* returned back again, and before the Lord in *Shilo* lamented the Overthrow they had twice sustained, and with earnest Prayers implored his Aid, that they might obtain the Victory; which was two miles, *Judg. 20.*

From thence they returned the third time to *Gibeah*, and there with great Expedition renewed the War; and because they trusted in God, and not to their own Strength, they put to the Sword 25000 of the *Benjamites*, and won a notable Victory, *Judg. 20.* which was two miles.

Having taken and burnt the City of *Gibeah* with Fire, they returned back unto the Town of *Shilo*, which is two miles; and there before the Lord they began to lament the Calamity of the Tribe of *Benjamin*, saying, *Wherefore hath this thing happened, that one of the Tribes should be rooted out before thee, Judg. 21.*

From thence they went to *Jabes* in *Gilead*, and besieged and took it, and destroyed it to the Ground, which is fifty two miles.

From thence they returned back again to *Shilo*, and with them brought 400 Maids, which they gave to the *Benjamites* to be their Wives, *Judg. 21.* which was fifty two miles.

So all the Travels of the Children of *Israel* were 164 miles.

Of Jabes.

THIS was a City in the Land of *Gilead*, fifty two miles from *Jerusalem* toward the North-east; the Inhabitants whereof buried the Bones of *Saul* and *Jonathan* his Son, 1 *Sam.* 31. it is derived of *Jabesh*, which signifieth a dry City.

Here endeth the Book of Judges.

The Travels of Elimelech, and his Wife Naomi.

Elimelech and his Wife went from *Bethlehem Juda*, into the Land of the *Moabites*, where he died, which is forty miles. From thence she returned with her Daughter-in-Law *Ruth* to *Bethlehem Juda*, where *Boaz* married *Ruth*; which is forty miles. So their Travels were eighty miles.

The first Book of SAMUEL.

The Travels of Hannah, the Mother of the Prophet Samuel.

HER Husband *Elkana* and she went from *Ramathaim Sophim* in Mount *Ephraim* to *Shilo*, the House of the Lord, which was twelve miles; where, by earnest Prayers, she obtained of the Lord a Son, 1 *Sam.* 1.

From thence she returned back again to *Ramathaim Sophim*, and there *Samuel* was born, 1 *Sam.* 1. which was twelve miles.

From thence she went to *Shilo*, to present her Son before the Lord, and he remained there with *Eli* to serve God all his Life, 1 *Sam.* 1. which is twelve miles.

From *Shilo* she returned back again to her house, and bare *Elkana* a Son, and two Daughters more; which is twelve miles.

So all her Travels were forty eight miles.

Of Ramathaim Sophim.

THIS City stood in Mount *Ephraim*, not far from *Lidda* and *Joppa*, some sixteen miles distant from *Jerusalem* North-eastward; and was sometimes called *Ramah*. Here *Joseph* (whose Addition was *Arimathea*) dwelt, that demanded the Body of our Saviour to bury in his own Sepulchre. It seemeth to be called *Ramathaim Sophim* (which signifies, the high places of the

the Prophets) because there was an Academy or publick School of Prophets, which served for the whole Land, in this City. At this day it is called by the Name of *Ramah*, having some Affinity to the ancient name *Ramah*.

How the Ark of God was borne from place to place, after it was won from the Children of Israel by the Philistines, 1 *Sam.* 4. 5, 6.

THE two Sons of *Eli* the Priest, *Hophni* and *Phineas*, carried the Ark of the Lord to *Ebenezer*, which signifies, the stone of my help; which was forty two miles, and is not far from *Aphek*, some forty eight miles from *Jerusalem* Northward. Here the Ark of God was taken, and *Hophni* and *Phineas* died: old *Eli* also broke his Neck at this time, about the ninety eighth Year of his Age, and the fortieth of his Rule; for he ruled from the time of *Sampson* until then, 1 *Sam.* 4. This happened Anno Mundi, 2850. and before Christ 1117. The Prophet *Samuel* succeeded him in the Government of the Church, and ruled 40 Years.

From *Aphek* the Philistines carried it to *Azod*, or *Azotus*, and set it in the Temple of their God *Dagon*, but the Idol fell down in the Night, and was broken to pieces before the Ark of the Lord, 1 *Sam.* 4. which was 160 miles.

From thence to the City *Gath*, which was four miles.

From *Gath* to the Sea-town *Gaza*, twelve miles.

From *Gaza* to *Ekron*, thirty two miles.

From *Ekron*, they placing it upon a new Cart drawn with two new milch Kine, it was brought back again to *Bethshemes*, which was twelve miles.

From thence it was carried to *Kirjath-jearim*, and placed in the house of *Abinadab*, where it was kept until *David's* time, who fetched it thence to *Jerusalem* with great Joy, about the Year of the World 2900, and before Christ 1068, which was two miles.

So all the while the Ark was from *Shilo*, it was carried hither and thither some 276 miles.

Of the Towns and Places to which the Ark of the Lord was carried.

Of Aphek.

THIS was a City of *Samaria*, allotted to the half Tribe of *Manasses*, some half a mile from *Israel* toward the South, and forty four miles from *Jerusalem* Northward. It signifieth an impetuous or violent Act; being derived of *Aphak*, which is as much as, He worketh violently, or offereth Violence. In this City, *Benhadad* King of the *Syrians*, going from one place to another to hide himself, was at length constrained to fly to *Abah* King of *Israel*, to save his Life, and crave his Aid, 1 *Reg.* 20.

Of *Asdod*, *Ascalon*, and *Gaza*, you may read before.

Of *Gath*.

THIS was a Haven Town situated upon the Banks of the *Mediterranean* Sea, distant from *Jerusalem* thirty four miles toward the West. It seemeth to take the name of the Abundance of Vines that grow thereabouts; for *Gath* signifieth a Press; or such an Instrument wherewith Grapes are pressed. This was *Goliath's* Country. Here *Achis*, to whom *David* fled, governed, 1 *Sam.* 21, 27. and it is very like that all the Kings of this City were called *Achis*, as sometime the Emperours of *Rome* were called *Cæsars*. There were other Kings of the *Philistines* that were also called by this Name.

Of *Ekron*.

THIS also was a City of the *Philistines* not far from the *Mediterranean* Sea, and near to *Asdod*, some sixteen miles from *Jerusalem* Westward. At this day it is but a small Town, and called by the Name of *Accaron*, having some Affinity with the ancient Name *Ekron*. The Inhabitants of this Town worshipped *Baal-zebub* for their God. It taketh the Name from Extirpation, or such a Town as *Penitus destruit*, hath rooted out even the Foundation; being derived of *Akar*, which signifieth, to extirpate.

Of *Bethsemes*.

THIS was a City of the *Levites* in the Tribe of *Juda*, *Jos.* 15. 21. four miles from *Jerusalem* Westward; and signifies, the House of the Sun. Of this you may read more before.

The Travels of the Prophet Samuel.

SAMUEL'S Mother brought him from *Arimathea* to *Shilo*, being twelve miles, where he was to serve the Lord God all his Life.

From *Shilo* *Samuel* went to *Mizpa* in the Land of *Gilead*; forty eight miles. Here *Samuel* called a Congregation, and made a solemn Sacrifice unto the Lord of a sucking Lamb; and the Lord at the same time thundered from Heaven, and dispersed the Army of the *Philistines*, so that they fled, 1 *Sam.* 7.

From *Mizpa* he went to *Arimathea*, 56 miles; there he dwelt, and built an Altar unto the Lord, 1 *Sam.* 7.

From thence he went yearly to *Bethel*, sixteen miles, 1 *Sam.* 7.

From *Bethel* he went to *Gilgal*, two miles, 1 *Sam.* 7.

From *Gilgal* he went to *Mizpa* in the Land of *Gilead*, thirty six miles, 1 *Sam.* 7.

From

From *Mizpah* he went again to *Arimathea*, 56 miles. Thither came unto him the Elders of the Children of *Israel*, desiring him to chuse them a King, 1 *Sam.* 8.

Therefore he went out of the Town of *Arimathea*, about sixteen miles, to *Ramath*, which lieth in the Land of *Ziph*, not far from *Bethlehem Euphrata*, and there *Samuel* anointed *Saul* the Son of *Kish* to be their King, 1 *Sam.* 10.

From *Ramath* he went to *Gilgal*, sixteen miles. There he offered, and shewed *Saul* what he should do, 1 *Sam.* 10.

From *Gilgal* he went to *Mizpah* in the Land of *Gilead*, thirty six miles: there *Saul*, by casting of Lots, was chosen King, 1 *Sam.* 10.

From *Mizpah* he returned to *Arimathea*, fifty six miles, 1 *Sam.* 10.

From *Arimathea* he went to *Bezek*, 44 miles, where *Adoni-Bezek* was taken, whose Fingers and Toes the Children of *Israel* cut off. There *Samuel* and *Saul* caused an Army of Men to issue out against the Children of *Ammon*, 1 *Sam.* 11.

From *Bezek* *Samuel* and *Saul* passed over *Jordan* to *Jabes* in *Gilead*, sixteen miles, and there overthrew *Nabaz* King of the *Ammonites*, and all his Host, which done, *Samuel* said unto the Souldiers, *Let us now go unto Gilgal, and there renew the Kingdom.*

From *Jabes* in *Gilead* he went to *Gilgal*, thirty six miles. There *Saul* was placed in his throne Royal, 1 *Sam.* 11.

From *Gilgal* *Samuel* went to *Arimathea*, which is twenty miles.

From *Arimathea* he went again to *Gilgal*, twenty miles, and there he sharply rebuked King *Saul*, because he had offered a Sacrifice contrary to his command, 1 *Sam.* 13.

From *Gilgal* he went to *Gibeon*, twelve miles, 1 *Sam.* 13.

From *Gibeon* he went to *Arimathea*, twelve miles.

From *Arimathea* he went to *Gilgal*, twenty miles; there he rebuked King *Saul*, because he did not wholly destroy the *Amalekites*, and *Samuel* himself hewed the Body of *Agag* King of the *Amalekites* in pieces, 1 *Sam.* 16.

From *Gilgal* he went to *Arimathea*, twenty miles.

From *Arimathea* he went to *Bethlehem*, sixteen miles, and there he anointed *David* King, 1 *Sam.* 16.

Then he returned again to *Arimathea*, sixteen miles, where he died, and was buried, 1 *Sam.* 28.

So all the Travels of the Prophet *Samuel* were 364 miles.

Of *Arimathea*, *Mizpah*, *Ramath*, and the rest of the Towns mentioned in his Travels, you may read before.

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The

The typical signification of Samuel.

SAMUEL is derived of *Sbenuel*, that is, desired of God : and was a Type of God the Father : For as *Samuel* anointed *David*, so God anointed his beloved Son with the Oil of Gladness, and of the Spirit, *Psal.* 45. *Esa.* 61.

The Travels of King Saul.

SAUL went from the Town of *Gibeon* to Mount *Ephraim*, four miles, to seek his Father's Asses, in *An. Mund.* 2870, and before Christ, 1908.

From Mount *Ephraim* he passed through the Land of *Salisa*, to the Borders of the Town of *Salem*, 12 miles.

From *Salem* he went to the Land of *Gemini* in the Tribe of *Benjamin*, sixteen miles.

From the Land of *Gemini* he went to *Rama*, four miles ; there by *Samuel* he was anointed King, *1 Sam.* 10. This Town lay not far from *Bethlehem*, and close by it lay *Rachels* Grave. There certain men met with *Saul* in the Borders of *Benjamin* at *Zelach*, and shewed him that his Fathers Asses were found ; which was about a mile from *Jerusalem*.

From thence *Saul* went about two miles to *Zilzah*; there three men met him (that travelled to *Bethel*) and gave him two Loaves of Bread, *1 Sam.* 10.

Then he came to the Mount of God, which is the Town of *Kirjath-jearim*; there a company of Prophets met him, and prophesied ; then the Spirit of God came upon *Saul*, and he began to prophecy : which was about six miles from *Bethlehem*.

From *Kirjath-jearim* he went again to *Gibeon*, which is four miles, *1 Sam.* 10.

Then he went again from *Gibeon* to *Gilgal*, and there he offered, and *Samuel* shewed him what he should do : which is 12 miles, *1 Sam.* 10.

From *Gilgal* he went to *Mizpa* in the Land of *Gilead*, thirty six miles, where he was chosen King.

From *Mizpa* he went again to *Gibeon*, forty eight miles.

From *Gibeon* he went to *Beseck*, forty miles ; there he gathered certain Soldiers, and led them against *Nabab* King of the *Ammonites*, *1 Sam.* 11.

From *Beseck* he went with his Army to *Jabes*, sixteen miles; there he overthrew *Nabab* with all his Host.

From *Jabes* in *Gilead* he went to *Gilgal*, thirty six miles. There he was placed in his Princely Seat, *1 Sam.* 11.

From *Gilgal* he went to *Michmas*, four miles : there he sent 3000 men out of *Israel*, to his Son *Jonathan* to *Gibeon*.

From

From *Michmas* he went to *Gilgal* with his Army, four miles. There he offered, for which *Samuel* rebuked him, *1 Sam.* 13.

From *Gilgal* he went to Mount *Benjamin*, about twelve miles, not far from *Gibeon*.

From *Gibeon* he went to *Michmas*, eight miles. There *Jonathan* overcame the Army of the *Philistines*, *1 Sam.* 14.

From *Michmas* *Saul* followed the Enemy to *Ajalon*, twelve miles. There he would have slain his Son *Jonathan*, because he had eaten a little Honey, *1 Sam.* 14.

From *Ajalon* he went to *Gibeon*, four miles, where he kept Court.

From *Gibeon* he went to the Land of the *Moabites*, 28 miles; which he overcame. *1 Sam.* 14.

From the Land of the *Moabites* he went into the Country of the *Ammonites*, 40 miles; which Country he overcame, and took in all their Towns.

From the Land of the *Ammonites* he went to *Gibeon*, 60 miles, *1 Sam.* 15.

From *Gibeon* he went into the Land of *Edom*, or *Idumea* (as it is commonly called) forty miles, and overcame all the Country.

From *Idumea* he returned again to *Gibeon*, forty miles.

From *Gibeon* he went with an Army about 600 miles, to *Zoba* in *Armenia*, which he overcame, *1 Sam.* 14.

From the Kingdom of *Zoba* he returned to *Gibeon*, 600 miles.

After that, he went out against the *Philistines*, 12 miles, and as the History sheweth, *Saul* had Wars with the *Philistines* during his life, *1 Sam.* 14.

From the *Philistines* he returned again to *Gibeon*, unto his Palace, twelve miles.

From *Gibeon* he went into the Wilderness of *Sur*, 160 miles; there he overcame the *Amalekites*, *1 Sam.* 15.

Also he overcame the whole Country, from the Town of *Peluso* to the Red Sea, which is 92 miles.

From thence he went again into *Jury*, to the Town of *Carmel*, 140 miles, *1 Sam.* 15.

And from thence he went unto *Gilgal*, 32 miles. There the Prophet *Samuel* rebuked him, because he did not wholly destroy and consume the *Amalekites*: and there *Samuel* hewed the Body of *Agag* King of the *Amalekites* into small pieces, *1 Sam.* 15.

From *Gilgal* he went to *Gibeon*, twelve miles.

In the eleventh year of *Saul*, *An. Mun.* 2881, and before Christ, 1807, *David* being then about twenty years of age, was anointed King by *Samuel*. Within a while after, *Saul* was vexed with an evil Spirit : then *David* played unto him upon the Harp, by which he was eased. Soon after he went forth with his Army towards *Socho* and *Afekab*, which was some eight miles distant from *Gibeon*. There *David* killed that famous Champion *Goliath*, *1 Sam.* 15.

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From thence the *Israelites* followed the chase of the *Philistines* to the Valley and River *Soreck*, four miles; and thence unto the Gates of their Cities, that is, to *Ekron*, which is eight miles; to *Ascalon* twenty miles; and to * *Gath*, which was twenty four miles, all the way putting the *Philistines* to the Sword. So that there died in this Fight 30000 of them, 1 *Sam.* 17.

Then they returned back again, and spoiled and burnt the *Philistines* Tents, where they found great Riches, twenty four miles.

From *Socho* and *Afeke* he returned again to *Gibeon*, eight miles: there the Women came out of all places in the Town dancing, and with loud voices singing, *Saul hath slain a thousand, but David ten thousand*, 1 *Sam.* 18.

From *Gibeon* he went to *Arimathea*, two miles, minding to kill *David*, and came to *Naioth* in *Ramoth*, where *Samuel* and *David* were: but the Spirit of God came upon *Saul*, and he prophesied, falling down upon the ground before *Samuel* and *David*, all that day, and the night ensuing, 1 *Sam.* 19.

From thence he returned again to *Gibeon*, twelve miles: there he thought to have killed his Son *Jonathan* with a Spear, because he excused *David*. There also he caused eighty five Priests to be put to death, because the High Priest *Abimelech* at *Nob* had given *David* of the Shew-bread to eat, and had delivered him *Goliath's* Sword, 1 *Sam.* 21, 22.

From *Gibeon* he went to the Levitical Town *Nob*, twelve miles, where he spared neither man nor woman, young, nor old, no not the innocent Children, but put them all to the Sword, and wholly destroyed the Town, 1 *Sam.* 12.

From the Town of *Nob* he returned to *Gibeon*, twelve miles.

From *Gibeon* he went to the Wilderness of *Moan*, South-ward, 20 miles.

From the Wilderness of *Moan* he returned again to *Gibeon*, 1 *Sam.* 23. twenty four miles.

From *Gibeon* he went to *Engedi*, where *David* in a Cave cut off a piece of his Garment, which was twenty four miles, 1 *Sam.* 24.

From thence he returned again to *Gibeon*, twenty four miles.

From *Gibeon* he went to *Ziph*, twenty two miles, and as he lay asleep upon the Hill *Hachila*, *David* came secretly into the Camp, and took his Cup and his Spear from his Head, and would not kill him, 1 *Sam.* 26.

From the Hill *Hachila* he returned unto *Gibeon*, 22 miles.

From thence he went to fight with the *Philistines* at Mount *Gilboa*, forty miles.

From Mount *Gilboa*, having changed his Apparel, he went to *Endor*, which was four miles: There he asked counsel of a Witch, and the Devil appeared unto him in the likeness of *Samuel*, 1 *Sam.* 28.

From thence he returned again to Mount *Gilboa*, to the Camp, four miles, and the next day he fought against the Enemy, in which Battel his three

* From the place where *David* killed *Goliath*

three Sons were slain, and he himself put to flight, 1 *Samuel* 31. 1 *Chronicles* 11.

From Mount *Gilboa* he fled eight miles to *Bethsan*, where he kill'd himself, 1 *Sam.* 31. 1 *Chr.* 11.

From thence the Body of *Saul* was brought to *Jabes* in *Gilead*, where it was buried, 2 *Sam.* 31. 1 *Chr.* 11.

So all the Travels of *Saul* were 2428 miles.

The Description of the Towns and Places to which he travelled.

OF *Gibeon*, *Salem*, *Ramath*, and *Jabes*, you may read before, being memorable places to which *Abraham*, *Joshuab*, and the Children of *Israel* travelled.

Of *Bethsaliza*.

THE Land of *Salisa*, with the City *Bethsaliza*, was situated in Mount *Ephraim*, eight miles from *Jerusalem* toward the North-west. This was also called *Baalsaliza*, 2 *King* 4. and signifieth the Trinity, being derived of *Schillefeh*, to make three-fold.

Of *Michmas*.

THIS was a City in Mount *Ephraim*, in the Borders of the Tribes of *Benjamin* and *Manasses*, not far from *Jericho*, some ten miles from *Jerusalem* towards the North. Near to this City, *Jonathan* and his Armorer put the Army of the *Philistines* to flight, 1 *Sam.* 14. You may read of this Town in *Esd.* 2. *Isa.* 10. This was a strong City of the *Moabites*, and seemeth to take the Name of *Kemosch* or *Chamos*, which was a God which they worshipped in their Banquets and Meetings for Mirth: as *Bacchus* sometime was amongst the *Romans*. To this Idol *Solomon* built a Temple, 1 *Reg.* 11. *Jer.* 48.

Of *Zoba*.

THE Kingdom of *Zoba*, which *Josephus* calleth *Sopbenam*, was in *Armenia*, near to the Mountains *Antitaurus* and *Malius*, 600 miles from *Jerusalem* towards the North, extending it self on both sides of the River *Euphrates*. It was a very large, fruitful, and pleasant Country, wherein inhabited many Kings. This place *Saul* conquered, and *David* retained it, 1 *Sam.* 14. 2 *Sam.* 8. and signifies an aspiring Kingdom; being derived of *Zabab*, He hath aspired.

Of *Carmel*.

Carmel was a City in the Tribe of *Judab*, situated in a fertile Mountain, some eight miles from *Hebron* toward the East, but twelve miles

miles from *Jerusalem* towards the South-west, in the Wilderness of *Moan*, where that foolish and covetous Fellow *Nabal* dwelt. There is likewise another Town called by the same Name, in the Tribe of *Issachar*, not far from *Ptolomais*, which is upon the shore of the *Mediterranean Sea*, sixty four miles from *Jerusalem* toward the North, standing upon a Promontory which extendeth it self into the Ocean; of which you may read, *Jos. 19. Jer. 46.* In this City the Prophets *Elias* and *Elizeus* dwelt, who put the Priests of *Baal* to Death in that place, *1 Reg. 18. 2 Reg. 4.* *Carmel* signifieth Spike, or a fertile Field bringing forth Vines, Herbs, and divers kinds of Flowers and Fruits; and is oft-times used for a pleasant place, *Esay 29. 32, 37. Jer. 24.* There are a Sect of Monks, that of this Mountain are called *Carmelites*, who built for themselves an Abbey there close by the Church of *St. Maries*, about the Year of the World 5170, and in the Year of our Lord 1170.

Of Azckah.

A *Zekah* and *Socho* were two Towns in the Tribe of *Judah*, eight miles from *Jerusalem* towards the South-west, Of these you may read before.

Of Nobe or Nob.

THIS was a City of the Priests, in the Tribe of *Benjamin*, where *Abimelech*, High-Priest of the *Israelites*, dwelt; who at such time as *David* fled from *Saul*, he gave him of the Shew-bread, and the Sword that he took from *Goliath*: for the which cause, *Saul* commanded fourscore and five Priests to be slain, and the City, with all the Inhabitants thereof, to be put to the Sword, *1 Sam. cap. 22.* At this day (as *Bernard Brittenbaccus* saith) it is called *Bethenopolis*, and is in the way between *Jerusalem* (from whence it is distant some sixteen miles towards the North-east) and *Dyospolim*. It taketh the Name from *Naba*, which signifieth, He hath prophesied. Of this you may read, *1 Sam. 20. 21, 22.* and *Esay 10.*

Of Maon.

THIS was a Town in the Wilderness of *Judaea*, some 24 miles from *Jerusalem* Southward, near *Ziph* and *Carmel*, where *Saul* had besieged *David* and all his men, and would have either put them to the Sword, or taken them Captives. But the *Philistines* on a sudden invaded the Land, so that *Saul* was constrained to leave the Siege to oppose their Incurfions. It taketh the Name from a fruitful Habitation, and a firm and safe Mansion, *2 Sam. 23. Jos. 15.*

Of Engedi.

THIS was a Castle or Town situated in a Mountain near to the shore of the Dead Sea, a little beyond *Sodom*, six miles from *Jerusalem* toward the

the North-east, and in the Tribe of *Judah*, *Jos. 15.* In times past it was a fruitful place both of Vines and other Fruits: there also grew a kind of Balsam. But *Cleopatra*, in the time of *Mark Anthony*, brought the Roots of it into *Aegypt*, and there made a pleasant Garden, where now Christians inhabit. There are yet some small Stalks here and there of this Balsam to be found upon this Hill *Engedi*, but the *Saracens* do not regard it, neither dwell any Christians near to dress it, so that it groweth to decay. *Engedi* signifieth the Fountain or Well of a Goat or Lamb. These Mountains are very high, and of a wonderful Nature; in some places great ragged Rocks appearing, in others, plain and fruitful Vallies; insomuch, as they are fearful and horrible to Strangers that behold them.

Of Ziph.

THIS was a Town in the Desert of *Ziph*, placed in a certain Mountain not far from *Hebron*, in the Tribe of *Judah*, some twenty two miles from *Jerusalem* towards the North-east, *Josh. 15.* Unto this Desert (near to this City) *David* oft times resorted, and at last was betrayed by the Inhabitants of this Town. It seemeth that the Town and Wilderness took that Name of the abundance of Pitch that was found in it; for *Zaphath* in Hebrew signifieth Pitch.

Of Gilboa.

THIS was a Mountain in the Tribe of *Manasseh*, near to *Sichem* and *Apheck*, forty miles from *Jerusalem* towards the North; it extendeth eight miles to the City *Bethsan*, and two miles towards the North to Mount *Hermon*. It seems to take the name from the bubbling forth, or springing up of Water; for the River *Kison* begins at the foot of this Mountain, and divides it self into divers parts until it cometh to the Hill *Hermon*, and then it runs into two principal Streams, the one passeth toward the East into the Sea of *Galilee*, the other to the West, towards *Carmel*, and so into the *Mediterranean Sea*. There be some that are of Opinion, that neither Rain nor Dew falls upon this Hill, because when *Saul* was slain *David* cursed these Mountains, saying, *Let neither Rain nor Dew fall upon you, O ye Mountains of Gilboa, because the strong men of Israel were slain there, 2 Sam. 1.* But this was but a figurative Speech, whereby *David* would express the greatness of his Sorrow; for *Borchardus*, the Monk, speaking of this Mountain, saith, That as he was ascending upon it, there was such a violent shower fell, that he was wet through his Cloaths, and the Waters in great abundance ran into the Vallies. And in the Year of our Lord 1283, sleeping upon this Hill on the Eve of *All Saints*, there was a great dew fell upon his Cloaths; only some parts of it were very stony and barren, as are many other Mountains in that Country.

Of Endor.

THIS was a Town in the Tribe of *Manasses*, near the River *Kison*, *Jof. 17.* where *Saul* asked Counsel of a Witch, *1 Sam. 28.* It seems to take the name from a Fountain of Durance; for *Dor* signifies, He hath made sure. It is distant from *Jerusalem* forty four miles toward the North. In *S. Jerom's* time this was but a small Village.

Of Bethsan.

THIS was a City in the Tribe of *Manasses*, between *Bethaida* and the Sea of *Galilee*, some forty four miles from *Jerusalem* towards the North, *Jof. 17.* It taketh the name from a Church-yard, or a place of Rest: for *Beth* signifieth a House, and *Jafchan*, he hath slept. Here *Saul* killed himself, and the *Philistines* cut off his Head and set it upon the Wall of this City. Afterward, about *St. Jerom's* time, *Ptolomy* called this *Scythopolis*. You may read in the Second Book of the *Maccabees*, how it was the Town of the *Scythians*; for the *Scythians* which dwelt some 800 miles from *Jerusalem* towards the North, came with a great Army into the Holy Land, and by force won this City, and dwelt there; of whom it was called the *Scythian* Town. *Joseph. in lib. 2. de Bell. Jud. cap. 18.* remembreth a strange Accident that hapned near this Town; for the *Jews* besieging it, there were of their own Nation that dwelt within the City, who (that they might make a private Gain) took wages of the *Scythians* to oppose their Brethren and Country-men: by which means, the *Scythians* got the better. But after a while, the *Scythians* considering that the number of the *Jews* was great, and fearing some sudden Insurrection or Innovation, gave them warning to depart and leave the Town: they, though with great Grief, as being prest with a two-fold necessity, (their own Wants and the hatred of their Kindred) did so, relying merely upon the Courtesie of Strangers. But, about some two days after, in the night time, the Inhabitants of *Scythopolis* breaking out of the City unawares, fell upon them, and in recompence of their Kindness, put to the Sword some thirteen thousand: many slain unawares, some as they were eating, and most in their Sleep. After they had committed this Massacre, they compassed about the Wood where they were, took away all their Substance, and suffered not a Man to depart alive. Wherefore, one *Simon* the Son of a certain ancient and noble Citizen, called *Saul*, perceiving their present Misery, and that there was no hope to escape imminent Death and utter Ruine, in a cruel and desperate manner breaks out into these Words: O miserable Wretch that I am, that against my own Conscience have lift up these Impious Hands against my Country, committing daily Massacres to pleasure them, who at this day lay violent hands upon all we have; die therefore, thou that art thus pro-

phane,

phane, and with thine own hands make an end of thy wretched Life, since thou dost not deserve to die honourably in the face of the Enemy, but wretchedly in a corner, and for thine own offence. So soon as he had ended these words, he turned him about with a fierce countenance, and falling upon his Father, Mother, Wife, and Children, put them all to the Sword; after, burnt his Goods; and to make an end of the Tragedy, ran himself upon his own Weapon. These things happened but a little before *Vespasian* came into the Land of *Judaea*. At this day this City *Scythopolis* is called after the ancient name *Bethsan*.

The typical representation of Saul.

SAUL, if it be properly taken, doth sometime signifie a Grave or Sepulchre, and sometimes Hell; being derived from *Scheuol*, which may be taken for both. As therefore *Saul* persecuted innocent *David* with an inveterate malice, even unto the death; so the Sons of Sathan (evil and wicked men) persecute Christ and his Members, with an immoveable malice, sparing neither Prophets nor Apostles, neither such as are Religious, nor Christ himself; but with cruel torments put them to lingering deaths, till they be utterly extirpate (as they think:) and then wanting objects to satisfy their Savage minds, they follow their own devillish counsels, till with *Saul* they come to desperate ends. *Schaul*, or *Saul*, if it be taken in the better part, signifieth, He hath desired, or called.

The Philistines Travels from their Camp to Michmas.

THE *Philistines* incamped themselves at *Michmas*, upon Mount *Ephraim*, some ten miles from *Jerusalem* Northward: and out of the *Philistines* Camp there issued three Armies to spoil the Country.

The one marched towards *Ophra*, and went from *Michmas* to *Salem*, twenty eight miles.

From thence they went to *Ophra*, four miles.

The second went from *Michmas* to *Bethoron*, eight miles.

The third went from *Michmas* to the Valley of *Zeboim*, eight miles.

So all the Travels of the *Philistines* were fifty eight miles.

Of Zeboim.

THIS Valley is not far from *Jerusalem*, in the Tribe of *Benjamin*, *Nehem. 11.*

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The Travels of Jonathan Saul's Son.

JONATHAN went from *Gibeah* to *Kirjath-jearim*, which was two miles, where he drove the *Philistines* out of their Camp, 1 *Sam.* 13.

From thence he went back again, two miles.

From thence he went to *Michmas*, which is eight miles, and there, by the help of his Armor-bearer, he gave the *Philistines* a great overthrow, 1 *Sam.* 14.

From thence he followed the Enemy to *Ajalon*, which is twelve miles; there his Father would have put him to death because he had tasted a little Honey, 1 *Sam.* 14.

From *Ajalon*, *Saul* and his Son *Jonathan* returned to *Gibeah*, his own City, which was two miles.

From *Gibeah* he went with his Father to *Socho* and *Afekah*, which was eight miles; where, after *David* had slain *Goliath* (for that singular Virtue and Heroical Spirit which *Jonathan* saw in him) he loved him as he did his own Soul, and preferred him before his own Life and Honour, 1 *Sam.* 18.

From thence he went with his Father to *Gibeah*, some eight miles, where Women with great mirth and joy met him, saying, *Saul hath slain his thousand, and David his ten thousand*: for which cause *Saul*, out of meer envy, (for then he did not know that he had been anointed by *Samuel*) would have slain him, and his Son *Jonathan* also for excusing him, 1 *Sam.* 18, 19.

From *Gibeah* *Jonathan* went into the Desert of *Ziph*, some 22 miles, to comfort *David*: there they swore a solemn Oath of mutual friendship, to continue as long as they lived, 1 *Sam.* 23.

From thence *Jonathan* returned, which was 22 miles, 1 *Sam.* 23.

At last he went to the Ways with his Father to Mount *Giboah*, forty miles: there he, his Father, his Brothers *Abinadab* and *Melchishuah* were slain. So all the Travels of *Jonathan* were 126 miles.

The Travels of Abiathar, Abimelech's Son.

WHEN *Doeg* the *Idumean*, at the command of *Saul*, had slain the Priests of the Lord, this *Abiathar*, the Son of *Abimelech* the High Priest, fled to the Wood *Hareth*, not far from *Kegilah*, some twenty miles, and came and told *David* of all that had happened, 1 *Sam.* 22, 23.

Of Kegilah.

THIS was a City in the Tribe of *Judah*, four miles from *Hebron*, towards the East, and twenty from *Jerusalem* toward the South-west. From which

which Town *David* drove away the *Philistines* that had besieged it, 1 *Sam.* 23. You may read of it *Josh.* 23. *Nebem.* 3. In St. *Jerom's* time it was but a small Town, where the Inhabitants shew to Strangers the Sepulchre of *Habakkuk* the Prophet. Not far off, toward the West, lieth *Hareth*, that Wood where *David* was when *Abiathar* came to him. *Kegila* in Hebrew signifieth a Tent.

The Travels of King David.

DAVID was anointed King by *Samuel*, when he was twenty years old, *Anno Mundi* 2881, and before Christ, 1807. Within a while after, he was sent by his Father *Isay*, or *Jesse*, to *Gibeah* of *Saul*, which was eight miles; there he played to *Saul* upon the Harp, 1 *Sam.* 16.

When *Saul* went out with his Army against the *Philistines*, *David* returned back to *Bethlehem*, his own Country, which was about eight miles. There he fed his Father's sheep, 1 *Sam.* 17.

From thence he went to *Socho* and *Afekah*, and killed *Goliath*, which was four miles.

From thence he carried the Head of *Goliath* to *Jerusalem*, which was eight miles.

From thence he went with King *Saul* to *Gibeah*, which was four miles.

From *Gibeah* he went twelve miles into the Land of the *Philistines*, and to perform the promise which he had made, put to the Sword 200 of them.

From thence he returned, and brought their fore-skins unto *Saul*; in recompence of which noble Exploit, he was married to *Saul's* Daughter: which was twelve miles.

A while after, he made an incursion upon the Land of the *Philistines*, and in a sharp and cruel War got a famous Victory, and returned with glory to *Gibeah*, which was at the least twenty four miles.

But when *David* perceived that *Saul* went about to take away his Life, and that (he was so narrowly pursued) he had no way to escape, but to be let down by a cord through a window; he made haste and went from *Gibeah* to *Arimatheah*, where he complained unto *Samuel* of the Injuries of *Saul*, and laid before him in what a miserable condition he was, and to what straits brought. Wherefore *Samuel*, to comfort him, brought him to *Naiob*; which seemeth to be so called, of the fair situation and pleasantness of the place: for *Mabah* signifies, a laudable and comely place: this was a Colledge of such as were Professors of that sacred study of Divinity. Now *Saul* hearing that *David* was in this place, came with some of his Servants on purpose to make him captive. But at the sight of *Samuel*

mucl he began to sing Psalmes and Hymns after the manner of the Prophets.

From thence *David* returned back unto *Gibeah*, some twelve miles, where, at the Stone of *Ezel* (not far from *Gibeah*, toward the South) *Jonathan* went to *David*, and counselled him to depart with all speed, for that his Father meant evil towards him. So they took leave either of other with Tears, 1 *Sam.* 20. *Ezel* signifies an Angle, as was a Stone full of Angles or corners.

From thence he went to *Nob*, which was twelve miles.

From thence he went to *Gath*, a City of the *Philistines*, where he feigned himself mad, because of *Achis* whom he feared, 1 *Sam.* 21. being twenty four miles.

From thence he went to the Cave of *Odullam*, twenty four miles, and thither resorted unto him many of his Kinred, and such as were indebted and in danger, to the number of forty Persons. In this place he wrote the 57 and 142 *Psalms*, as may appear by their Titles.

From thence he went to *Mizpah* in the Land of the *Moabites*, where, at this time, the King kept his Court, and there he carefully commanded his Friends and followers to his safe Protection, till such time as the fury of *Saul* was asswaged, 1 *Sam.* 22.

From thence, by the counsel of the Prophet *Gad*, he returned by the Wilderness of *Hareth* to *Kegila*, and rescued it; forty miles. Here *Abiathar* the Priest came to him, 1 *Sam.* 23.

From thence, fearing the coming of *Saul*, he went into the Wilderness of *Ziph*, whither *Jonathan* came to him, 1 *Sam.* 22. which was four miles.

From thence he went to the Town of *Moan*; four miles.

From thence he went to the Hold of *Engedi*, thirty six miles.

From thence he went six miles to *Carmel* in *Judea*, where he determined to have destroyed *Nabal* for his churlishness, 1 *Sam.* 25.

From thence he went to *Hackilah*, two miles.

From *Hackilah* he went to *Gath*, where *Achis* King of the *Philistines* kept his Court, sixteen miles. This *Achis* was very courteous, and bountiful-minded; he entertained *David*, and gave him freely the City of *Zicklag* to inhabit in, 1 *Sam.* 27.

Wherefore *David* went thence to the Town of *Zicklag*, which was twelve miles, 1 *Sam.* 27: and there inhabited one year and seven months.

From thence *David* went often towards the South, and made incursions upon the *Amalekites*, wasting and destroying their Land which lay in the Desert of *Sur*, about eighty miles distant from *Zicklag*, and a hundred and twenty miles from *Jerusalem* towards the South-west.

From

From the Desert of *Sur* he returned back again unto *Zicklag*, which was eighty miles, and sent part of the Prey which he had gotten to the King of the *Philistines*; Of which you may read more, 1 *Sam.* 27.

From *Zicklag* *David* went with the Army of the *Philistines* to fight against *Saul*, eighty eight miles, even to *Sunem*: for the *Philistines* pitched between *Jesseel* and *Sunem*, 1 *Sam.* 28, 29.

But because the Princes of the *Philistines* durst not trust him, therefore, by the consent of *Achis* their King, he returned back to *Zicklag*, eighty eight miles, 1 *Sam.* 29.

Whilst *David* was gone with the *Philistines* to fight against *Israel*, the *Amalekites* invaded *Zicklag*, took it, and burnt it with fire, and carried away *Abinoam* and *Abigail* (*David's* Wives) Captives. Wherefore, when *David* came to *Zicklag*, and perceived what had happened, with all speed he pursued the Enemy; and in the way as he went he found an *Egyptian*, who, a little before, the *Amalekites* had left there, because he was unable to follow them. This *Egyptian* guided *David* to the Tents of the *Amalekites*, who, suspecting no such evil, were making merry with the Booty that they had taken. But *David* with the rest of his Company so manfully behaved themselves, they gave the *Amalekites* a sudden overthrow: and, as it often happeneth to such as are negligent and careless, he took away from them their former Booty, and put most of them to the Sword. This Battel was fought some eight or twelve miles from *Zicklag*, as by the circumstance of the History may appear.

From this slaughter he returned back to *Zicklag*, being twelve miles, and repaired it; to every neighbouring City sending a part of the prey. Here he had certain intelligence of the Success of the *Israelites* in their Wars against the *Philistines*, and of the death of *Saul* and *Jonathan*, which he bitterly lamented, 1 *Sam.* 30. 2 *Sam.* 1. These things happened in the tenth year after *Samuel* had anointed *David* King.

From *Zicklag* he went to *Hebron*, a Metropolis City of the Tribe of *Judah*, being a Town of Refuge belonging to the Levites, which was sixteen miles.

At this time *David* was about the age of thirty years, and was anointed King by the Tribe of *Judah*, in the year of the World 2891, and before Christ 1077. Here he kept his Court seven years and six months. From hence also he sent Messengers to *Jabes* in *Gilead*, forty four miles, to signify his gracious acceptance of that favour which they shewed unto *Saul*, in burying of his Body there, 2 *Sam.* 1. 1 *Chr.* 12.

From *Hebron* *David* went to *Jerusalem*, twenty two miles, which then was called *Jebus*, being possessed of the *Jebusites*; but he won it with strong hand, and thrust them out of it; and in Mount *Sion* set up the City *Millo*, which was afterward called the City of *David*, and signifies a place of Plenty. He began

began his Reign in *Jerusalem* in the thirty eighth year of his Age, and seventh of his Reign. In this place also he set up his House made of Cedar-wood, of which, *Hiram*, King of *Tyrus*, sent him great Plenty from Mount *Libanus*, distant from thence, 104 miles, 2 *Sam.* 5. 1 *Ch.* 12.

From thence he went to the Valley of *Rephaim*, some three miles from *Jerusalem*, in the way that leadeth to the City of *Bethlem*, where he fought a memorable Fight against the *Philistines*, and overcame them; for which cause, it was also called *Baal-Perizim*, because, by the Help and Assistance of God, he had conquered the Army of the *Philistines*, 1 *Sam.* 5.

After he had dispersed the Enemies, he returned to *Jerusalem*, which is four miles.

The *Philistines* came the same Year into the Valley of *Rephaim* again, and pitched their Tents within three miles and a half of *Jerusalem*: and the Lord gave *David* a sign, that when he heard a noise in the Mulberry-trees he should set upon the Enemy; so *David* went forth, and close by the Town of *Geba* and *Kirjath-jearim*, about two miles from *Jerusalem* West-ward, he set upon the Enemy, and gave them the second Overthrow, 2 *Samuel* 5. 1 *Chr.* 15.

From thence *David* followed the Enemy to *Gaza*, which was eighteen miles, 2 *Sam.* 5. in the tenth Year of his Reign from his first beginning in *Hebron*. *David* assembled all the Princes, Priests, and chief men of *Israel*, to the number of 30000, which inhabited from *Sechor* till you come to *Chemah*, a City of *Naphthali*, at the foot of Mount *Libanus*, even 163 miles off. These men assembled themselves in the City of *Jerusalem*, and from thence, they with *David*, went to *Kirjath-jearim*, which was about a mile, to fetch the Ark of the Covenant from thence into the City of *David*, 1 *Sam.* 6. 1 *Chr.* 14.

From *Kirjath-jearim*, *David* and all his Train returned back again to *Jerusalem*, which was about a mile; and they placed the Ark of the Lord in a new Cart, and caused it to be drawn with Oxen, which turned out of the way to the threshing-floor of *Nachon*, where *Uzza* rashly and inconsiderately touching the Ark of God, contrary to the Divine Law, was presently slain by the Lord in the way, and that place was called *Pari-Uza*, that is, *The Breach of Uza*: for he was not of the Tribe of *Aaron*, to whom it was only lawful to touch the Ark, and therefore the Lord struck him that he died miserably: wherefore *David* being terrified by this example of God's Severity, would not that day bring the Ark of the Lord into *Jerusalem*, but carried it to the House of a certain Noble-man called *Obed Aedom* a *Gittite*, who dwelt not far from *Jerusalem*; but, when it was told *David* that the Lord blessed the House of *Obed Aedom*, and all his Family, because the Ark was there, *David* went from *Jerusalem* with a great multitude of People, to the House of *Obed Aedom*, who (as is said before) dwelt not far from

from *Jerusalem*, (yet there are some that say he was an excellent Musician in *Jerusalem*, and dwelt in Mount *Ara*, that is in the lower City) and from thence *David* fetch'd the Ark of the Lord into the upper City, which stood upon Mount *Sion*; but I hold the other Opinion to be the more probable.

When the Ark was carried by the Priests, *David* girt himself with a linnen Ephod, (which kind of Garment the Priests of the inferior Order used to wear) and danced before it, singing Psalms and Hymns to the praise and glory of God, and with great State brought it to the City of *Jerusalem*, with the found of Trumpets and Instruments of Musick, and placed it in the middle of the Tabernacle, which they had curiously erected in Mount *Sion*, in the upper City, which was also called the City of *David*. This hapned in the tenth year of his Reign; at which time, *Michal*, *Saul's* Daughter, despised him in her Heart, and laughed at him: but God gave her a due Recompence, as you may read, 2 *Sam.* 6. and him a just Reward; for, he promised by the Prophet *Nathan*, That of his Posterity and Blood the King of Kings and Saviour of the World should be born.

In the Year following, *David* invaded the Land of the *Philistines*, and the City of *Gath*, which with strong hand he won: this was thirty four miles from *Jerusalem*:

From thence he returned back to *Jerusalem*, 34 miles.

In the twelfth Year of his Reign he afflicted the *Moabites* with cruel War, and destroyed two of their Armies with the Sword, and the rest of the multitude he made Tributary; which was 24 miles, 2 *Sam.* 8. 1 *Chr.* 9.

He returned thence to *Jerusalem* with great Triumph and Joy, twenty four miles.

In the thirteenth year of his Reign, Anno Mundi, 2903. and before Christ 1065, he made an Expedition unto *Zoba*, which *Josephus* calleth *Sophenam*, and is in *Armenia*, near to *Mafia* or Mount *Taurus*, 600 miles from *Jerusalem* toward the North; of which you may read before. *David* in this place won a memorable Battel against *Hadad Ezer* the King thereof, near to the River *Euphrates*: he took 700 Horse and 20000 Foot, burnt their Chariots, took 100 Cattles, conquered all the Towns and Country round about, and went away with a great Booty, as well of Gold as Silver; Bras, and other things; which Bras, for the Excellency thereof, was like unto Gold, and (as *Josephus* saith) afterwards *Solomon* made the Molten Sea of it. When *Gadarezer*, King of the *Syrians*, (he that built that famous City of *Damascus*) heard of the overthrow of *Hadad-Ezer*, he sent a great Army to his Aid; which King *David*, near to the River *Euphrates*, smote with the Sword, so that 20000 of them were slain, and he carried away a glorious Victory, extending his Government from *Jerusalem*, 600 miles towards the North, that is, into *Armenia*, and beyond the River *Euphra-*

tes, and made these two Nations tributary unto him, 2 Samuel 8. 1 Chr. 19.

After David had won these two memorable Victories near *Euphrates*, he went thence with all his Army towards the South, and invaded the Land of *Syria*; in which Journey, *Joram* the Son of *Tobi*, King of *Antiochia*, (which City at this time was called *Hemath*) met David with Gifts and Presents in the Name of his Father, returning him many Thanks because he had destroyed the common Enemy *Hadad-Ezer*, and by strong hand subdued and quelled the Fury of that mighty Tyrant, who was also a trouble and vexation to the Kingdom of *Antiochia*. David entertained this Message kindly, and thankfully received his Gifts, (which was of Gold, Silver, and fine Brats) and so gave *Joram* an acceptable Dispatch, and from thence with his Army went to *Damascus*, the Metropolitan City of *Syria*, where, in the Valley of Salt, he got a great Victory, in which 18000 *Syrians* were slain, and soon after, the City of *Damascus* taken; in which, David placed a Garrison, and compelled them to pay Tribute, 2 Sam. 8. This was distant from the Kingdom of *Soba* 520 miles.

From *Damascus* he went with his Army into the Land of the *Ammonites*, 100 miles, in the way that leadeth out of *Syria* to *Jerusalem*, all which he conquered, and all the Cities and Towns thereabouts, and compelled them to pay Tribute, 2 Sam. 8.

From thence he returned to *Jerusalem*, which was sixty miles, and all the Booty that he had gotten in his Journey he dedicated unto the Lord, 2 Sam. 8.

A while after, he, with his Army, made an Incurfion into the Land of *Idumæa*, and compelled the Inhabitants to pay Tribute. Moreover, he destroyed the City of *Midian*, the Metropolitan of that Country; of which, you may read before: it was distant from *Jerusalem* 160 miles towards the South. So that the extent of *David's* Kingdom, from the North to the South, was 800 miles, even from the Kingdom of *Soba* to the Red Sea; and from the East to the West 120 miles; from *Tyrus* and *Sydon* reaching to *Damascus*. Thus by the singular Blessing of God he obtained a spacious and powerful Empire, 1 Sam. 8. 1 Reg. 11. 1 Chr. 19. He made his Expedition into *Idumæa* about the fourteenth year of his Reign.

From *Midian* in *Idumæa*, he returned with great Glory and Praise to *Jerusalem*, which was 160 miles.

In the fourteenth year of his Reign, and in the year of the World 2904, and before Christ 1064, *Nahas*, King of the *Ammonites*, died, and *Haron* his Son succeeded him: this Man contemptuously abused the Messengers of *David*, 2 Sam. 10. and to justify that Injury, he gathered an Army out of *Soba*, *Syria*, and *Mesopotamia*, even a mighty Host, to oppose *David*; who in the fifteenth year of his Government met him with his Army at *Helam*,
some

some twenty miles from *Jerusalem*, where he obtained a notable Victory, and destroyed 700 Chariots, and 40000 Horse, 1 Chr. 20.

David after this, with great applause of the People, was entertained into *Jerusalem*, which was 20 miles distant; where, being puffed up with Prosperity, he forgat his former Piety and Sanctity, and by degrees fell into unlawful Actions and unjust desires: whence it happened, that soon after he committed Adultery with *Bathsaba*: and after that, to hide his Fault, caused her Husband to be slain. This was kept secret, till the Lord, by *Nathan* sharply reprehends him, lays before him what he was, and what his present estate is, from whence that came, and then concludes, that he is most unthankful, careless, and negligent towards God and Man, in committing those Insolencies; neither left he there, but told him that God would severely punish him for his Offence, which after happened as you may read, 1 Sa. 11. 12. 14. 17. *David* being nipt in his Conscience with this sharp reprehension, fell into great Lamentation, the extremity of whose Passions may very well appear in the Penitential *Psalms*, which at this time and soon after he wrote, and left to future Ages.

After this, about the end of Summer, he gathered an Army, and went into the Land of the *Ammonites*, some sixty four miles, where he took the Metropolitan City, (which at that time was called *Rabba*, because of the Multitude of Citizens that were in it; but after being restored by *Ptolomeus Philadelphus* King of *Egypt*, he called it after his own name, *Philadelphia*) and there took the Crown from the Head of the King of the *Ammonites*,
* How much this was, you may read hereafter in the quantity of weights which weighed a * Talent of Gold, being (as *Josephus* saith) richly adorned with fair Sardonic Stones; of which you may read, 2 Sam. 12.

From thence he returned back to *Jerusalem*, which is sixty four miles, where he married *Bathsaba*, and by her had four Sons, *Simeon*, *Sobab*, *Nathan* and *Solomon*, 1 Chr. 3. Soon after this, *Amnon* deflowered his Sister *Thamar*: Not long after that, his Son *Abfalom* killed his Brother *Amnon*, being then about eighteen years of age; which *David* took so heinously, that he would not suffer him to come into his sight for three years, 2 Sam. 13. Then *Joab*, by the subtilty of the Woman of *Tekoa*, reconciled him to the King his Father: yet nevertheless, he came not to his Court of two years after; This *Abfalom* was a goodly man, affable, for which cause, even at that time, the People began to affect him.

Afterward, in the year of the World 2950, and before Christ 1408, *Abfalom* being then about twenty five years of Age, moved Sedition against his Father. A matter remarkable, that although he had slain his own Brother, being disgraced and absent from the Court almost five years, yet within short time after, he so strongly united the Affection of the People to him, that he constrained *David* (standing in fear of his greatness) all his former Acts and worthy Victories notwithstanding) to forsake his own City, and for

for safety to fly to the Mount of Olives, being three quarters of a mile from the City.

There he stayed a while to see the condition of the Tumult, but Necessity constrained him to take his way to *Bahuzim*. And as he was going, *Zimri* the Son of *Gefa* of the house of *Saul*, cursed him, every mans Enemy then making himself apparent when he is in Adversity, and his best friends commonly forsake him.

From thence he went to *Jordan*, fourteen miles, where the Priests *Jonathan* and *Abinaaz* brought him certain Intelligence of that wicked and perverse Council of *Achitophel*, a man in those times famous for his Wisdom, but perfidious in his Actions, as commonly such are that hope after Honours, or seek to benefit themselves by Innovation and Change.

After he had Intelligence hereof, he went over *Jordan* with those few men that he had, and with all possible speed went to *Bethabara*, some 16 miles from *Jerusalem* toward the North-east. At this place *Josuah* led the Children of *Israel* through *Jordan* on dry ground, *Jos. 3. 4.* and here *John* the Baptist taught, and baptized Christ. *Mat. 1. and Luke 3.*

From thence he went to *Makanaim*, which is 28 miles, where he sent forth his Army by bands against *Absalom*, who at this time had assembled a great Host near the Wood *Ephraim*, not far from that place where *Joshua* won a memorable Battel against the *Canaanites*; and that the place might be made more famous, *David's* men, though few in number, gave *Absalom* and his Host as great. Thus *Absalom* being left in danger, to save himself, fled; but in his flight the Hair of his Head being long, and blown with the Wind, took hold of the branch of a Tree, by which, he hanged between Heaven and Earth, as unworthy of either: and *Joab*, who but a little before was his Friend, in that very place, with three Darts, put him to death, a just end for so unjust a Man. *1 Sam. 18.*

David, notwithstanding, took the Death of *Absalom* marvellous heavily, till by *Joab* he was recalled from that Grief; and then in the Company of *Barzillai*, and of his Son *Chimea*, of *Mephiboseth* the Son of *Jonathan*, and *Zeba* his Servant, *Shimei* also that before curst him, (who to leave a memorable Token of a base Sicophant) after this Victory, came first down to crave Pardon for his Offence, with many others, went along with him from *Makanaim* to *Bethabara*, which was 28 miles. To this place there came a great Multitude of People to meet *David*, *2 Sam. 19.* This *Barzillai* was one of the eighteen that held the Principality of the City of the *Gillidites*, and had a Son called *Chimea*, whom *David* took with him to *Jerusalem*, that he might make evident his Thankfulness towards him for that Courtship which he had received of his Father.

From *Bethabara* *David* passed *Jordan*, and went back to *Gilgal*, which was four miles, *2 Sam. 19.*

From

From thence he went to *Jerusalem*, being twelve miles, in the same year that he was exiled by his Son, which was about the thirteenth year of his reign. The next year, *Saba* the Son of *Bieri*, taking example of *Absalom*, and observing the mutability of the Peoples Affections, moved a Sedition against *David*, but *Joab* his Captain, overcame him, *2 Sam. 20.* After this there followed three years of Famine. About the end of the third year of Famine, and in the thirty fourth year of his Reign, *David* went to *Jabes Gilead*, which was fifty two miles, to fetch the Bones of *Saul* and *Jonathan*, to bury them in the Sepulchre of his Fathers, *2 Sam. 21.*

From *Jabes in Gilead*, *David* brought the Bones and Relicks of King *Saul*, and *Jonathan* his Son, to *Gibeah of Saul*, which was 52 miles, and there he honourably buried them in the Sepulchre of his Father *Kish*, *2 Sam. 21.*

From thence *David* returned to *Jerusalem*, which was four miles.

In the thirty fifth year of his Reign, he went forth to fight against the *Philistines*, near to the Levitical Town of *Nob*, or *Nobe*, which is twelve miles from *Jerusalem*, upon the Borders of the Countreys of the *Philistines*, in the Tribe of *Dan*.

From thence he returned back again to *Jerusalem*, twelve miles.

So all the Travels of *David* were 2904 miles.

The Description of the Places to which David travelled.

OF the Cities of *Socho*, *Afekah*, *Gibeon*, *Gibeah of Saul*, *Nob*, *Ziph*, *Moan*, *Engedi*, *Arimathea*, *Gath*, the Cave of *Odullam*, *Kegila*, *Paran*, *Apbeck*, and *Makanaim*, you may read before in the Travels of *Saul*, and the Judges of *Israel*.

Of Ziclag.

Ziclag, was a Town in the Kingdom of *Juda*, near to the River *Besor*, forty miles from *Jerusalem* towards the South-west; nor far from *Gaza*, a City of the *Philistines*. In *St. Jerom's* time, it was but a small Town, *1 Sam. 27.*

Of Sur.

SUR is a Desert in the Wildernesse of *Arabia Petraea*, extending it self from the utmost Borders of *Judaea*, to the Red Sea, even unto *Egypt*; and signifieth a Bulwark, or place of Defence; and is derived of *Schor*, which signifieth to see, or contemplate: because from Bulwarks men may see into Neighbouring Countreys. This was a place of Defence of the *Egyptians*, *Gen. 16. 20, 25. Exod. 15. 1 Sam. 15. 17.*

Of Sunem.

THIS was a City in the Tribe of *Issachar*, forty eight miles from *Jerusalem* towards the North, not far from *Naim*, where Christ raised the

Widows Son to life, *Luke 7.* So did *Elizæus* the Prophet also, *2 King. 4.* And seemeth to take the name of a Purple or Scarlet colour; being derived of *Schanah*, which signifies, He hath changed and interated a colour.

Of Gazer.

Gazer is a Town lying upon the Borders of the *Philistines*, not far from *Ekron*, sixteen miles from *Jerusalem* Eastward. Of this you may read before.

Of Sichor.

The River of *Sichor* was in the Desart of *Sur*, not far from *Rhinocura*, (of which it took the name) and runneth thence into the *Mediterranean* Sea: from whence also it is called the River of *Egypt*, *1 Chron. 13.* It is seventy two miles from *Jerusalem* South-west-ward. Of the Hebrews it is called *Schichor*, or *Sichor*, because of the blackness of the Water.

Of Bahurim.

Bahurim was a Town in the Tribe of *Benjamin*, a mile and something more from *Jerusalem*, towards the North-east. To this place *Phaltiel* followed his Wife *Michael*, *2 Sam. 3.* Here also *Shimei* cursed *David*, *2 Sam. 16.* At this time it is a fair Castle, strongly fortified, standing in a high place. Near unto it, in the Valley, just in the Kings way, there is a stone called *Bohen*, taking that name of *Bohen* the Son of *Reuben*, and is of an extraordinary greatness, shining like unto Marble. Of this you may read in the 15th of *Josuah*. *Bahurim* or *Bachurim*, signifies, a City of Electors, being derived of *Baohar*, to elect or chuse.

Of Davids name.

David is as much as to say, *my dear, my beloved, my chosen one*: being derived of *Dod*, which signifies, *a friend or beloved*. For which cause, he was said to be a man after Gods own Heart.

How David was a Type of Christ.

David represented Christ divers ways; First in his Name, (he was beloved) So God testifies of Christ, *This is my beloved Son in whom I am well pleased*. Secondly, in the place of his Birth, he was born at *Bethlehem*, so was Christ. Thirdly, in his employment, he was a Shepheard; so was Christ: *I am the true Shepheard, for a good Shepheard giveth his Life for his Sheep, &c.* Fourthly, in his Musick; *David* was cunning upon the Harp, and by that comforted the afflicted Spirit of *Saul*: so Christ, by the Musick and Harmony of his Doctrine (the glad tidings of Salvation) comforteth the afflicted Members of his Church. Fifthly, *David* got his Glory and preferment by the death of *Goliath*: so Christ was glorified by conquering Death and the Devil. Sixthly, *David* was persecuted by *Saul*, and pursued from one place to another, so that

he

he had not where to hide his head with safety; so Christ was persecuted by his own Country-men the *Jews*, shut out from the Society of Man; and, as he said, *Mat. 8. The Foxes have Holes, and the Birds have Nests; but the Son of Man hath not where to hide his head.* Seventhly, in the dangers that *David* sustained, by Gods providence he was mercifully delivered: so Christ was inclosed and in danger of the *Jews* at *Nazareth*, *Luke 4.* in *Jerusalem*; in the Temple also, *Job. 8.* but he escaped them all, *because then his time was not come, Jo. 7. 8.* Eighthly, as *Abalom* rebelled against *David*, being his Father; so the *Jews* rebelled against Christ, although he was their Creator: according to that of *Esa. 61. I have fed and brought up Children, but they have forsaken me.* Ninthly, as *David* fled to Mount *Olivet* for refuge, being brought to a streight; so Christ upon Mount *Olivet* (his Heart being prest with an intolerable Agony) fled to his Father by Prayer, for comfort in that extremity. Tenthly, as all the Friends and Familiars of *David* forsook him at such time as *Abalom* rebelled against him, and followed him with Persecutions, Mocks and Taunts; so Christ, at such time as *Judas* betrayed him into the hands of the *Jews*, was forsaken of all his Followers, and many of those which a little before he had done good unto, mocked and derided him as he was upon the Cross. Lastly, as *David* was restored, notwithstanding the former miseries and troubles, to his ancient Glory and Eminency; so Christ, after he had suffered the due punishment for Sin, Death, and (before that) extream Misery, yet at length conquered both, and by his Divine Power restored himself to his former estate, Eternal Glory.

The Travels of Abner, one of Sauls Captains.

HE went with King *Saul* from *Gibeab* to the Wilderness of *Ziph*, which was twenty two miles. Here he was rebuked by *David* for his negligence.

From thence he returned to *Gibeab*; twenty two miles, *1 Sam. 31.*

From thence he travelled to the Hill *Gilboa*, where *Saul* killed himself; forty miles.

From thence he went to *Machanaim*, where he made *Ishbobeth* (*Sauls* Son) King, who kept his Court there seven Years; sixteen miles, *2 Sam. 2.*

From thence he went to *Gibeon*, where he slew *Asahel*, *Joabs* Brother, in Battel; which was forty four miles, *2 Sam. 2.*

From thence he went over *Jordan* to *Eythron*; twenty eight miles.

From thence he went back to *Machanaim*, sixteen miles, *2 Sam. 2.*

Lastly, he went thence to *Hebron* to *David*, and made a Covenant with him; where he was treacherously Slain by *Joab*: and was sixty eight miles. So all the Travels of *Abner* were 256 miles.

of

Of Bithron.

Bithron or Betharan was a Town beyond Jordan, in the Tribe of Gad, some 28 miles from Jerusalem, North-eastward, lying between Dibon and Jordan. It taketh the name from a House of singing, being derived of Baith, which signifies a House, and Ron, He sung joyfully.

The Travels of Joab.

JOAB, David's Captain, was the Son of Zerviah David's Sister, for he had two, Zerviah and Abigal; Zerviah had Joab, Abishai, and Asael; Abigal had only Amasa, all which were great men in King David's time. Now when Joab heard that Abner had brought down his Army to Gibeon, he went from Hebron thither, which was 24 miles; and there his Brother Asabel was slain, 2 Sam. 2.

From thence he went to Bethlehem, 16 miles, where he buried his Brother, 2 Sam. 2.

From thence he returned to Hebron, 20 miles. Here under the Gates of the City he traiterously killed Abner, 2 Sam. 3.

From thence he went with David to Jerusalem, where he won Sion, and drave thence the blind and the lame, being 82 miles.

From thence he went with his Army against the Ammonites and Syrians, whom he conquered in a cruel Fight, 60 miles, 1 Sam. 20.

From thence he returned back to Jerusalem, 60 miles.

From thence he went with David into Idumaea, 160 miles from Jerusalem Southward; there he won the Town of Midian, and conquered the Idumaeans or Edomites, 2 Sam. 8.

From thence he returned to Jerusalem with his Army, being 160 miles.

From thence he went and besieged Rabba, the Metropolitan City of the Ammonites, being sixty four miles from Jerusalem North-eastward. Here Uriah was slain, 2 Sam. 11.

From thence he returned to Jerusalem with King David, 64 miles.

From thence he went into the Kingdom of Gesur, which lieth beyond Jordan upon Mount Libanus, by the Town of Cesarea Philippi, some eighty miles from Jerusalem North-eastward. This Country was called Trachonites. From this Land Joab brought Absalom again to Jerusalem, 2 Sam. 14.

From thence he returned back again with Absalom to Jerusalem, eighty eight miles.

From thence he went with David (when he fled from his Son Absalom) to Machanaïm, being forty four miles. Not far from hence he slew Absalom, 2 Sam. 18.

From

From thence he came again with King David to Jerusalem, 44 miles, 2 Sam. 10.

From thence he went to Gibeah, where he killed Amasa, which was four miles.

From thence he went to the Town of Abel-Bethmaacha in the Tribe of Naphtali, being about 88 miles. This Town he straightly besieged.

From thence he went again to Jerusalem, 88 miles.

Afterward he went, as David commanded him, to number the People at Aroer, a Town beyond Jordan, which was 24 miles, 2 Sam. 24.

From thence he went to Jaazer, which is sixteen miles.

From thence going through the Land of Gilead, and passing by the Territories of the lower Country of Hadsi, he came to the Town of Dan, near to the place vvhhere the Fountains of Jordan are, which is accounted 116 miles.

From thence he went to that famous Mart Town Sidon, which was 24 miles.

From that great Town Sidon he went to the Walls of Tyre, to which place, great multitudes of Ships resorted; which was 16 miles.

From thence he went toward the South till he came to the City Beerfaba, which was the utmost Bounds of the Holy Land South-westward, and vvas reckoned 132 miles.

From thence he returned back to Jerusalem, where he delivered to David the number of those that were chosen Souldiers, 2 Sam. 24. but the Lord struck the Country and City of Jerusalem with a great Plague, because he did contrary to his Command, 2 Sam. 24.

So all the Travels of Joab were 1348 miles.

The Description of the places to which he travelled.

MAny of those Cities mentioned in the Travels of Joab, are already described and set forth; therefore I account it needless in this place again to repeat them, but only such Towns as yet have not been mentioned.

Of Gesur.

Gesur was a Country near to Cesarea Philippi, in the Land of Basan beyond Jordan, near Libanus, in the Tetrarchy Trachonitides, 88 miles from Jerusalem North-eastward. With the King of this Country, Absalom remained in Banishment for three years space, after he had slain his Brother Ammon; and with us may be termed the Valley of Oxen, 2 Sam. 13.

Of Hadsi.

THE lower Country of Hadsi stood near to the City Corazin in the half Tribe of Manasses, fifty two miles from Jerusalem toward the North.

North-east, and signifies a new Land; being derived of *Chadafch*, that is, New.

Of the Fountain Rogel.

THIS was near *Jerusalem* Eastward; to which place, *Jonathan* and *Ahimaaz* (*David's* Intelligencers) brought him News of *Absalom's* Counsels and Intentions, *2 Sam. 17*. It seemeth that Travellers usually washed their Feet in it, from whence it was called the Well of Feet, being derived from *Rogel*, signifying a Foot. Near to this place was the Stone *Zochaletb*, where *Adonijah* (at such time as he affected the Kingdom, contrary to his Fathers liking) called an Assembly and made a great Feast, *1 Reg. 1*.

The Travels of Bæna and Rechab.

THese two went out of the Tribe of *Benjamin* over *Jordan* to *Machanaim*, 40 miles. There they murdered their Master, King *Ishbosheth*, in his Chamber, as he lay upon his Bed, and after cut off his Head. The Head they brought to King *David* to *Hebron*, 68 miles. But *David* was not pleased with their Treachery, wherefore he caused them both to be put to Death. So their Travels were 108 miles.

The Travels of Absalom.

Absalom was born in *Hebron*, and went with his Father to *Jerusalem*, 22 miles, *2 Sam. 13*. From thence he went to *Baal-hazor*, eight miles, where he caused his Brother *Amnon* to be slain.

From thence, for fear of his Father, he fled into the Land of *Gesur*, 88 miles, *2 Sam. 14*.

From thence he came back with *Joab* to *Jerusalem*, which was 88 miles, *2 Sam. 14*.

From thence he went to *Hebron*, 22 miles, and made himself King, and rebelled against his Father.

From thence he went back again to *Jerusalem*, which is 22 miles. There he lay with his Fathers Concubines, *2 Sam. 16*.

From thence he pursued his Father to *Machanaim*, 40 miles, and there was hanged by the Hair in an Oak tree, where *Joab* put him to death, *2 Sam. 18*. So all the Travels of *Absalom* were 290 miles.

Of Baal-hazor.

IN this City *Absalom* made a great Feast for his Sheep-shearers, and invited all his Brothers to it, where he caused *Amnon* to be slain, because he

he had abused his Sister *Thamar*. It lieth in the way some eight miles from *Jerusalem* towards the North-east, as you go to *Jericho*, near to Mount *Ephraim*, *2 Sam. 13*. and is derived of *Baal*, which signifies a Lord or Husband; and *Chazir*, a Den or Cave.

Of the Name Absalom.

Absalom signifieth a Father of Peace, although he was the Author of all Discord and Sedition against his Father.

The Travels of the wise Woman of Thecoa.

THIS woman went from *Thecoa* to *Jerusalem*, eight miles; and spake with King *David*; and with her sweet words she persuaded him that he would recall his Son out of Exile, who then remained in *Gesur*, *2 Sam. 14*.

Of Thecoa.

Thecoa was a City in the Tribe of *Juda*, some eight miles from *Jerusalem* toward the South-east: near this City *Josaphat* by Prayers and the sound of Trumpets, without drawing Sword, got a memorable Victory; and for that cause it signifieth the sound of a Trumpet. In this place the Prophet *Amos* dwelt, and there lyeth buried; whose Sepulchre was to be seen four hundred Years after Christ, as *S. Jerom* observeth. It was from *Bethlem-Juda* six miles. Near to *Thecoa* was the Lake *Aspher*, where *Jonathan* and *Simon* (*Judas Machabew's* brothers) pitch'd their Tents, *1 Mach. 9*. Of this City you may read, *Jer. 6. Am. 1. 2 Chr. 11*.

Of Achitophel.

THIS perfidious and wicked Man was born in the Town of *Gilo*, not far from *Hebron* and *Debir*, in the Tribe of *Judah*, *Jos. 15. 2 Sam. 15*. twenty miles from *Jerusalem* South-Eastward; who when his Counsel would not take place, he went home to his own House, and there desperately hanged himself.

The Travels of wicked Shimei.

Shimei went from *Bahurim* (where he cursed King *David*) to *Bathabara* upon the River *Jordan*, which was eighteen miles; where he got Pardon of *David*, *2 Sam. 19*.

From thence he went back with King *David* unto *Gilgal*, four miles *2 Sam. 19*.

From thence he went with King *David* to *Jerusalem*, twelve miles, 2 *Sam.* 19.

From thence he went to *Bahurim*, three miles.

From *Bahurim* King *Solomon* sent for him again to *Jerusalem*, three miles. There he was constrained to build him an House, and not to depart thence upon pain of Death, 1 *Reg.* 2.

But *Shimei* transgressing the commandment of the King, went to *Gath*, a City of the *Philistines*, twelve miles.

From thence he returned back again to *Jerusalem*, twelve miles, where he was slain by the command of King *Solomon*, in the third year of his Reign, 1 *Reg.* 2. So all the Travels of *Shimei* were 104 miles.

The Books of KINGS and CHRONICLES.

Of *Abisnag*, the *Virgin* that lay with *David*.

THIS Maid was accounted the fairest in all *Israel*, for which cause, she was brought to *Jerusalem* for King *David*, that she might lye with him in his old Age to procure Heat: she was born at *Sunem*, a Town some forty four miles from *Jerusalem*, 1 *Reg.* 1. Of *Sunem* you may read before in the Travels of *David* and *Saul*.

The Travels of King Solomon.

Solomon the Son of *David* King of *Israel*, entred upon the full Government of the Kingdom of *Israel*, *An. mundi* 2931. and before Christ, 1037. when he was about twenty years old. After, he went from *Jerusalem* to *Gilgal*, four miles, and there offered upon the Altar which *Moses* had made, 1000 burnt offerings, 1 *Reg.* 2. 2 *Chr.* 1.

From thence he went back to *Jerusalem*, four miles, and built a Temple to the Lord, in Mount *Moriab*, 1 *Reg.* 6. This was begun about the fourth year of his Reign, and 480 years after the Children of *Israel* came out of *Aegypt*, in the Month *Zip*, which answereth to our *May*. So that the Temple began to be built in *An. Mundi* 2934. and before Christ, 1034. To the building whereof, *Hiram* King of *Tyre* sent Cedar Trees from Mount *Libanus*, 120 miles to *Jerusalem*, 1 *Reg.* 5. 2 *Chr.* 2. This Temple *Solomon* within plaited over with Gold and set with precious Stones, and finished it in the Month of *November*, about the eleventh year of his Reign, 1 *Reg.* 6. The Dedication whereof, was about the twelfth year of his Reign, and in the thirty second year of his Age, *Anno Mundi*, 2942, and before Christ, 1026. The Temple being finished, he began to build his own house, which was thirteen years a building, and was

was finished about the 44 year of his Age, and in the 24 of his Reign, 1 *Reg.* 7. 8.

After 20 Years, in which time he had finished the House of the Lord, and his own House in Mount *Sion*; that he might manifest his Thankfulness to the King of *Tyre*, he went to *Cabul*, a City in the Tribe of *Asbur*, some 80 miles Northward, where he gave to the aforesaid *Hiram* 20 Towns or Cities, with all the Country round about; wherefore King *Hiram* called this *Cabul*, that is, Displeasent and Dirty, 2 *Reg.* 9. You may read of *Cabul*, *Jos.* 19.

From thence he returned to *Jerusalem*, 88 miles.

From thence he went to *Hazor*, and restored the City, which was 44 miles.

From thence he returned to *Jerusalem*, 44 miles.

From thence he went to *Megiddo*, which is not far from *Jesreel* in the Tribe of *Manasses*, 44 miles from *Jerusalem* toward the North. This City *Solomon* fortified, 1 *Reg.* 9. and *Josiah* King of *Juda*, a long time after, was there wounded to Death, 2 *Reg.* 9.

From *Megiddo* he returned to *Jerusalem*, 44 miles.

After that *Pharaoh* King of *Egypt* had conquered *Gaser*, and destroyed it with Fire, he gave it to his Daughter the Wife of *Solomon*, who rebuilt it. This Town was situated in the Tribe of *Ephraim*, 28 miles from *Jerusalem* Northward, 1 *Reg.* 9.

From *Gaser* *Solomon* returned back again to *Jerusalem*, being 28 miles.

From thence he went to the higher *Bethoron*, which he fortified; and stood 28 miles from *Jerusalem* Northward, 2 *Chr.* 8.

From thence he went to the lower *Bethoron*, 16 miles from the upper, toward the South, 1 *Reg.* 9. 2 *Chr.* 8.

From the lower *Bethoron* he went to *Jerusalem*, which was eight miles.

After, *Solomon* built the City *Belath*, which was 12 miles from *Jerusalem* North-westward, 1 *Reg.* 9. 2 *Chr.* 8.

From thence he returned back to *Jerusalem*, 12 miles, and it is very like that *Solomon* often visited those Towns that he built and restored.

From *Jerusalem* he went to *Hemath* (afterward called *Antiochia*) which was 320 miles, and compassed it about with a Wall, fortified it, and afterward constrained all the Kingdoms thereabout to be obedient to his Government, 2 *Chr.* 8.

From thence he went with great State into the Kingdom of *Zoba*, which is 600 miles, and fortified all the great Cities and Castles of that Country, that with the greater Facility they might oppose the Invasions of neighbouring Countries.

From thence he returned to that famous City *Thamar*, which was also called the City of the *Palmes*, 400 miles: this he rebuilt and fortified, 1 *Reg.* 9. 2 *Chr.* 8.

From thence he went to *Jerusalem*, which is 388 miles.

From thence he went to *Ezeongaber*, near to the Red Sea, in the Country of *Idumæa*, where he built a company of stately Ships, and sent them to *India* to fetch Gold, which was 176 miles from *Jerusalem* Southward, 1 *Reg. 9.*

From thence he returned to *Jerusalem*, which is 176 miles. But of his Riches and great Prosperity he grew Proud, (for he excelled all the Kings near him) and gave himself to unlawful Pleasures; he took unto him 300 Concubines and 700 Wives, by whose persuasions he began to worship the Gods of the *Gentiles*, which Idolatry was evil in the sight of the Lord. After he had reigned forty years (which was about the sixtieth of his Age) he died, and was buried by his Father *David* in Mount *Sion*, the City of *David*, *An. Mundi 2770*, and before Christ 998.

So all the Travels of *Solomon* were 2544 miles.

The description of the places to which he travelled.

Of *Gazer* you may read before in the Travels of *David*.

Of *Bethoron*.

THE upper and the lower *Bethoron* were two Cities in the Tribe of *Ephraim*, built by *Saarah* the Daughter of *Ephraim*, 1 *Chron. 7.* The inferior *Bethoron* was not far from the Castle of *Emmaus*, eight miles from *Jerusalem* toward the North-West. The Superior was twenty miles distant towards the North. These Towns *Solomon* repaired. Near to the lower *Bethoron* the Lord put the Enemies of *Joshuah* to flight with Thunder and Hail, *Jos. 10.* Here also *Judas Macchabeus* overcame the Army of *Antiochus*, 1 *Mac. 3.* Here also he put *Nicanor* to death, 1 *Mac. 7.* and signifieth, A white house; being derived of *Beth*, which signifies an house; and *Chor*, he hath made white.

Of *Baalath*.

THIS is a City twelve miles from *Jerusalem* North-westward, in the Tribe of *Dan*. This City *Solomon* repaired at such time as he fell in Love with many Women: from whence it seemeth to take his name: for *Baalath* signifieth, his beloved Lady.

Of *Tamar*.

THAMAR, *Tadmor*, or *Palmira*, stood partly in the Desert of *Syria*, and partly in a fruitful Soyl; being compassed about on the one side with a Wood, on the other with fair and pleasant Fields. It was the Metropolitan City of all *Syria*, not far from *Euphrates*, some 388 miles from *Jerusalem* North-Eastward; and, as *Pliny* saith, *lib. 5. cap. 25.* although it lay betwixt two mighty Empires, *Rome* and *Parthia*, yet it was subject to neither; fairly situated, a Free City, adorned with fair and sumptuous Buildings, and contented with their own Government. The Wildernesses called after this Towns name,

name, *Palmarna*, or the Delarts of the *Palms*, extend themselves to *Petra*, the Metropolitan City of *Arabia-Petraea*, and to the borders of *Arabia-Felix*, one days journey from *Euphrates*, two from the upper part of *Syria*, and six from *Babylon*, as *Josaphus* observeth, *Antiq. lib. 8. cap. 5.* This City *Solomon* made Tributary to him, and fortified it with strong Walls, 1 *Reg. 9.*
Of *Ezeongaber* you may read before.

The Typical Signification of Solomon.

SOLMON is as much as *FREDERICK* in High-Dutch, which signifies a Peace-maker; being derived of the Hebrew word *Schelomoh*, or *Schalom*, to bring glad tidings of Peace. Typically representing Christ the Prince of Peace, who hath reconciled us with his Heavenly Father, and merited an eternal place of Peace and Happiness for all such as trust in him, *Esay. 9.* And as *Solomon* built up the Temple of the Lord with great majesty and glory; so Christ hath built up that heavenly Temple, the Church of God, and adorned it with the Gifts and Graces of his holy Spirit, in this World, that so it might be capable of eternal Glory in the World to come, 2 *Cor. 6.*

The Travels of Solomon's Ships.

THIS Navy of *Solomon's* went unto *Ophir*, that is, *India*, which was accounted from the Mart Town 4800 miles.
From *India* they returned back again, 4800 miles: so all their Travels were 9600 miles.

This Journey was finished in three years to and again; so that every year they went 3200 miles, and brought home plenty of Gold, Silver, precious Stones, Ebony, &c.

Of *India*.

MOSES called this Country *Havilah*, *Gen. 2.* and *Jos. li. Antiq. 8. c. 7.* *Ophir*: which name (saith he) it took of two Brothers so called, which inhabited and governed the Country all along the River *Ganges*. But more Modern Writers derive it from *Indus*, a River passing through it. It is a spacious and fruitful Country, pleasant to inhabit; and as *Pomponius* saith, hath in it 5000 Cities, being divided into two parts; the outward and inward.

The Travels of the Queen of Saba.

FROM *Saba* in *Ethiopia* she came to *Jerusalem*, 964 miles.
From *Jerusalem* she returned back again, which was 964 miles.
So all her Travels were 1928 miles.

Of

Of Ethiopia.

THIS Country, by the *Hebrews*, is called *Chus*, of *Chus* the Son of *Cham*, who was the Son of *Noah*: and after, *Æthiopia*, (*ab æstu torrida*) because of the great heat wherewith oftentimes the habitable Land and People, as also the Wildernesse, were sorely scorched and burned; for it is situated in the third part of the World called *Africa*, lying under the torrid Zone, and the *Equator*, which two, by common Experience, are found to be extreame hot.

Of Saba.

Saba is a metropolitan City in *Æthiopia*, lying beyond *Egypt*, 846 miles from *Jerusalem* towards the South; and took the name from a certain precious Stone called *Achates*, wherein might plainly be discerned in certain distinct Colours, the rising of Fountains, the Channels of Rivers, high Mountains, and sometimes of Chariots and Horses drawing them. It is reported, That *Pyrrhus* King of the *Epirots* had one of them, wherein was lively represented the Nine Mules, and *Apollo* playing on the Viol, portrayed by natural Stains and Colours, so artificially, as if they had been done by some curious Work-man. Of this Stone you may read more in *Pliny*, li. 37. ca. 1. 10. It was first found in *Achates* a River of *Sicilia*, whence it took the Name. Afterward in *India* or *Phrygia*, and of the *Hebrews* was called *Scheba* or *Saba*. In this City that Queen dwelt who came to hear *Solomon's* Wisdom, and gave him for a Present 120 Talents of pure Gold, which at three pounds at ounce comes to 270000 pounds Sterling. Afterwards *Cambyses* King of *Persia* over-came it and all the Country round about it, and after his Sisters Name called it *Meroes*. It is a stately City to this day, situated in a plain Country, and compassed about with the River *Nilus*, like an Island, being now called *ElSaba*, having some affinity to the ancient Name *Saba*.

The Inhabitants of this Town go naked, all but their privy Parts, which they cover either with Silk, Cotton, or some more costly matter; and are of a black Colour, which as some think, hapneth by reason of the extreame Heat. The Land also is marvellously scorched, and turned in many places to Sand and Dust: so that the Country is thereby wonderful barren.

About *Meroes* or *Saba*, which is made fruitful by the Inundation of *Nilus*, there is found plenty of Salt, Braas, Iron, and some precious Stones. Their Sheep, Goats, Oxen, and other Cattel, are of less Stature than in other Countries. Their Dogs are very fierce and cruel.

In times past there were mighty Princes that had the Government and Command of it, and the Country round about it. But after (as *Pliny* saith, lib. 6. cap. 29.) it was in the Jurisdiction and Government of *Queens*, who for their noble Resolutions and Courage were called *Candaces*. One of which

which name in *Tiberius* the Emperours time was famous, both for the extent of her Dominions (in which she exceeded all the rest of her predecessors) as also in regard of her manly presence and noble Spirit. The *Eunuch* which *Philip* baptized, *Acts* 8. was Treasurer or Chamberlain to this Queen: and it is to be thought, by him the Doctrine of the Gospel of Christ was first made known in *Saba*, and in the Country of *Æthiopia*; which afterwards was more largely propagated and dispersed by the Evangelist *St. Matthew*, who taught there.

This City lyeth to the longitude of 61 degrees and 30 scruples, and in the elevation of the Pole Artick to the Latitude sixteen Degrees and twenty five Scruples. So that it seems, the Inhabitants have two Winters and two Summers, or rather a continual Summer, because their Winter is much hotter than our Summer. But when the Sun attaineth to the fifteenth Degree of *Taurus* and *Leo*, and in the Dog-days, it then lyes perpendicular over that Country, and neither their Bodies nor Houles give any shadows.

In the sixty first of *Esay* it is said, *They shall come from Saba, and bring Gold and Frankincence to praise the Lord*. From whence some have concluded, that those Wise men which came unto the Child *Jesus*, and brought Gold, Frankincence, and Myrrh, were *Æthiopians*, and came thence. But this agreeth not well with the words of *Matthew*, ca. 2. where it is written, that the wise men came out of the East, that is, from the rising of the Sun, to *Jerusalem*. For *Saba*, according to our Saviours words, *Mat.* 12. lieth towards the South; for he saith, *The Queen of the South* (that is, of *Saba*) *shall come forth in the day of Judgment against this Generation, and condemn it, for she came from the end of the World to hear the Wisdom of Solomon, &c.* But if *Saba* lye upon the South, as here it plainly appeareth, then it must needs follow they came not thence, but rather from *Persia*, which from *Jerusalem* lyes Eastward. For at *Susa*, the Metropolis of that Country, there was an Academy for the whole Kingdom; in which were chiefly studied Divinity, the Mathematicks, and History. So that it is likely, by their Art they might attain to the knowledge of this Divine Mystery, and from thence come to *Jerusalem*, which was 520 miles Eastward. Therefore this place of the Prophet *Esay* is rather to be referred to the propagation of the Church through the whole World, where some of every Nation shall bring Presents unto the Lord.

There is also another *Saba* in *Arabia-Felix*, so called from *Zaba* the Son of *Chus*, the Son of *Cham*, the Son of *Noah*; and it is distant from *Jerusalem* 1248 miles towards the South-East. In *Hebrew* it signifies the City of Drunkenness, or of Mirth; but with the *Syrians*, Antiquity. Some would have it in the *Arabian* Tongue to signifie a Mystery. But *St. Jerom* interprets it, to found their Conversion. It is the Metropolitane City of *Arabia-Felix*; and by *Strabo*, lib. 6. called *Meriaba*, being situated in a high and pleasant Mountain full of fruitful Trees.

There

There inhabiteth in it the King of that Country (a mighty Prince) his Governours, and most of such as have Authority under him. The Land is called the Kingdom of the *Sabeans*, but generally *Arabia-Felix*, because of the Fertility of the place; for it yieldeth twice every year great plenty of Frankincence, Myrrh, Cinamon, Ballams, and other odoriferous Herbs. The Tree out of which this Myrrh cometh, is five Cubits high, hairy, and full of prickles, and when you cut the Bark, there cometh forth a bitter Gum, wherewith if you anoint a dead Body, it will continue long without rotting. The Frankincence also that is found there droppeth from the Cedar-trees, like a glewy substance, and so congealeth into a Gum. This happeneth twice every year, and according unto the season it changeth colour: in the Spring it is red, in the Summer white. This is the best Frankincence in all *Arabia-Felix*. Through the whole Country there is a very delectable smell, by reason of the Myrrh, Frankincence and Cinamon, that is found in it; insomuch, that if the Wind blows amongst the trees, it carrieth the smell unto the Red Sea, and they that sail can easily discern the sweetness of the Air. There is Gold also found there, very fine and pure, insomuch as for the goodness of it, it is called *Arabian Gold*. The *Phoenix* is found there, of which there is but one in the World. *Pliny, lib.9. cap.35.* describes her to be as big as an *Eagle*, with a list of Feathers like Gold about her Neck, the rest are of a Purple colour; therefore from *Phoenicia* and the purple colour of her Wings she is called *Phoenix*. She hath a tuft of Feathers upon her head like unto a Crown. She liveth 660 years; at the end of which time she buildeth her a Nest of Callia, Cinamon, Calamus, and other precious Gums and Herbs, which the Sun, by the extremity of the heat, and the waving of her wings, fires; and she taking delight in the sweetness of the favour, hovers so long over it, that she burneth her self in her own Nest. Within a while after, out of the Marrow of her Bones, and the Ashes of her Body, there groweth a Worm, which by little and little increaseth to some bigness, and after to a purple bird. Then her wings extend themselves to a full greatness, till such time as she cometh to a perfect *Phoenix*.

This bird doth lively represent our Saviour Christ, who only and alone is the true *Messiah*, and through whom we must expect everlasting life, who in thefulness of time offered himself a Sacrifice upon the Cross, sustaining the punishment of Sin at the time of his Passion, putting on a purple Robe, being all besprinkled with his own blood, *Job. 19.* And as the *Phoenix* is burnt in her own Nest, so likewise was he consumed in the fire of Gods wrath, according to that in *Psal. 22.* *My heart is become like melting wax in the midst of my body.* And as the *Phoenix* of it self begetteth another of the same kind; so Christ by the power of his Deity raised up his Body from the dust of the Earth, and ascended up into Heaven a glorious Body, to sit at the right hand of his Father in that everlasting Kingdom of Glory.

Thus

Thus (gentle Reader) I thought fit to describe unto you these two Towns, that when you shall read of them in the holy Scripture (the one being in *Æthiopia* towards the South, the other in *Arabia-Felix*, and called *Seba*) you might discern the one from the other: of both which there is mention in the 72 *Psalms*, *The Kings of the Seas and of the Isles, shall bring presents; the Kings of Saba and Seba, shall give Gifts.*

The Travels of King Pharaoh out of Ægypt, when he overcame the Town of Gazer, 1 Reg. 9.

IN the sixteenth year of King *David*, Anno mundi, 2006, and before Christ, 1602, *Chabreus* King of Ægypt began to reign, and reigned fifty six years, *Disd. lib. 2. cap. 2.* *Herodotus* calleth this man *Chephrines*, in his second book; and *Eusebius*, *Nepher Cheres*. He went from *Memphis*, the chief City of Ægypt, with a great Army, 268 miles, even unto the Tribe of *Ephraim*, and there took *Gazer*, a City of the *Levites*, and burned it with fire, 1 Reg. 8. *Jo. 21.*

After he came to *Jerusalem*, twenty eight miles. And this City which he had thus destroyed he gave to his Daughter, the Wife of *Solomon*, 1 Reg. 9.

From thence he returned to *Memphis* in Ægypt, 244 miles. So all the Travels of King Pharaoh were 244 miles.

Of Memphis.

Memphis is a great City in Ægypt, where commonly the Kings of that Country keep their Courts; and lyeth from *Jerusalem* 244 miles South-west-ward. This City was built a little before the Flood, but repaired and enlarged by a King called *Ogdoo*, who in love of his Daughter, after her Name, called it *Memphis*. You may read of it in the ninth of *Hosea*, called there by the name of *Moph*; for thus he saith, *The people of Israel are gone out of the land of Ephraim, because of their Idolatry, into Ægypt: but Ægypt shall gather them up, and Moph (that is Memphis) shall bury them.* *Moph*, or *Ma-pheth* in this place signifieth, a prodigious Wonder: but the rest of the Prophets call it *Noph*, for the fertility and pleasantness of the Country, as you may read, *Esay. 19.* *The Princes of Zoan are become foolish, and the Princes of Noph (or of Memphis) are deceived.* See also *Jerom. 2. 44. 46.* *Ezech. 30.* in which places you may find it called after this name. *Zoan* is the City *Tanis*, where *Moses* wrought all his Miracles: But *Noph*, or *Moph*, is this *Memphis*; a beautiful Town, large and spacious, situated in the strongest and profitablest place in Ægypt; divided into two parts by the River *Nilus*, so that any kind of commodities or merchandize might with ease be brought thither by Water: for which cause the Kings of that Country (for the most

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part)

part) kept their abiding there. *Strabo* saith, *lib. 17.* that upon the East part of this City, there standeth a Tower or Castle called *Babylon*, built by certain *Babylonians*, who leaving their own Country, by the permission of the Kings of *Ægypt*, dwelt there: in after times there was placed a Garrison in it, one of the three which were for the defence of *Ægypt*, and by *Ptolomy* was called *Babylon*, through both which, *viz. Memphis* and *Babylon*, *Nilus* passed; the one standing upon the East side, the other upon the West. *Zoan*, or *Tanis*, stood about some four miles from this Town, and was a fair and spacious City also, situated towards the South, upon the East side of *Nilus*, to which the Kings of that Country often resorted; and *Heliopolis*, another fair City, stood some six miles off that, towards the North-East. All these four Towns were so wonderfully inhabited (by reason of their pleasant and profitable situation) that in process of time they became all one City; and in this Age is called *Alcaire*, containing in Circuit sixty miles: so that it seemeth to Spectators to be like a Country replenished with nothing but fair Houses, goodly Churches, and strong Towers; exceeding all the rest of the Cities of *Ægypt*, as well for the beautifulnes of the place, as the extent and largeness of it. It is reported, that in the year of our Lord 1476, there was such an extreme Pestilence in it, that there dyed 20000 a day, from whence may be gathered, how infinitely it is peopled. Near to this Town stood the Pyramids, which are held to be one of the Wonders of the World (as *Strabo* saith, *lib. 17.*) the height of one of them was 625 foot, and square on each side 883 foot; it was twenty years a building, a hundred thousand Workmen employed about it: whence it may be easily gathered, how hard and difficult it was in those times to get Stone (it being for the most part brought from *Arabia*) and at what an excessive charge they were that set them up.

Of Gazar.

This City is described in the Travels of *Solomon*.

The Travels of Hadad King of Idumæa.

When *David* conquered *Idumæa*, *Hadad* the King of that Country, with some few of his Courtiers, being then but young, fled from *Midian* to *Paran*, the Metropolitan City of *Arabia Petraea*, which was 84 miles, *1 Reg. 11.*

But because he thought himself scarce safe in that place, he fled thence to *Cheopes*, that impious and Tyrannical King of *Ægypt*, that built the greatest of the three Pyramids at *Memphis*. He (hating King *David*) gave him kind entertainment, assigned him a part of the Kingdom of *Ægypt* to dwell in, and after married him with his Sister *Taohpenes*, by whom he had a Son called *Genubath*,

Genubath, who was brought up in *Pharaohs*, or King *Cheops* Court, where he continued all the Life of *David*, being twenty seven years; 120 miles.

David being dead, he returned into his own Kingdom of *Idumæa*, which was 200 miles.

From thence he went back to *Damascus*, which was 240 miles, where he was created King of the *Syrians*, by *Reson* and other fugitives, which had conspired against *Solomon*, by which means he grievously troubled that Kingdom, and became an utter Enemy to the *Israelites* all the Life of *Solomon*. And of him is the original and stock of the Kings of *Syria*. So all the Travels of *Hadad* were 644 miles.

Of *Midian* and *Paran*, you may read before: in the one dwelt *Jeibro*, *Moses* Father-in-law; in the other *Ishmael*, that being the chief City of his Dominions, as you may read, *Gen. 21. Ex. 2.*

Of Reson, Solomon's Adversary.

After *David* had conquered *Hadad-Ezer* King of *Zoba*, *Reson*, his chief Captain, gathered up his dispersed Souldiers of his Army, and fled from him to *Damascus*, which was 120 miles, and besieged it: the Citizens whereof (when neither *David* nor *Solomon* could suppress his Rebellion) entertained him for their King, which Principality he held.

The Travels of the Kings of Israel; and first, of Jeroboam.

This man was the Son of *Nebat*, and born at a Town called *Zared*, not far from *Bethlehem-Euphrata*, some eight miles from *Jerusalem*: from whence he came to *Solomon*, who made him Captain, that he might collect the Tribute of *Manasses* and *Ephraim*, *1 Reg. 11.* which was eight miles.

From *Jerusalem*, as he went to *Shilo* (which was four miles) he met the Prophet *Abijah* the *Shilonite*, who told him that he should be King of *Israel*, *1 Reg. 11.*

From thence he went to *Memphis* in *Ægypt*, which was 224 miles, (because *Solomon* sought his life) where he remained with *Sesak* King of *Ægypt*, all the Life of *Solomon*. *Eusebius* calleth this King *Osachores*, who that same year succeeded *Macrenius* (*Solomon's* Father-in-law) in that Government.

From thence he returned to the Town of *Sichem* in *Israel*, which was 280 miles, where the *Israelites* made him chief Captain against *Rehoboam*, *Solomon's* Son. Wherefore *Jeroboam* the Son of *Nebat*, began to Raign over *Is-*

rael, *An. mundi*, 2971, and before Christ, 997, and reigned twenty two years, 1 Reg. 12. His first Seat was at *Sichem*, which he repaired and enlarged.

From *Sichem* (in the first year of his reign) he went to *Penneh*, and there set up many fair Buildings, which was twelve miles, 1 Reg. 12.

From *Penneh* he went twenty four miles, to the Town of *Bethel*, where he caused a Golden Calf to be set up for the People to worship.

From thence he went to *Thirza*, which is sixteen miles. This City he built and there kept his Court, 1 Reg. 14.

From thence he went to the Mount *Zemaraim*, which is Mount *Ephraim*, eighteen miles; where he had a great Battel with *Abia* King of *Juda*, and lost 50000 of his Souldiers, all choien men of *Israel*, 2 Chr. 13. ver. 17.

Having lost this Battel, with all possible speed that he could went thence to *Thirza*, which is eighteen miles: there the Lord struck him with a grievous Disease that he died miserably, 1 Reg. 14. 2 Chr. 13. So all the Travels of *Jeroboam*, first King of *Israel*, were 623 miles.

The Description of the Towns and places to which Jeroboam travelled.

Of Zemaraim.

THIS was a certain Plain in Mount *Ephraim*, eight miles from *Jerusalem* towards the North, near to the Town of *Bethel*, in the Tribe of *Manasses*: for Mount *Ephraim* is divided into divers parts and Tribes. It seemeth to take the name of certain Trees that abound near that place, whereon Cotton-wooll groweth, for *Zemar* signifieth Wool, which by little and little, upon such Trees doth increase and grow to perfection.

Of Thirza.

THIS was a fair and beautiful City, situated in a high and pleasant Mountain, in the Tribe of *Manasses*, some twenty four miles from *Jerusalem* towards the North. In this place the Kings of *Israel* us'd to keep their Courts, until *Samarina* was built: it was so called because of the Excellency and delectableness of the place: for *Thirza* doth denote, An acceptable and thankful City; being derived of *Razab*, he receiveth thankfully.

Of the Years of the Iniquity of Israel.

THE years of the Iniquity of *Israel* (mentioned in *Ezek. 4.*) is to be accounted from that day wherein *Jeroboam* first erected the Golden Calves: wherefore the greatest part of the first year of the Iniquity, agreeth with the second year of *Jeroboams* Reign. From whence may be gathered, that from that time, till the destruction of *Jerusalem* by *Nebuchadnezzar*, were 390 years full ended.

of

Of Jeroboam's Wife, Queen of Israel.

SHE went from *Thirza* to *Zilo*, which was about twenty four miles; there she asked counsel of *Abijam* the Prophet concerning her Son *Abia*, for he was sick: but he told her heavy tidings, 1 Reg. 14. 7. Wherefore being penfive, and troubled in her mind, she returned back again to her Husband to *Thirza*, 24 miles. 1 Reg. 14. So these two Journeys were 48 miles.

The Journey of the Man of God which came out of Juda.

THIS man of God (as *Josephus* writeth, 1. Ant. 8.) came from *Jerusalem* to *Bethel*, which was eight miles; and was called by the name of *Jadon*, which signifieth, The Judge of the Lord. When he came thither, he reproved *Jeroboam* with an extraordinary Spirit: Of whom you may read more, 1 Reg. 13. But being deceived, as he was returning, a Lyon met him in the way, where he was slain, and after buried in a Sepulchre in *Bethel*.

The Travels of Nadab, the second King of Israel.

NADAB, or *Bonifacias*, succeeded his Father *Jeroboam* in the Kingdom of *Israel*, and was anointed while he was yet living; a liberal and free-hearted Prince. He began to reign in the second year of *Asa* King of *Juda*, Anno *Mundi* 2992, and before Christ, 977. He reigned during the Life of his Father, a year and somewhat more: but when he had reigned two years, he went from *Thirza* with a great Army, to the City of *Gibthon*, which was thirty six miles: this Town he besieged very straitly, but at length was slain by one of his Captains called *Baesa*; so he lost both his Life and Kingdom in that place, 1 Reg. 15.

Of Gibthon.

THIS was a City of the *Levites* in the Tribe of *Dan*, not far from *Ekron* in the Land of the *Philistines*, sixteen miles from *Jerusalem* towards the West, and signifieth, a Royal or lofty Gift.

The Travels of Baesa King of Israel.

BAESA is as much as to say, An industrious and prompt man in doing any thing. This man having slain his Master near unto *Gibthon*, usurped upon the Kingdom of *Israel* about the end of the

the

the third year of *Afa* King of *Juda*, and began his Reign, *An. Mund. 2992*, before Christ, 974, and reigned over *Israel* almost twenty four years; two of which he reigned with his Son, 1 *Reg. 15*. He went from *Gibithon* to *Thirza*, thirty six miles, where he utterly rooted out the whole stock and Family of *Jeroboam*. After, falling into Idolatry, he was sharply reprehended for it by *Jehu* the Prophet, the Son of *Hanani*; of whom you may read more, 1 *Reg. 15*.

From *Thirza* he went to *Ramah*, which is sixteen miles: this Town he built, and fortified it very strongly, 2 *Chr. 29*.

But when he heard that *Benhadad* King of *Syria* had invaded *Israel*, he left his Building at *Ramah*, and with all possible speed that he could went to *Thirza*, where he died, and was buried, 1 *Reg. 15. 2 Chr. 16*. So all the Travels of *Baesa* were 68 miles.

Of *Ramah*.

Of this City you may read before.

Of *Ella*, or *Elah* King of *Israel*.

ELAH signifies, a cruel man. This was the Son of *Baasha* King of *Israel*, who was crowned King (his Father yet living) about the beginning of the twenty sixth year of *Afa* King of *Juda*, at such time as *Benhadad* King of *Syria* invaded and wasted *Galilee*. He reigned two years, one of them during the Life of his Father, the other alone in *Thirza*; at the end of which he was slain by *Simri* his Servant, 1 *Reg. 15, 16*.

Of *Zimri* King of *Israel*.

ZIMRI signifieth a Singer, and was a Captain over King *Elah's* Chariots; he reigned seven days in *Thirza*, in which time he put to death, and utterly rooted out all the Posterity of *Baasha*; and then *Omri* besieged the City so straitly, that he had no hope to escape, wherefore he set the City and Palace on fire, in which he also perished, 1 *Reg. 15, 16*.

The Travels of *Omri* King of *Israel*.

OMRI signifieth a Souldier, or one that deserveth his Pay. He was made King by the *Israelites* in his Tent, while he was at Wars near to *Gibithon*: from whence he went to *Thirza*, which was thirty six miles, and besieged the same upon the very day that *Zimri* had

had put the Posterity of *Baasha* to the Sword, and took it. He began to reign in *Thirza*, *Ann. Mund. 3017*; and before Christ, 951. and reigned over *Israel* twelve years, the first six in *Thirza*, that latter six in *Samaria*, 1 *Reg. 16*.

From *Thirza* he went to Mount *Semer*, six miles; there *Omri* built *Samaria*, and made it the Seat of his Kingdom. He went thither about the seventh year of his Reign, 1 *Reg. 16*. So these two Journeys were forty two miles.

Of *Samaria*.

SAMARIA, the chief Seat and Metropolis of *Israel*, was built by *Omri*, in Mount *Semer*, 32 miles from *Jerusalem* towards the North, and took that name of *Semer*, who was Lord of that Mountain, of whom King *Omri* bought it for two Talents of Silver, which amounteth to 1200 Crowns. In this City, fourteen Kings of *Israel* kept their Courts, viz. *Omri*, who was the first Founder of it, *Abab*, *Abazia*, *Jehoram*, *Jehu*, *Joachas*, *Joas*, *Jeroboam*, *Zacharias*, *Sallum*, *Menahem*, *Pekahia*, *Pekah*, and *Hosea*, who was the last of the Kings of *Israel* that reigned in this City, and lost it, together with his Liberty. Of all these Kings there were but five that died naturally, for, the Lord being moved to wrath by reason of their Impiety and Idolatry, either gave them up into the hands of Foreign Enemies, or by Civil War amongst themselves they cruelly murdered one another, until such time as the *Assyrians* destroyed the Land, and and led the People captive. Thus the Lord punished with a sharp and severe punishment this obstinate Nation, because they contemned the Admonitions and Doctrines of the Prophets, amongst which, *Elias* and *Elizeus* were the chief. So that although *Samaria* was a fair and beautiful City, and the Countrey for that cause was called the Province of *Samaria*; yet notwithstanding, that great God, the Judge of all things, for the Iniquity of the People, caused this fair City to be left desolate, the Inhabitants of the Land to be dispersed, and the Earth, for want of due usage, to lye as a Wilderness, 2 *Reg. 17*. This City, in the Old Testament (according to the Hebrew Phrase) is called *Shamer*, of *Schamron*, which signifies to keep, or a Tower of strength. You may read of this, 1 *Reg. 2. 2 Reg. 1, 7*. The *Greeks* and *Latines* call it *Samaria*, which signifies the Castle of *Jehovah*, or of God. You may read more of this in the second Volume.

Of *Hiel* that built *Jericho* again.

AFTER the death of *Omri* King of *Israel*, when *Abab* his Son began to reign, *Hiel*, a very rich man in the Town of *Bethel*, (that he might leave behind him an eternal memory of his Name, went to *Jericho*, which had been formerly destroyed by *Josuah*, the Son of *Nun*, and had lain waste for the space of 536 years, where, contrary to the Commandment of the Lord, and curle of *Josuah*, he caused the said City to be rebuilt, (such was the impious Security and Incredulity of this man) but the Lord was angry with him, and

and he struck all his Children that they dyed. The eldest Son, called *Abiram*, at the laying of the Foundation, and his youngest Son, called *Segub*, at the hanging on of the Gates, *Jos. 6. 1 Reg. 16.*

The Travels of King Ahab.

A Hab went from *Samaria* to the Hill *Carmel*, where *Elias* put to death the Priests of *Baal*, which was about thirty two miles *1 Reg. 18.*
From thence he went to *Jezreel*, which is sixteen miles; there he told his Wife how *Elias* had put the Priests of *Baal* to the Sword, *1 Reg. 18.*

From *Jezreel* he went again to *Samaria*, eighteen miles, where being prest with a hard Siege by *Benhadad* King of *Syria*, he broke out of the City for his better safety, and by Gods great providence and assistance, he assailed the *Syrians*, put a great multitude of them to the Sword, the rest fled, and he went away with a noble Victory, as the Prophet of the Lord had formerly told him, *1 Reg. 20.*

From *Samaria* he went with his Army to *Apheck*, which was fourteen miles, where he renewed a second Battel, and therein had good success, so that he took *Benhadad* alive, and put to the Sword 100000 *Syrians*.

In this place the Prophet of the Lord reproved him for his ingratitude and obstinacy; wherefore *Ahab* being angry, he went from *Apheck* to *Samaria*, which was eight miles, *1 Reg. 20.*

From *Samaria* he went to *Jezreel*, sixteen miles, where that perfidious Queen *Jesabel* caused *Naboth* to be put to death, and took possession of his Vineyard, *1 Reg. 21.*

From *Jezreel* he went to *Ramoth-Gilead*, twenty four miles; and there, in a fight that he had against the *Syrians*, was so sore wounded with an Arrow, that he was constrained to leave the Battel. *1 Reg. 22.*

And as he went back again to *Samaria*, which was twenty four miles, he dyed of his wound. Of this man you may read more, *1 Reg. 21, 22.*

So all the Travels of *Ahab* were 152 miles.
The Description of *Carmel*, *Apheck*, and *Ramoth*, you may read before.

Of Jezreel.

Jezreel is a City in the Tribe of *Issachar*, situated upon a rising ground, some forty eight miles from *Jerusalem* towards the North, where *Ahab* sometimes kept his Court. Here *Naboth* the *Jezreelite* dwelt; an honest and Religious man, one of good Esteem and Authority, that feared God, and would not suffer the Inheritance of one Tribe to be transferred to another; because God had commanded the contrary, *Num. ult.* For which cause he would

would not sell his Vine-yard to *Ahab*, wherefore *Jezabel* (that wicked Woman) to satisfy the Kings desire, caused him to be stoned. *Jezreel* signifies, the Seed of God, being derived of *Sera*, Seed, and *El*, the Almighty God. Though in former times this hath been a fair Town, yet at this day, there is not past thirty houses in it, and is called Charity; standing at the foot of Mount *Gilboah*: they shew at this day the field of *Naboth* the *Jezreelite*, lying towards the West, as you go into the City, a little before you come at it. This Town standeth upon a fair prospect; for you may see from thence through all *Galilee* to *Carmel*, the Mountains of *Phoenicia* and Mount *Thabor*; also from Mount *Gilead* by *Jordan* and Mount *Salem* [where *John* baptized] near by Mount *Hermon*, upon the North side of Mount *Gilboah*, there lies a fair and plain way to the City *Jezreel*; by which *Jehu* came, when he made *Wars* upon *Jeroboam* King of *Israel*, of which you may read more, *2 Reg. 9.* It stood not far from the River *Kison*, as you may read, *Jos. 17. 19. 1 Sam. 2. 1 Reg. 4. 18.*

Of Ahaziah the Son of Ahab.

Ahaziah was crowned King of *Israel* during the Life of his Father; a cruel and wicked man: he began his Reign in the 17th year of *Josaphat* King of *Judah*, Anno Mundi, 3049, and before Christ, 919. about such time as *Ahab* went down to *Ramoth Gilead* to recover it from the *Syrians*. Within a while after the death of his Father, he fell through the Lattice-window in his upper Chamber, which was in *Samaria*, of which hurt he died. Of this you may read more, *1 King. 1.*

The Travels of Jehoram King of Israel.

Jehoram succeeded his Brother *Abaziah* in the Kingdom of *Israel*; who began his Reign in the eighteenth year of *Josaphat* King of *Judah*, and as *Josephus* saith, *lib. Ant. 9.* about the fifth year of his Reign, went from *Samaria* to *Jerusalem*, which was 32 miles. There he told *Josaphat* how the King of *Moab* had rebelled against him, therefore desired him to go along with him to the War, *2 Reg. 3.* Then *Jehoram* and *Josaphat*, and the King of *Edom*, went from *Jerusalem*, and compassed about through the Wilderness of *Idumaea*, by the space of seven dayes, so that they and their Army for want of Water had almost perished; but, at the Prayers of the Prophet *Elisha*, they were miraculously preserved. At length they came to *Petra*, the Metropolitan City of the *Moabites*, and is distant from *Jerusalem* an hundred seventy two miles, which they took, and consumed it with Fire and Sword. *2 Reg. 3.*

From the City of *Petra*, *Jehoram* King of *Israel* returned back to *Samaria*, which was 104 miles; where, within a while after, he was so sorely besieged by *Benhadad*, King of *Syria*, that the Famine grew very great within the Town, inasmuch as a certain Woman eat her own Child, 2 Reg. 6.

From *Samaria* he went to *Ramoth* in *Gilead*, with his Army, which is 24 miles, where he was overcome by *Asabel* King of the *Syrians*, and wounded even to the death, 2 Reg. 8.

From the Fight of *Ramoth Gilead*, he was carried in his Chariot back to *Jezreel*, which was 24 miles, where he lay to be cured of his Hurts. But *Jehu*, one of his chief Captains, rebelled against him, and as he was in his Chariot, shot an Arrow, and wounded him the second time, whereof he died in the Field of *Naboth* the *Jezreelite*, 2 Reg. 9. So all the Travels of *Jehoram* were 356 miles.

The Travels of Jehu, King of Israel.

JEHU signifies a constant man in himself, and was the Son of *Josaphat*, the Son of *Nimschi*, he was anointed King of *Israel* in the Castle at *Ramoth* in *Gilead*, by *Elisha*, Anno Mun. 3063. and before Christ, 905. he reigned 28 years, 2 Reg. 9.

From *Ramoth* in *Gilead*, in his Chariot he went to *Jezreel*, which was 24 miles; where, in the Field of *Naboth* the *Jezreelite*, he killed *Jehoram* with an Arrow. And when he came to the Gates of the City, he caused *Jezabel* to be thrown from a Tower, whom he trampled under his Horse feet; and after, in that same place, she was eaten up with Dogs. Then he sent Messengers to *Samaria*, commanding the *Samaritans* that they should put to death the 70 Sons of *Ahab*, which they immediately did, and sent their Heads unto him in Baskets. 2 Reg. 10.

From *Jezreel* he went to *Samaria*, which is sixteen miles. In that Journey he caused to be slain by his Ministers, the 42 Brothers of *Ahaziah* King of *Juda*, near to the Well which was beside the House where Sheep were thorn. And when he came to *Samaria*, he caused all the Posterity of *Ahab* to be utterly destroyed and rooted out. And to conclude the Tragedy, by a cunning Policy, put to death all the Priests of *Baal*, 2 Reg. 10. So all the Travels of *Jehu* were 40 miles.

Of Jehoahaz, King of Israel.

JEHOAHAS was the Son of *Jehu*, and succeeded his Father in the Kingdom of *Israel*; he began his Reign in the 33 year of *Joas* King of *Judah*, in the Year of the World 3091, and before Christ 876. He reigned over *Israel*

rael seventeen Years. God stirred up against this wicked King, *Asabel* King of the *Syrians*, who with 10000 Foot, and five hundred Horse besieged *Samaria* very strongly; put to the Sword many of his Subjects, and got many Cities and Towns from him, as the Prophet *Elisha* had before told him, 2 Reg. 8. 13.

The Travels of Joas, King of Israel.

JOAS succeeded his Father *Jehoahaz*, and while he was yet living, was anointed King of *Israel*, in the thirty seventh year of *Joas* King of *Judah*, and reigned two years with his Father; after his Death fifteen; so all the Reign of *Joas* was seventeen Years. This Man was a great Souldier, and went from *Samaria* with an Army against the City of *Apheck*, which was fourteen miles: there he smote the *Syrians*, and in three several Battels carried away the Victory; recovering the Cities which his Father *Jehoahaz* had lost, according to the Prophecy of *Elisha*, 2 Reg. 17.

From *Apheck* he returned to *Samaria*, being 14 miles.

From thence he went with his Army to *Bethsemes*, in the Land of *Juda*, where, in a sharp and cruel War, he conquered *Amasia*, and took him alive, 2 Reg. 14. which was 32 miles.

From *Bethsemes* he went to *Jerusalem*, and carried the King thereof with him Captive, being four miles. He won the City, and broke down the Walls of it, from the Gate of *Ephraim* till you come to the Angle-Gate, four hundred Cubits in length, 2 Reg. 14.

From the City of *Jerusalem*, *Joas* the Conquerour returned to *Samaria*, with the spoil of the Temple, and of the King's Houle, with many Captives, and a great Prey, being thirty two miles; where, at the end of the seventeenth year of his Reign, he died, and was buried. In this man's time *Elisha* the Prophet died, 2 Reg. 13. 14. So all the Travels of *Joas* were ninety six miles.

Of Bethsemes.

Of this City you may read before.

The Travels of Jeroboam, the second of that Name, King of Israel.

THIS *Jeroboam* succeeded his Father *Joas* in the Kingdom of *Israel*, and began his Reign, Anno Mundi, 3123, and before Christ, 845. which, according to the Text of the Bible, happened about the 15th Year of *Amasia* King of *Juda*, and he reigned 41 Years, 2 Reg. 14. He kept his Court at *Samaria*, where the Prophet *Jonas* told him, that he should

should recover not only the Towns and Cities of the Land of *Israel* that had been lost, but also the Cities of *Hemeth* and *Damascus*: wherefore he gathered a great Army out of the City of *Samaria*, and went thence unto *Hemeth*, or *Antiochia* in *Syria*, which was 248 miles. This City he conquered, and all the Country thereabout; so that he recovered all the ancient Towns and Cities that belonged to *David* and *Saul*, even to *Hemeth* in *Syria*, to *Soba* in *Armenia*, with all the Cities, Towns, Castles and Countries near adjoining to them, 2 Reg. 14.

From *Hemeth* or *Antiochia*, he went to *Damascus*, which is 140 miles. This City he also took, and all the Country of *Syria* round about, he made tributary to him, 2 Reg. 14.

From *Damascus* he went to the Red Sea, even 320 miles: and also recovered all the South part, which in times past belonged unto the Kingdom of *Israel*, 2 Reg. 14.

After this, he returned to *Samaria*, his own Country, which was 102 miles: where, in the one and fortieth year of his Reign, he dyed, and was there buried. After his death, the Kingdom of *Israel* was oppressed with Tyranny, until it was destroyed by Foreign Nations: and for the space of twelve years there was no King that succeeded him. In the Reign of this King (a little before his death) there happened a horrible Earth-quake; of which you may read, *Amos* 1. which without doubt did fore-shew some eminent changes that should happen in that Kingdom, as did afterward, *Zac.* 41.

So all the Travels of *Jeroboam*, (the second of that name) were 900 miles.

Of Zachariah King of Israel.

TWelve years after the death of *Jeroboam*, *Zachariah* his Son began his Reign in *Israel*, in the thirty eighth year of *Azariah* King of *Juda*, which was *An. mundi*, 3975, and before Christ, 723: he reigned six months, and then was miserably slain by *Sallum* his Friend; 2 Reg. 15. *Joseph. lib. Antiq. 9.*

Of Sallum King of Israel.

S*allum* began to reign after he had slain *Zachariah*, in the thirty ninth year of *Azariah* King of *Juda*: and when he had reigned scarce a Month, he was slain by *Menahem*, losing his Life and Kingdom together, 2 Reg. 15.

The Travels of Menahem.

M*enahem* was born in *Thirza* in the Tribe of *Juda*; who began to reign in the same year that he slew *Sallum*: he reigned ten years From

From *Thirza* he went to *Samaria* with his Army, which was six miles; (where, having slain *Sallum* his Lord and King) he usurp'd upon the Kingdom, 2 Reg. 15.

From thence he went to *Thipsa*; which is six miles. This Town he cruelly destroyed with Fire and Sword, and all the Towns thereabout, because they refused to open their Gates unto him.

From *Thypsa* this cruel Tyrant went back again to *Samaria*, six miles, where he grievously afflicted the Children of *Israel* ten years. Wherefore the Lord being offended with him for his exceeding Cruelty, stirred up *Phul Belochus* King of *Assyria*, who came from *Babylon* to *Samaria*, being 624 miles, and put King *Menahem* to such an exceeding great streight, that he was constrained to buy and procure his peace with *1000 Talents; which money being received, he suffered him to enjoy his Kingdom, and returned back to *Babylon* with all his Army, 2 Reg. 15. So all the Travels of King *Menahem* were 18 miles.

* What this was in our Money, you may read after in the quantity of Monies.

Of Thypsa.

THIS was a Town near to that Kingly Seat *Thirza*, situated in the Tribe of *Manasses*, twenty four miles from *Jerusalem* Northward. But because the inhabitants thereof denied to open their Gates to this cruel Tyrant *Menahem*, therefore he utterly destroyed it even to the Ground. *Thypsa* signifieth, The Paschal Lamb, or a Passover; being derived of *Pasuch*, he passed over.

Of Pekahia King of Israel.

P*ekahia* reigned two years after his Fathers Death; at the end of which term, he was slain by *Pekah* the Son of *Remalia*, who succeeded him in the Government. *Joseph. lib. Antiq. 9.* faith, that this Murther was done at a Banquet.

The Travels of Pekah King of Israel.

P*ekah* the Son of *Remalia* began to reign in *Samaria*, *Anno mundi* 3189, and before Christ 779. in the two and fiftieth year of *Azariah* King of *Judah*, and reigned over *Israel* twenty years, 2 Reg. 15. 16.

From the City of *Samaria* he went with *Resin* King of *Syria* to *Jerusalem*, which was 32 miles, and besieged it, but could not take it: nevertheless he overcame *Abaz* King of *Juda* in a great Battel, and put to the Sword in one day above 12000 Souldiers that bare Armour. In this War there were taken

taken 200000 Women, Children and Maids; all which; he carried Captives to *Samaria*, 2 *Reg.* 16. 2 *Chr.* 28.

From *Jerusalem* he returned to *Samaria*, with a great Booty, being 32 miles; and at the Command of *Obed* the Prophet set at liberty all his Captives. After, about the end of the twentieth year of his Reign, he was slain by *Hosea*, his chief Captain, who succeeded him in the Government. 2 *Reg.* 15. So all the Travels of *Pekah* were 64 miles.

Of Hosea, the Last King of Israel.

HOSEA began to reign in the fourth Year of *Ahas* King of *Juda*, *Anno Mundi*, 3209, and before Christ 759. He kept Court at *Samaria*, and was a cruel and wicked King. Wherefore God stirred up *Salmanasser*, Emperour of the *Assyrians*, who about the end of the seventh Year of his Reign came to *Samaria*, and besieged it for the space of three Years; at the end of the third Year, with great Labour, he won it, and all the Country round about; so that he took King *Hosea* Prisoner, and led him, together with a great Multitude of the *Jews* (amongst which were *Gabriel* and *Raphael* the Friends of *Toby* the Elder) thence to *Nineveh* Captives, being 652 miles. From *Nineveh* he sent them to a place called *Rages* in *Media*, being 752 miles, and in that Country peopled many Towns and Cities with them; so that there were many of the *Israelites* led into Captivity above 1306 miles, for so many miles is *Rages* and the Cities of the *Medes* from *Jerusalem* North-eastward.

This Captivity of the ten Tribes hapned *Anno Mundi*, 3227. and before Christ, 741.

Of the Cities of *Rages* and *Nineveh* you may read in the Travels of *Toby* and the Angel *Gabriel*.

The Travels of the People which Salmanasser, Emperour of the Assyrians, sent to dwell in the Land of Israel.

SALMANASSER, after he had carried the Children of *Israel* away captive into *Assyria*, sent (as it is said) part of them into *Media*, and part of them into *Persia*, and so dispersed them here and there about the Country. But because the Land of *Israel*, by reason of this Captivity, became desolate and without Inhabitants, therefore he caused those People which dwelt about the River *Cutha* in *Persia*, to go thence, and dwell in *Samaria*, and in all the Country round about, to till the Land, and dress the Vines, left some other People, that were strangers to his Government, should usurp

usurp upon that Kingdom, it being thus without Inhabitants, *Jos. li. Ant. 9.* You may read of this also, 2 *Reg.* 7. In whose place, and near to the said River of *Cutha*, a multitude of *Jews*, with great shame and grief were constrained to dwell. He also gathered a great multitude of other People out of *Babylon*, *Hamath*, or *Antiochia*, some out of his own Dominions of *Assyria*, also out of *Media*, and the People of *Avia* and *Sepharvaim*, which People are mentioned, *Esay* 37. and sent them to inhabit in *Samaria*, and all the Cities and Countries round about, because it was a Fertile and pleasant Country, and to defend it against the incursions of strangers. From whence may be gathered, that in this behalf, the Policy of this Emperour was much greater than that of the *Romans*, for the retaining of this Kingdom; but especially than that of *Titus Vespasian*; for he, having conquered the Land, wasted it and destroyed it with Fire and Sword, put thence the Inhabitants, and dispersed them here and there, left the Country bare and naked, only a few Garrisons were placed in the strongest Cities, to keep it to their use. Which not being able enough to oppose the incursions of the *Saracens*, that in great Troops brake out of the Desarts of *Arabia-Petrea*, they soon lost all that they had gotten; and the *Turks* joyning with them, they have now gained into their possession that pleasant and fruitful Land of *Judea*, and inhabit therein even to this day, to the great detriment and scandal of the *Christians*.

But to return to the People sent to inhabit this Kingdom, who, as they were of divers Nations, so were they of divers Religions, and every Family had his particular God. Wherefore the Lord sent a Multitude of Lyons among them; which daily vexed them: from whence it happened that *Salmanasser* was constrained to send back unto them a *Levite* (one of the Priests that had been carried away Captive) to shew them the true Worship of God. He came to *Bethel*, and there taught them the Doctrine of the Lord, and the Customs and Ceremonies of the *Mosical* Law: whereby it happened that they began to worship God and their Idols, in neither observing their Ancient custom. For which cause they became so abominable unto the *Jews*, that they refused their company and familiarity, (as that *Samaritan* woman confessed to Christ at *Jacobs Well*, *Job. 4.*) so that when the *Jews* could call a man by any ignominious or odious name, they would term him a *Samaritan*, *Job. 8.* Do we not say rightly that thou art a Samaritan and hast a Devil. But of all the People which *Salmanasser* sent into the Holy-Land, those that came out of the East part of *Persia* from *Cutha* (called *Cuthites*) dwelt in *Samaria*, and got the chief command and Government over the rest.

The Travels of the Kings of Syria, that made Wars upon the Kings of Israel. And first of the Travels or Incurfions of Benhadad.

Benhadad King of Syria, went from *Damascus*, the chief City of his Kingdom, and came to *Samaria*, and straitly besieged it in the time of *Ahab* King of *Israel*, 1 Reg. 24. being 132 miles. From thence (being overcome and put to flight by *Ahab*) he returned back to *Damascus*, which was 132 miles.

The second time he came from thence, and invaded the Land of *Israel*, even unto the City of *Apheck*, 124 miles, which he besieged. But *Ahab* King of *Israel* overcame him in a great Battel, and put 100000 Syrians to the Sword; and when the rest of the multitude would have fled into the City, the ruins of a Wall fell down upon them, so that there dyed 27000.

This put *Benhadad* in such a fear, that he was constrained to fly from one chamber to another to hide himself; but at last was taken, and (not without the great wrath and indignation of God) by that wicked King *Ahab* pardoned and set at liberty, 2 Reg. 20.

Wherefore he went thence back to *Damascus*, which was 124 miles. Within three years after he brought a great Army against *Ramoth* in *Gilead*, which is 104 miles from *Damascus* South-Eastward. Here he won of *Ahab* a great Battel, in which *Ahab* was slain with an Arrow, 1 Reg. 22.

From thence he returned back to *Damascus*, which was about 104 miles. After that, he came again from *Damascus* into the land of *Israel*, with a great Army, 120 miles; where he counselled with his Captains and men of War, saying, Here and there will we incamp our selves. But the Prophet *Elisha* discovered their purposes, 2 Reg. 6.

Out of the Land of *Israel* he returned to *Damascus*, which was 120 miles. From thence he returned again with his Army to *Samaria*, being 132 miles; which the second time he besieged so straitly, that an Asses head was worth eighty pieces of Silver. But yet the Lord, at the fervent Prayers of *Elizeus* the Prophet, struck such a fear and anguish among the Enemies, that *Benhadad* and his Army were constrained to fly, 2 Reg. 6.

Being sore troubled because he was thus put to flight, he went to *Damascus*, which was 132 miles, and there, within a while after, died of grief, 2 Reg. 9. So all the Travels of King *Benhadad* were 1224 miles.

The Travels of the Captains which *Benhadad* King of Syria sent to waste and destroy the Land of *Baſa* King of *Israel*.

THIS Army went from *Damascus*, and came to the Town of *Hion*, seventy two miles. From thence they went to *Dan*, which is four miles.

From

From *Dan* they went to the City of *Abel-Bethmaacha*, twelve miles. From thence they went to the land of *Chineroth*, which was accounted eight miles: there they took certain Cities of Fruit, and spoiled and destroyed them.

From *Chineroth* in the Tribe of *Nephtaly* (when they had cruelly wasted and destroyed that Country) they returned with a great booty to *Damascus*, being eighty eight miles, 1 Reg. 15. So all their Travels were 184 miles.

The Description of the Towns and Places to which they travelled.

Hion and Dan.

H*ion and Dan* are two Towns near to Mount *Libanus*, and the Fountains of *Jordan*, some 104 miles from *Jerusalem* North-Eastward. *Hion* signifies a Town of the Fountain, because it standeth near to the Town or Fountains from whence *Jordan* issueth.

Of *Abel-Bethmaacha* you may read before. Of *Chineroth*.

THIS *Chineroth* or *Cineroth* was the Metropolitan City of the Tribe of *Nephtaly*, seventy two miles from *Jerusalem* Northward. It was situated in a very fruitful and pleasant place, and for that cause was so called; for *Kinroth*, being derived of *Kinnor*, signifieth Musick or Mirth.

The Travels of Naaman the Syrian.

N*aaman* came from *Damascus* to *Samaria*, which was 132 miles, to be cured of his Leprosie by *Elizeus*; who commanded him to go to the River *Jordan*, and wash himself therein seven times, and he should be cleansed.

Wherefore from *Samaria* he went to *Jordan*, twenty six miles, and there, according to the commandment of the Prophet, he washed himself seven times, and was cleansed, 2 Reg. 5.

From the River *Jordan* he returned back again to *Elizeus* the Prophet, to give him thanks for that benefit, which was about sixteen miles.

From *Samaria* he returned to *Damascus*, 132 miles.

So all the Travels of *Naaman* the Syrian were 296 miles.

The Travels of Hafacl King of Syria.

HE went from *Damascus* (where *Elizeus* told him that he should succeed his Lord and Master *Benhadad* in the Kingdom) to *Famath* in *Gilead*, with his Army, which was 104 miles. There he overcame *Jehoram* King of *Israel* in a great battel, 2 Reg. cap. 8.

A a

From

From thence he returned to *Damascus*, 104 miles.

After, he went to *Damascus* to the City *Aroer*, which was 132 miles.

From thence he went through the land of *Gilead* into the Kingdom of *Basin*, until he came to Mount *Libanus*, which is accounted eighty miles, and conquered all that part, 2 *Reg.* 10.

After, he returned into his own Kingdom, to *Damascus*, which is 320 miles.

Within a while after, he went again from *Damascus* with his Army to *Gath*, which is reckoned 188 miles. This City he won.

From *Gath* he went to *Jerusalem*, thirty two miles, which he besieged so streightly, that *Jos* King of *Judah* was constrained to give him great abundance of Gold to raise his Siege and be gone, 2 *Reg.* 12.

From *Jerusalem* he went to *Damascus*, which was about 160 miles.

The last Journey that he went against the *Israelites*, was, when he besieged *Samaria*, at which time he won many Cities and Towns round about in the Country, and made them Tributaries unto him, 2 *Reg.* 13. which was 132 miles.

Having finished this Expedition, he returned back to *Damascus*, 132 miles, and there dyed and was buried.

So all the Travels of *Hafael* King of *Syria*, were 1384 miles.

The Cities of *Aroer* and *Gath* are described before; therefore I shall not need to speak of them again in this place.

The Travels of Benhadad, the second of that name, King of Syria.

This *Benhadad* was the Son of *Hafael*, and succeeded him in the Government. He went from the City *Damascus* with a great Army, to *Apheck*, which was 104 miles. This King was three times one after another overthrown by *Joab* King of *Israel*, and lost all thole Cities which *Hafael* his Father had formerly conquered, 2 *Reg.* 13.

From *Apheck* he returned to *Damascus*, 104 miles, and there died. So both Journeys were 208 miles. ◀

The Travels of Resin King of Syria.

RESIN King of *Syria* went from *Damascus*, and joyning his Army with that of *Pekab* King of *Israel*, they went to *Jerusalem* and streightly besieged *Ahab* King of *Judah*, 2 *Reg.* 16. which was 160 miles. At this time (which was in the year of the World 3206, and before Christ 762.) the Prophet *Esay*, ca. 7. foretold of the Birth of our Saviour Christ, saying, *Behold a Virgin being great shall bring forth a Child, and shall call his name Emanuel.*

From

From thence he brought his Army through *Idumea*, to *Elath*, a City of the Red Sea, some 160 miles from *Jerusalem* towards the South, and sixteen miles from *Ezeongaber* Northward. This City *Resin* won, and thrust from thence the *Jews* out of it.

From *Elath* he went to *Damascus*, 280 miles, where he was slain by *Tiglath Phulasser*, that mighty King of the *Assyrians*, who carried a great multitude of the Inhabitants of *Damascus* into the Country of *Syrene*, where they endured a miserable Exile, 2 *Reg.* 16.

So all the Travels of King *Resin* were 600 miles.

The Travels of the Kings of Judah, which reigned in the City of Jerusalem: and first of the Travels of Rehoboam.

Rehoboam the Son of *Solomon* succeeded his Father in the Kingdom, and began his Reign *Anno mundi* 2971, and before Christ 977. who by reason of his extream cruelty and threats (following the counsel of his young Courtiers, rather than of his grave Senators) the same year lost ten of the Tribes, that fell from him and rebelled against him; so that he reigned over *Judah* and *Benjamin* seventeen years, 1 *Reg.* 11. 14.

A little after the death of *Solomon*, he went to *Sichem*, thirty two miles, where he was anointed and crowned King. But the People perceiving that he carried himself very proudly and arrogantly, desired him that he would ease them of the burden formerly imposed upon them by his Father: (for *Solomon* had set a certain Tax on every man, because he was at extraordinary charges as long as the Temple was building) but he, little regarding their request, told them, That his little finger should be heavier than the whole burthen of his Father: wherefore they, disliking his Speech, fell all from him, except *Benjamin* and *Judah*.

Wherefore the King, shunning the fury of the People, with all possible speed went from *Sichem* to *Jerusalem* back again, being thirty two miles. Then he fortified all the chief Cities of *Judah* and *Benjamin*, 2 *Chr.* 11.

So all the Travels of *Rehoboam* were sixty four miles.

But he principally fortified fourteen Cities in the Tribe of *Judah*, that with the more safety he might oppose his Enemy *Jeroboam* King of *Israel*; viz. *Bethlehem*, *Etam*, *Thecoa*, *Bethzura*, *Adullam*, *Gath*, *Maresa*, *Ziph*, *Adoraim*, *Lachis*, *Aseca*, *Zarea*, *Ajalon* and *Hebron*: most of which Towns, and the memorable Actions done in them, are described in the former part of this Treatise. I will therefore speak only of such Towns as have not as yet been mentioned.

Of Maresa.

THIS was a City in the Tribe of *Juda*, 16 miles from *Jerusalem* Westward, which *Rehoboam* repaired and fortified, 2 *Chr.* 11. where King *Asa* overcame the *Ethiopians* in a cruel Battel, 2 *Chr.* 14. Here *Michaius* and *Eleeazar* the Prophets were born, 2 *Chr.* 20. *Mich.* 1, 2. *Jos.* 15. *Georgius* also fled into this City when he was overcome by *Judas Macchabeus*, 2 *Mac.* 12. It was situated on the Borders of the Tribes of *Juda* and *Dan*, as *St. Jeron* saith, in whose time the Ruines thereof were to be seen. *Maresa* signifies an Inheritance, being derived of *Moraschah*, that is, a Possession.

Of Bethzura.

THIS is a strong Castle (often mentioned in the History of the *Macchabees*) situated on a Mountain some five Furlongs from *Jerusalem* Southward, and fell by lot unto the Tribe of *Juda*. This Tower was as it were a Bulwark for the City of *Jerusalem*, and stood in the way as you go thence to *Bethlem*, and so to *Gaza*.

Of Zareah.

THIS was a City in the Tribe of *Juda*, eight miles from *Jerusalem*, toward the West, which *Rehoboam* did also repair and fortifie, 2 *Ch.* 11. There was another City of this name, situated upon the Border of the Tribes of *Juda* and *Dan*, 18 miles from *Jerusalem* Westward: of which you may read in the Travels of *Sampson*.

Of Adoraim.

A Doraim or *Adarah* was a City in the Tribe of *Juda*, 44 miles from *Jerusalem* South-westward; which *Rehoboam* the Son of *Solomon* also fortified, 2 *Chr.* 11. It is situated upon the Borders of *Judah* and *Arabia-Petrea*, between *Cades* and *Casmona*. It signifies a glorious City, being derived of *Adar*, he was glorious.

The Travels of King Abia.

A Bijah or *Abia* signifies, The Father of the Sea. He began to reign in the eighteenth year of *Jeroboam* his Adversary, *An. Mundi* 2988, before *Christ* 980, and reigned over *Israel* three years, 1 *Reg.* 15, 2 *Chr.* 17.

He went from *Jerusalem* to the Mount *Zemeraim*, eight miles. After that he went to *Bethel*, and conquered all the Country from thence to *Ephron*, which was 36 miles.

From

From *Ephron* he returned to *Jerusalem*, 44 miles: there he took unto him fourteen Wives, and begat 20 Sons and 16 Daughters, 2 *Chr.* 13.

The Travels of Asa, King of Judah.

A S A signifies a Physician. He began to reign about the end of the 21th year of *Jeroboam* King of *Israel*, *An. Muni.* 2990. before *Christ* 978. He governed *Judah* with great commendations 41 years.

He went from *Jerusalem* to *Maresa*, 16 miles; where, in the Valley of *Zephatza* he overcame the *Ethiopians* in a memorable Battel, 2 *Chr.* 14.

From thence he pursued the *Ethiopians* to *Gerar*, being 22 miles, and recovered many Cities which the *Ethiopians* dwelt in, 2 *Chr.* cap. 14.

From *Gerar* he went to *Jerusalem*, which was 32 miles, and offered to the Lord of the Spoils that he had taken, 700 Oxen, and 7000 Sheep, 2 *Chr.* 15. These Travels of King *Asa* make 70 miles.

The Journey and Expedition of Sarah, King of Ethiopia, whom Asa King of Judah overcame in the Valley of Zephatza.

S Erab or *Serach* signifieth, A noble and puissant Lord. This was a mighty and warlike Prince, who governed *Lybia* and *Aethiopia*; the King of which Country at this day we call *Presbyter John*, or rather, *Petro Johannes*; who holdeth his Court in a fair and goodly City called *Hamarich*, the Metropolitane of all *Ethiopia*, and extendeth his Government beyond *Meroes* in *Africa*. Many (though ignorantly) suppose he is a Priest, because he is called *Presbyter*, though indeed he is not so, but rather a puissant and mighty Emperour. But to return to *Serab*, or *Serach*, who in hope to extend his Empire into these parts, went with a great Army out of *Ethiopia* to the Valley of *Zephatza* in *Juda*, to fight with *Asa* King of *Judah*, 1200 miles; but lost the day, and returned with great shame, 2 *Chr.* 15.

It seemeth, that this King was the mightiest of all his Predecessors, and a Prince of no vulgar Estimation, because of the multitude and great abundance of Souldiers which he brought in his Army; for it is reported, that there were 1000000 that bore Armor, and 300 Chariots; but this great Army was dispersed, and most of them died miserably; as did that great Army of *Xerxes*, which consisted of 1700000. From whence it may be concluded, That it is not the Strength of Man which delivereth him, but the Lord.

The

The Travels of Jehoshaphat King of Judah.

Jehoshaphat signifies, The Judge of the Lord. He began his Reign in the fourth year of *Ahab*, 1 *Reg.* 22. The greatest part therefore of the first year of this King, happened in the Year of the World, 3033, and before Christ, 935. He reigned over Israel twenty five years, that is, from the 35th of his Age, to the sixtieth. In the seventh year of his Reign, he went from *Jerusalem* to *Samaria*, which was 32 miles, to visit his Kinſman, *Ahab* King of *Israel*: for *Joram* his Son, ſome ten years before, had married *Ataliab*, King *Ahab's* Siſter, 2 *Reg.* 8.

From *Samaria* he went with *Ahab* to the War at *Ramoth* in *Gilead*, being twenty four miles, where *Ahab* was ſlain, 2 *Reg.* 22. 2 *Chr.* 18.

From *Ramoth* he went ſafe from the Wars to *Jerusalem*, vvhich vvas forty eight miles.

From *Jerusalem* he vvent to the City of *Beerſaba*, the utmoſt bounds of his Kingdom, towards the South, to inſtruct his People in the Lavv of the Lord: forty tvvo miles from *Jerusalem*, South-ward.

From *Beerſaba*, paſſing through all his Kingdom, he came to Mount *Ephraim*, being forty eight miles, and the utmoſt bounds of his Kingdom North-ward, being ſome eight miles from *Jerusalem*, 2 *Chr.* 19.

From Mount *Ephraim* he went to *Jerusalem*, which was eight miles. Thus *Jehoshaphat* went through all his Dominions, to inſtruct his Subjects in Piety, and the true Worſhip of God: in every City ordaining Judges and Governours, Magiſtrates, Procurators and Aſſeſſors, committing to their Diſcretion the deciding of all Controverſies; ſaying to them, *Take heed what you do, for the Office you have taken upon you is not Humane, but Divine: and as you judge, ſo ſhall you be judged; for the Lord is with you in judgment. Wherefore do all things with diligence, and in the fear of the Lord; for with the Lord there is no iniquity, nor reſpect of Perſons, neither taketh he any bribes.* And he himſelf remained chief Judge in *Jerusalem*, to whom any might appeal from the inferior Judges, that ſo there might be a juſt end of Controverſies, 2 *Chr.* 16.

Afterward, *Jehoshaphat* went forth with his Army to *Tecoa*, ſix miles from *Jerusalem*, where, by fervent Prayers, the ſounding of Trumpets, and other muſical Inſtruments, he obtained a memorable Battel againſt the *Moabites*, *Ammonites*, and *Idumeans*; for the Lord turned the Weapons of them one againſt another, and they wounded one another to the death. This fight happened in a fair Valley between *Tecoa* and *Engedi*. So *Jehoshaphat* purſued the Enemy for three days with great ſlaughter, and returned with a mighty ſpoil. This was called the Valley of Bleſſing, becauſe of this great Victory at *Tecoa*, and began eight miles from *Jerusalem* South-eaſtward, and extended it ſelf to the Tower of *Engedi*, near to the Bank of the Red Sea, twenty miles.

From

From *Engedi* (out of the Valley of Bleſſing) *Jehoshaphat* and his Army returned to *Jerusalem*, twenty miles, and went into the Temple, with Shalms, Harps, Timbrels, and great Joy, thankfully acknowledging Gods merciful Favour toward him, in giving him ſo great a Victory, 2 *Chr.* 20. But as there is nothing in this Life that can be ſaid permanent, ſo likewiſe the felicity of *Jehoshaphat* changed on a ſudden, the froward and adverſe frown of Adverſity leiſing upon his Proſperity; for, joyning with that wicked and impious King of *Israel*, *Abaziab*, upon condition to build a certain Navy of Ships at *Ezeongaber*, to fetch gold from *Tharſiſh*, and other places in *India*, he diſpleaſed the Lord; for which cauſe there aroſe a great Tempeſt, which brake down the Works, and deſtroyed the Navy.

From *Jerusalem* he went with *Jehoram* King of *Israel* to war againſt the *Moabites*, and with them went the King of *Idumæa*; ſo paſſing through the Deſarts of *Edom*, they came to Mount *Seir*, and ſo went to *Perra*, the chief City of the King of the *Moabites*, diſtant from *Jerusalem* ſeventy two miles, 2 *Reg.* 3.

From *Petra*, *Jehoshaphat* returned to *Jerusalem*, ſeventy two miles, where he died, and was buried, 2 *Reg.* 22. 2 *Chr.* 21. So all the Travels of *Jehoshaphat* King of *Juda* were three hundred ſeventy two miles.

The typical ſignification of Jehoshaphat.

AS *Jehoshaphat* by Prayer, and the ſound of Trumpets, and other Inſtruments of Muſick, overcame and diſperſed his Enemies without drawing his Sword; ſo Chriſt alſo, by the ſound of his Word and Doctrine, without drawing Weapon, overcame the Enemies of the Church.

The Travels of Joram King of Judah.

JORAM ſignifies, The exalted of the Lord. He was crowned King, (his Father yet living) at ſuch time as he made his Expedition againſt *Meſa* King of the *Moabites*, which happened about the fifth year of *Jehoram* King of *Israel*, *An. Mundi*, 3055, and before Chriſt, 913. He reigned with his Father *Jehoshaphat* two years, and after his Deceale, ſix. So *Joram* reigned eight years over *Judah*, and when he was forty years old, died miſerably, 2 *Reg.* 8, 9.

About the beginning of the ſecond year of this King's Reign, (which was the ſixth of *Jehoram* King of *Israel*) *Elias* the Prophet was taken up into Heaven. About the beginning of his Reign, he went from *Jerusalem* to Mount *Seir*, being twenty eight miles South-ward; where he uſed ſuch extreme cruelty toward the *Edomites*, which at this time were his Subjects, that of a ſudden they fell from him, and choſe them a King of their own, 2 *Reg.* 8.

From

From the Mountain of *Seir* he returned to *Jerusalem*, which is twenty eight miles, and there cruelly put to death his own Brothers. But God stirred up against him the *Philistines* and *Arabians*, who broke into *Juda*, and destroyed it with Fire and Sword. They also went to *Jerusalem*, and took thence all his Substance and Riches, put his Children to the Sword, all but *Joachas*, which was also called *Abaziah*, or *Ochorias*; and carried away his Wives captive into *Arabia Felix*, which is near unto *Ethiopia* 1200 miles. Then the Lord struck him with an extreme pain in his Bowels, of which, after two years, he died, and was buried without any Funeral-pomp, or honourable Respect, near to the King's Tower. A man unworthy to be buried in the Sepulchre of the rest of the Kings, because he so much degenerated from *David* his Predecessor, 2 *Reg.* 8. 2 *Chr.* 28. So all the Travels of *Joram* were fifty six miles.

The Travels of Ahaziah King of Judah.

A Haziah (which also was called *Jehoachas*) succeeded his Father *Joram* in the Government of *Judah*, and began his Reign in the twelfth year of *Jehoram* King of *Israel*, *Ann. Mund.* 3062. and before Christ, 906, and reigned one year, 1 *Reg.* 8. He went from *Jerusalem* to *Ramoth* in *Gilead*, which is accounted forty eight miles: There he went to Battel with *Jehoram* King of *Israel* against the *Syrians*, 2 *Reg.* 8. 2 *Chr.* 22.

From *Ramoth* in *Gilead* he returned to *Jerusalem*, forty eight miles.

Within a while after, he went back again to visit his Kinsman, *Jehoram* King of *Israel*, to *Jezreel*, for he was wounded in the Battel against *Hazael*, and lay there to be cured: which was forty eight miles.

With *Jehoram* he went to meet *Jehu*, the Captain of the Host, who shot an Arrow, and wounded *Jehoram*, that he died in the Field of *Naboth* the *Jezreelite*. Wherefore *Abaziah*, to save his Life, fled with all possible speed, taking his way to the King's Garden, that stood close by the Vineyard of *Naboth* the *Jezreelite*, not far from the City and Tower of *Jezreel*. But *Jehu* followed him so close, that he wounded him as he ascended up to a place called *GUR*, which signifieth a Lions Whelp; near unto the Town which is called *Fiblea*. Wherefore *Abaziah* feeling himself hurt, went to *Megiddo*, four miles from *Jezreel*, and near to *Apheck* upon the West. There (as *Josephus* saith, *lib. Antiq. 9.*) he caused his wounds to be searched and bound up. This City of *Megiddo* is forty eight miles from *Jerusalem* Northward.

From *Megiddo* he went to *Samaria*, which was fourteen miles: there he lay hid for a while, flying from one place to another, to save himself. 2 *Chr.* 22.

But

But being found out, he was carried back to the City of *Megiddo*, which was fourteen miles; and at the commandment of *Jehu*, was there slain, 1 *Reg.* 8.

From *Megiddo* his Carcass was carried to *Jerusalem*, which was forty eight miles, and there buried, 2 *Reg.* 8. 2 *Chron.* 22. So all the Travels of *Abaziah* King of *Judah*, were 224 miles.

Of that Idolatrous and wicked Queen Athalia.

A thalia was Sister to *Ahab* and Daughter to *Omri*, married to *Joram* Son of that good King *Jehosaphat*, when he was but seventeen years of age: and after the death of *Azaziah* (who was slain about the twenty third year of his age) she usurped upon the Kingdom of *Israel* (*Anno Mundi*, 3063, before Christ, 905,) and reigned with great Tyranny almost seven years: So soon as she had obtained the Government, she cruelly and miserably put to death the children of *Abaziah*, and all those that were next Heirs to the kingdom; only *Joas* who was saved by the policy of *Jehohab* (Sister to *Ahasiah*, that stole him from among the rest of the King's Sons, and put him to Nurse in her Bed-Chamber: and he was with them in the House of God six years, all which time *Athalia*, reigned over the land. And in the seventh year, *Jehojada* waxed bold, and proclaimed *Joas* King, as being next Heir to the Crown, and anointed him in the Temple; who after *Athalia* was slain, succeeded in the Government, 2 *Reg.* 11. 2 *Chron.* 23.

Of Joas King of Judah.

Joas began to reign over *Judah* when he was almost seven years of age, and about the middle of the seventh year of *Jehu* King of *Israel*, *Anno Mundi*, 3069, and before Christ, 899, and reigned over *Judah* forty years. He did that which was acceptable in the sight of the Lord all the days of *Jehojada* the Priest, who crowned him King: but after his death he fell into evil courses, and caused that good Priest *Zachariah* (the Son of *Jehojada*, who was the Author of all his preferment) to be stoned to death in the upper Court of the Temple; which act, argued that he was very unthankful and tyrannical. But the Lord (displeas'd with his cruelty) within a year after the death of *Zachariah*, stirred up the *Syrians*, who invaded *Judea* and spoiled the City of *Jerusalem*: in which War, all those that stirred up the King to Idolatry were cruelly slain. To conclude, within a while after some of his Courtiers conspired against him, and as he lay sick of a grievous disease in his bed, put him to death; and buried him in *Mibo*, the City of *David*. Thus God justly punished this Tyrant for his Unthankfulness, Apostasie, and Cruelty, when he had lived 47 years, 2 *Reg.* 12.

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The Travels of Amashah King of Judah.

A *Masas*, or *Amashah*, signifies, the strength of *Jehovah*. This man was twenty five years of Age when he was enthroned by his Father, about the second year of *Joas* King of *Israel*, *Anno mundi*, 3108, and before Christ 806. He ruled the Kingdom while his Father was sick, one year, and after his decease twenty eight: so all the years of his Reign were twenty nine.

He went with an Army from *Jerusalem* to *Selag*, that is to the Tower or Rock of Mount *Seir*, forty miles towards the South: here, in the Valley of Salt, he put to death a multitude of the *Idumeans*. And although this Town was very strongly situated, yet he won it, and called it *Jotiel*, that is, the Year of the Lord; because God in that place heard his Prayers: being derived of *Jakob* and *El*, which is, God hath heard. Near to this Town *Amashah* commanded 10000 *Idumeans*, which he had taken in War, to be cast down heading from the top of an high Rock into a deep Valley, in which fall their bones were shattered all to pieces, and they died miserably, 2 *Reg.* 14.

From *Selag*-*Jotiel* he returned to *Jerusalem*, being forty miles; where he began to worship the Gods of the *Idumeans* that he brought along with him, 2 *Chron.* 24.

From *Jerusalem* he went to *Bethsemes*, and there was overcome by *Joas* King of *Israel*, which was four miles, 2 *Chron.* 25.

From *Bethsemes*, *Joas* led *Amashah* back again to *Jerusalem* captive, being four miles, 2 *Reg.* 14.

From *Jerusalem* he fled to the City of *Lachis*, which was twenty miles, and there was slain by his own Servants, 2 *Chron.* 25.

From *Lachis* his carcase was carried back again to *Jerusalem*, twenty miles: where it was buried in the City of *David*, 2 *Reg.* 14. 2 *Chron.* 25.

So all his Travels were 128 miles.

The Travels of Azariah, or Uzziah, King of Judah.

THIS man succeeded his Father *Amasia* (in the year of the World 3138, and before Christ, 830) when he was but sixteen years of age, and reigned fifty two years: his Mothers name was *Jecoliah* of *Jerusalem*. He did those things which were upright in the sight of the Lord, therefore the Lord blessed him. And after the death of his Father, built *Elah*, and restored it to *Judah*.

He therefore went from *Jerusalem* to *Elah*, 160 miles towards the South, and rebuilt that Town (it being a famous Mart-Town, situated upon the Red

Sea) and fortified it, because *Resin*, King of the *Syrians*, in times past, for want of due fortification, won it, and destroyed it, 2 *Chron.* 26.

From *Elah* he returned to *Jerusalem*, 160 miles.

After he went from *Jerusalem* to *Gath*, a City of the *Philippines*, which was accounted thirty four miles: this Town he won, beat down the Walls, and destroyed the Bulwark thereof.

From thence he went to *Jabnia*, which is twenty four miles, and broke down the Walls thereof, 2 *Chron.* 26.

From thence he went to *Azotus* or *Asdod*; which was eight miles, 2 *Chron.* 26.

From *Asdod* he went again to *Jerusalem*, being twenty two miles.

Within a while after, he gathered an Army, and went from *Jerusalem* to *Gur-Baal*, that is, *Gerar*; where he overcame the *Arabians* in a great Battel, which was thirty two miles, 2 *Chron.* 26.

From *Gerar* he returned to *Jerusalem*, being thirty two miles.

He went from *Jerusalem* the third time into the Land of the *Ammonites*, sixty miles; which People he conquered, and made Tributary to him: so that he was made Famous through all the Countries thereabout, even to the utmost part of *Aegypt*, because of his often Victories and Triumphs, 2 *Chron.* 26.

Out of the Land of the *Ammonites* he returned to *Jerusalem*, being sixty miles. But now, being lift up with the Prosperity of Fortune, and not content with his Regal Dignity, he endeavoured to have chief Authority over the Priests also: for which cause he went into that part of the Temple where the Altar of sweet Incense stood (where it was lawful for none to go but the Priests) and there took upon him to offer sweet Incense; but as he was offering, the Lord struck him with Leprosie, so that he was constrained to dwell in a house by himself separated from the Congregation: and his Son *Jotham* governed in his stead all the days of his Life. But within a while after, he died of this disease, and was buried in the Kings Garden at *Jerusalem*, and not in the Sepulchre of the Kings, 2 *Reg.* 15. 2 *Chron.* 26. So all the Travels of *Azariah* King of *Judah*, were 592 miles.

Of the Places to which he travelled.

Of Elah.

THIS was a City situated upon the Red Sea, 160 miles from *Jerusalem* towards the South; between *Ezion-Gaber* and *Midian*. This City *Resin* King of the *Syrians* conquered; but *Azariah* King of *Judah* drove thence the *Syrians*, and made it so strong, that it seemed impossible to be conquered. It took the name of abundance of Oaks, which (as it seemeth) grew about that place: for *Elah* or *Ilix*, signifies, a kind of Oak Tree, (of which there is great plenty in the Holy Land) so called because of their strength and hardness.

Of Jobnia.

THIS was a City near to *Joppa* and *Libba*, 16 miles from *Jerusalem* towards the North-West. This City taketh the name of Wisdom and Prudence, being derived of *Bin*, to understand.

Of Gur-Baal.

THIS Town is also called *Gerar*, where *Abraham* and *Isaac* sometimes travelled; it is distant from *Jerusalem* thirty two miles towards the South-West, and six miles from *Hebron*. Here the *Jews* and neighbouring *Arabians* afterwards worshipped the Idol *Baal*, and therefore this City, which in the times of the Patriarchs, was called *Gerar*, a Perigrination, was after called *Gur-Baal*, that is, the Perigrination of the Idol *Baal*, being derived of *Gor*, which signifies, He hath travelled.

The Travels of Jotham King of Judah.

J*otham* signifies, Whole and Perfect. He succeeded his Father *Azariah*, when he was about twenty five years of age, *Anno Mundi* 3190, and before Christ, 778. He reigned over *Judah* seventeen years, until the one and fortieth year of his age. His Mothers name was *Ichuseha*, so called from an Inheritance or Possession. He began his Reign in the second year of *Pekah* King of *Israel*, and continued it until the seventeenth year of his Government, 2 *Reg.* 15.17.

When this noble Prince had rebuilded and richly adorned the House of the Lord, he went from *Jerusalem* and invaded the Country of the *Ammonites*, (which was sixty miles,) conquered their King, and made the whole Land pay him Tribute, even a hundred Talents of Silver of the common weight, 10000 measures of Wheat, and 10000 of Barley yearly. This Tribute continued three years.

From the Land of the *Ammonites* he went back to *Jerusalem*, which was sixty miles; where, after he had adorned the Temple with many princely buildings, he dyed; about the one and fortieth year of his age, 2 *Reg.* 15. So all his Travels were 120 miles.

Of Ahaz King of Judah.

A*HAZ* signifies Apprehending, or a Possessor. He began to reign after the death of his Father *Jotham*, about the end of the seventeenth year of *Pekah* King of *Israel*, *Anno Mundi*, 3205, before Christ, 762. He

He reigned wickedly 16 years, 2 *Reg.* 16. 2 *Chr.* 28. For he was a notorious Hypocrite, who out of a perverse Zeal, worshipped many Idols, and burnt his Son in the Valley of *Gehinnon*, as an Offering unto *Moloch*; wherefore he was unhappy in his Government; for God stirred up mighty enemies against, even *Rezin* King of *Syria*, and *Pekah* King of *Israel*, who wasted and destroyed his Kingdom and (streightly besieging *Jerusalem*) conquered *Ahaz* in a great Battel, and put to the Sword 120000 of his men. After that *Rezin*, returned to *Elath*, and took it: so that he lost more then his Father had gotten. Where being struck into a great fear by reason of these adversities, he sent to crave the Aid of *Tiglasse-Pulasser* King of the *Assyrians*, who at his request sent a great Army from *Niniveh* to *Damascus*, 520 miles, and there overcame *Rezin*, and put him to death, and took captive 242000 of the people of *Damascus*, and sent them into *Cyren* a Country of *Africa*, 2 *Reg.* 16.

The Travels of Ahaz.

K*ING* *Ahaz* went from *Jerusalem* to *Damascus*, which was 160 miles, to meet *Tiglath-Pulasser* King of the *Assyrians*, to rejoyce with him for his happy Victory, and give him thanks for his aid and assistance: where, when he saw the Altar at *Damascus* to be very glorious, he sent for *Urijah* the chief Priest, who took a patern thereof, and carried it with him to *Jerusalem*, where he made an Altar like unto it, 2 *Reg.* 16.

From *Damascus* he returned back again 160 miles. So his Travels were 320 miles.

But yet *Ahaz* continued in his perverse Impiety and Idolatry, without any regard or fear of God, therefore he stirred up other Enemies against him, viz. the *Idumeans*, who took a great multitude of them captive; and the *Philistines*, who with their Army broke into the South part of the Tribe of *Judah*, and took these Cities following, viz. *Bethsemes*, *Ajalon*, *Tinnath*, *Socho*, *Gederoth*, and *Gimso*, with their Villages. These Cities for the most part are mentioned in the precedent Treatise, except *Gederoth* and *Gimso*. *Gederoth*, commonly called *Gederothaim*, is distant from *Jerusalem* eight miles towards the South-West, and stands near to the Castle of *Emaus*, being compassed about with a Hedge, from whence it seemeth to take the name; for *Gadar* is as much as to say, he hath hedged about. *Gimso* was also in the Tribe of *Judah*, but in what place is not certainly known. Thus King *Ahaz* all the days of his Life did evil in the sight of the Lord; for which, God punished him and all the Land; and in the sixteenth year of his Reign he died, and was buried with his Fathers in the City of *David*.

The Travel: of Ezekias King of Judah.

EZEKIAS (which signifies the Champion of *Jehovah*) was born when his Father was but thirteen years of age, which made many Questions whether he should succeed him as his lawful Heir in his Kingdom, because they doubted whether he was lawfully begotten. For if you do observe the order and course of the years and Chronologie in the Scripture, you shall find, that from the beginning of the thirteenth year of the age of *Abaz*, to the first year of the Reign of this King *Ezekias*, make just twenty five years: *Ezekias* therefore began to reign after the death of his Father *Abaz*, about the end of the third year of *Hosea* King of *Israel*, 2 Reg. 19. Anno mun. 3222, before Christ, 746, being then about twenty five years of age, a little before *Ezra*, as it appeareth, 2 Chron. 29. He governed that Kingdom with great Commendations twenty nine years. The first Journey that he took was from *Jerusalem* to *Gaza*, which was forty four miles, there he overcame the Army of the *Philistines*, and recovered all those Cities which his Father *Abaz* had lost, according to that in the Prophet *Ezay*, cap. 15. 2 Reg. 18.

From *Gaza* he returned to *Jerusalem*, which was forty four miles; there he broke down the places for Idolatry, and the brazen Serpent made by *Moses* in the Wilderness, and called it *Nehustan*, a Brazen thing that hath nothing in it self of a Divine nature, and could neither profit nor hurt, therefore ought not to be worshipped. This Brazen Serpent was kept in memory of that Sign that God shewed unto the Children of *Israel* in the Desert, when they were bitten and stung to death by fiery Serpents, for looking upon this Brazen Serpent they were healed. But now because of the abuse thereof by the *Jews*, which turned it into Idolatry, it was broken to pieces, Num. 21. 2 Reg. 18. So all the Travels of *Ezekias* were eighty eight miles.

In the fourteenth year of the Reign of *Ezekias*, and in the thirty eighth year of his age, *Senacharib* (that mighty Emperour of the *Assyrians*) having taken many Towns and Cities in the holy-Land, would have also besieged *Jerusalem*, and for that purpose sent from *Lachis* (which was twenty miles distant from *Jerusalem*) *Thartan*, *Rabsarin*, and *Rabsacha*, three mighty Princes, Embassadors, with a great Train to attend them. These men went about the City, to see in what part it was most subject to battery, and might easiest be got: so when they came to the Conduit of the upper Pool, which is by the path of the Fullers Field, between the Fish-Gate and the Old-Gate, in that place where they might easiest be heard, they called to the King: but *Eliakim* the Son of *Hilkiah* (which was *Hezekias*'s Steward) *Shebna* the Chancellor, and *Joab* the Son of *Asaph*, the Recorder, went upon the Wall: then *Rabsacha* uttered blasphemous words against the Lord: but *Ezekias* when he had heard what the Enemy had said, called all the Elders of *Jerusalem* together,

thier, and sent for *Isaiah* the Prophet, the Son of *Amos*, and they went into the Temple of the Lord and prayed. Wherefore the Lord heard their Prayers, and sent his Angel into the Camp of the *Assyrians*, and lo, in one night there were slain 185000 men as they lay in their Tents before *Gibeab* (which at this time they besieged) being distant from *Jerusalem*, some ten miles towards the South-West. This great deliverance happen'd in the year of the World 3253, and before Christ, 733. About the end of the thirty eighth year of the age of *Ezekias*, he fell into a dangerous disease, which so far forth as could be gathered by all likelihoods was the Plague; (for God doth oftentimes try the Patience of his Saints with sundry afflictions) but yet at his fervent Prayers he was restored to Health, and his days were lengthened fifteen years: at which time the Sun went back ten Degrees, according to the variation of the shadow in the Dial of *Jerusalem*, 2 Reg. 20. *Isa* 38. 2 Chr. 32. But at the end of the fifteen years, which was about the fifty fourth year of his age, he dyed, and was buried with his Fathers.

The Travels of Manasses.

MANASSES, or *Manasseh*, signifieth forgetting, or he hath forgotten. This man was twelve years old when he succeeded his Father *Ezekias* in the Kingdom of *Judah*: he began to reign Anno mundi, 3251, and before Christ, 717. This King was a great Idolater, and one that put the Prophets of the Lord to death, so that it was wonderful to see what Tyranny and mischief he wrought in *Israel*: wherefore the Lord stirred up the *Assyrians* against him, who overcame him in a great Battel, and took him Captive, carrying him bound in Chains from *Jerusalem* to *Babylon*, even 680 miles.

But after, being humbled by his afflictions, he came to a knowledge of himself, and repenting for his former evil, humbling himself with prayer and fasting under the hand of God: wherefore the Lord took compassion of him, and stirred up the mind of the King of *Babylon* to mercy, so that he loosed his hands, and sent him back again to *Jerusalem*, 680 miles. From that time forward he left Idolatry, and worshipped the true God: adorned the Temple of the Lord with many fair and beautiful Buildings, and in the five and fiftieth year of his age he died, and was buried in the Kings Garden, 2 Reg. 21, 2 Chron. 33. So all the Travels of *Manasses* were 1360 miles.

Of Amon King of Judah.

AMON signifieth, True and Faithful: he succeeded his Father *Manasses*: when he was twenty two years of age, Anno mundi, 3307, before Christ:

Christ, 661. He reigned two years, and then, because of his exceeding Idolatry, the Lord cast him off, when he was about twenty four years of age; near which time, some of his Servants conspired against him, and put him to death.

The Travels of King Josiah.

JOSIAH signifies, A Sacrifice of the Lord: he succeeded his Father *Manasses* in the Government, when he was but eight years of age, *Anno Mundi* 3309, before Christ, 659. He governed *Israel* with great commendations thirty two years, 2 *Reg.* 22. his Mothers name was *Jedidah*, and dwelt in a Town called *Bozkath*; but how far this Town stood from *Jerusalem*, is not let down by any Author.

This good King went from *Jerusalem*, to *Bethel*, which was eight miles; there he burnt upon the Altar which *Jeroboam* built, the bones of the Priests of *Baal*, as the man of God which came from *Judah* had told *Jeroboam* 350 years before, 1 *Reg.* 13. 2 *Chr.* 35.

From *Bethel* he returned back to *Jerusalem*, which was eight miles; there he celebrated the Passover with a solemn Feast and great Attendance, 2 *Reg.* 23. 2 *Chr.* 35.

In the last year of his Reign he went with his Army from *Jerusalem* to *Megiddo*, being forty four miles, against *Pharaoh Necho* King of *Aegypt*; in which Battel, he was slain with an Arrow, about the thirty ninth year of his age, 2 *Chron.* 35.

From *Megiddo* his Body was carried in a Chariot back again to *Jerusalem* which was forty four miles, and there with great Lamentations honourably buried, 2 *Reg.* 23. 2 *Chr.* 35. So all his Travels were 104 miles.

The Travels of Jehoahaz King of Judah.

JEHOAHAS signifies, the knowledge of God: he succeeded his Father *Josiah* in the twenty third year of his age, *Anno Mundi*, 3340, which was 628 years before Christ; and reigned only three Months, 2 *Reg.* 24. 2 *Chron.* 36. *Jeremy* (cap. 22.) calleth this man *Schallum*, that is, a Recompence.

He went from *Jerusalem* to *Riblah*, a City in the Tibe of *Neptah*, which is accounted eighty miles; where he was taken Prisoner by *Pharaoh Necho*, 2 *Reg.* 23.

From *Riblah*, *Pharaoh Necho* led him Captive bound in Chains back again to *Jerusalem*, being eighty miles; and there appointed *Jehojakim*, his elder Brother, to reign in his place, 2 *Reg.* 23. 2 *Chron.* 36.

From

From *Jerusalem* he carried *Jehoahaz* to *Memphis*, the Metropolitan City of *Aegypt*, which was 244 miles, 2 *Reg.* 23. So all the Travels of *Jehoahaz* were 404 miles.

Of Jehoiakim King of Judah.

JEHOIAKIM was the eldest Son of *Josiah*, that Good King, and succeeded his Brother *Jehoahaz* in the Kingdom, *Anno Mundi*, 3341, before Christ, 627: he governed *Judah* eleven years: *Pharaoh Necho* made him King when he was twenty five years of age, to whom he was constrained to pay 100 Talents of * Silver, and a Talent of Gold. This Money being payed, he obtained the Kingdom, and continued in great Impiety and Idolatry; for which cause he was sharply reprehended by *Jeremiah* the Prophet: but he being offended at his words, sought to put him to death; wherefore the Lord stirred up *Nebuchadnezzar*, the second of that name, Emperour of the *Assyrians* and *Babylonians*, who in the eleventh year of this King's Reign came to *Jerusalem*, and took him captive, tyed him in two chains, and would have carried him to *Babylon*; but his mind changed, wherefore he caused him to be put to death, and cast out into the Fields of *Jerusalem* for a prey to wild Beasts, *Jer.* 22. 2 *Reg.* 23.

* What this is in our Money, you may read after in the quantity of Monneys.

Of Jehoiachin King of Judah.

JEHOIACHIN signifies, the preparation of *Jehovah*. This man succeeded his Brother *Jehoiakim*, and began his Reign about the end of the 3351 year of the World, and reigned only three Months and ten days, which was about the eighth year of *Nabuchadonozor* the Great; at which time he was led captive from *Jerusalem* to *Babylon*, together with *Mordochæ* and many other Nobles; which was 680 miles. This Captivity happened 617 years before Christ, 2 *Reg.* 24. 2 *Chron.* 36. *Ester.* 2. *Jer.* 52.

The Travels of Zedekiah, the last King of Judah.

AFTER *Jehoiachin* succeeded *Zedekiah*, which signifies, the just man of God. This was the Son of that good King *Josiah*, (yet an impious Tyrant;) who, by the permission of *Nabuchadonozor* the Great, was suffered to be King of *Judah* after his Brother, when he was one and twenty years of age. He began to reign about the beginning of the 3352 year of the World, and before Christ 616: he governed tyrannically eleven years, 2 *Reg.* 24.

In the eleventh year of this King, *Jerusalem* was taken by *Nabuchadonezar*, the great Emperour of the *Babylonians*: wherefore *Zedekiah*, to escape the brunt of War, fled from *Jerusalem* with all possible speed to *Jericho*, which wastwelve miles, *Jer. 39.5.*

From the plain near the City *Jericho*, where he was overcome by the Princes of the *Chaldeans*, he was led to *Riblah* to *Nebuchadonezar*, which was sixty eight miles.

From *Riblah* (after the Emperour *Nabuchadonezar*, had caused all his Children to be put to death before his face, and had put out both his eyes) he led him captive to *Babylon*, which was 600 miles, where he died miserably, 2 *Reg. 25.* So all the Travels of *Zedekiah* King of *Judah* were 680 miles.

Of the Destruction of Jerusalem by Nabuchadonezar.

IN the ninth year of this *Zedekiah* (which was the last King of *Judah*) *Nabuchadonezar* began to besiege *Jerusalem*, it being then Winter, *Anno Mundi 3860*, upon the tenth day of the tenth Month *Tebeth*, which answereth to the seven and twentieth day of *December*, which day the *Jews* till now observed as a fasting day. The Siege continued even till the eleventh year of this King, *Jerem. 39.5.* 2 *Reg. 25.* and upon the ninth day of the fourth Month *Thamus*, (which agreeth with the tenth day of *July*) the City was taken, and *Zedekiah* was put to flight. Upon the seventh day of the fifth Month *Ab*, *Nabuzaradan* chief Captain of the Army, was sent back by *Nabuchadonezar* into *Judea*, where he destroyed and burned the houses and buildings of the City of *Jerusalem*, *Jerem. 52.* upon the tenth day of the fifth Month, *Ab*, which answereth to the ninth day of *August*, being the Sabbath day, the Temple of *Jerusalem* was set on fire, *Jer. 52. de bello Judei, lib. 6. cap. 26. 27.* This first Captivity and Destruction of the City *Jerusalem* by *Nabuchadonezar* that great Emperour happened *Anno Mundi; 3362*, and before Christ, 606. three hundred and ninety years being then fully compleat and ended, from the first year of *Jeroboam* King of *Israel*, who set up the Golden Calves, and caused them to be worshipped. For, after the end of these years, according to the Prophecy of *Ezekiel, ca. 4.* the Sins of *Jeroboam* should be grievously punished upon the People of *Judah*. In the like manner, from the end of the thirteenth year of *Josiah*, wherein *Jeremie* first began to Prophecy, until this year, in which the Children of *Israel* were carried away Captive into *Babylon*, are numbred forty years: which by *Ezek. cap. 4.* are called the years of the Iniquity of *Judah*, because so long the *Jews* did contemn, and despise the admonition of the Prophet *Jeremie*.

of

Of Babylon.

HOW far this City stood from *Jerusalem*, you may read before, which by the *Chaldeans* is called *Shinear*, or *Sinear*, and signifies, To strike upon the Teeth, being derived of *Schen*, A tooth, and *Naer*, to strike. It may also be taken for that, when a man endeavoured with all speed to execute a thing; which seems to resemble the condition of *Nimrod*: for that in this place he endeavoured to overcome and conquer all his Neighbours: from whence this Land was called *Castlus*, that is, The Country of the Destroyer. So changing S into L, it is called *Chaldeus* or *Chaldea*. The Chief and Metropolitan City of which Country was this *Babylon*, built some thirty years after the Flood by *Nimrod*, or the *Babylonian Saturn*, the first great Commander of the World, according to *Berosus, lib. 4.* who writeth after this manner: *Nimrod*, which was accounted the Son of *Jupiter Belus*, being angry with the Holy Priests of that great God *Jehovah*, came with his Colony and People into the Field of *Sinear*, where he built a City, and laid the Foundation of a great Tower, 131 years after the Flood; and raised this Tower to such a height, and withal of such a hugeness, that it seemed as if it had been some great Mountain; because he would have the *Babylonian* People accounted the chiefest and greatest in the World; also their Governour, the King of Kings. A little after he saith, he built this Tower, but before he could finish it, dyed, in the fifty sixth year after he began it: wherefore the City and Tower of *Babylon*, according to the Opinion of *Berosus*, was begun in *Anno Mundi, 1788*, which was 131 years after the Flood, and before Christ, 2180. There were two causes wherefore the Children of Men built up this Tower; first, that they might get them a name: secondly, that they might be safe in case there came another Flood to drown the World. It was made of Brick and Bittum, lest the Water should loosen it. But the Lord turned their Enterprises into evil, and divided their Language, so that they could not understand one another: whereby they were constrained to leave off their building: from whence it happened that their Minds, Manners, Understandings, Studies, and principal Actions were utterly changed, and is the Foundation of all discord and sedition, where the fear of God, and the true knowledge of Christ doth not prevent it. From this division of Tongues, it is called the City of *Babylon*, this is the City of Division; being derived of the word *Babal*, he hath confounded or mingled together. Of this City you may read in *Jos. lib. 1. cap. 9.* where he bringeth in a saying of the *Sibyls*, which was, *That when all Nations were of one Language, they built an exceeding high Tower, as though they would have ascended by it into Heaven; but the Lord with great tempest and dividing their Tongues, subverted their enterprize, from whence it was called Babylon.* This City was the fairest in those times of all others, situated in a spacious Plain, upon every side whereof there stood pleasant Orchards and Gardens: it was built four square, compassed about with Walls of incredible strength

strength and greatness, being fifty Cubits thick, and 200 high, beautified within with goodly Buildings, fair Temples richly gilt with Gold, and wonderful to look upon. It was in compass 380 Furlongs, as *Strabo* saith, which make forty eight miles. Through it ran the River *Euphrates*, by which all things necessary were conveyed to the City; without, it was compassed with fair Ditches, fill'd with water like Rivers, and in the Wall there stood a hundred Gates. *Herodotus* saith, that it was 480 Furlongs about, which make sixty miles *English*, but that is not so credible.

The first Founder of this City was *Nimrod*, who in those times was the chief Commander of the World. It is thought that he was the Son of *Cham*, the Son of *Noah*; whose name signifies, a cruel Governour, or an unmerciful Tyrant. And that his Actions might be according to the signification of his name, he is branded with most perfidious notes of Cruelty, omitting no violent action whereby he might enlarge his Dominions; inroaching upon other mens Governments, through a thirsty and ambitious desire of Renown, without respect of Equity or Humanity. And to add evil to evil, committed many outrages upon such as were accounted good men, and the Priests of the great God *Jehovah*, from whence there grew in him a more than humane resolution, accounting himself in this World a God, and thorough this opinion grew into contempt of all good things; compelling such as were his Subjects and Vassals to do him Worship and Reverence as to a Divine Power; which, being ingrafted into the hearts of such as followed in succeeding Ages, they countenanced it with Authority: from whence it came to pass, that he was intolled into the number of their principal Gods, giving him the name of *Saturn*, whom the *Hebrews* called *Sudormin*, which elegantly implyeth *Saturn*.

Berosus saith, that the *Babylonian Jupiter* succeeded this *Nimrod*, whose Authority I am willing to follow, to avoid prolixity. This man so much enlarged the City, that many in succeeding ages have attributed the foundation thereof unto him. He ruled over it sixty one years.

After him succeeded *Ninus*, or, as some would have it, *Nimrod* the second; who began his Reign *Anno Mundi*, 1909, before Christ, 2061: he did many worthy Acts during his life, and added to the Empire of *Babylon* many Provinces; and after he had reigned fifty years, dyed, and was buried in *Babylon*.

After him succeeded *Semiramis*, his Wife, who took upon her the Government of the *Assyrian Empire*, her Son *Ninus* being then within age, and she began her Government, *Anno Mundi*, 1959 before Christ, 2009. She was one of the manliest and resolute Women that we read of, and performed as many worthy and memorable Actions. This Queen built her Sepulchre over the most eminent Gate of *Babylon*, in a publick and perfidious place, upon which the caused to be written in Golden letters, *If there be any King of Babylon that shall come after me, and stand in need of Money, let him open this Sepulchre, and what soever he wanteth he shall find: but before, it will not be good* for.

for him to touch it. This notwithstanding, it continued till the Reign of *Darius*, who opened this Monument in hope to find what the Superscription imported; but no Money was there to be had, only within might plainly be seen ingraven other Letters to this effect: *Unless thou hadst been unsatiably Covetous, thou wouldst never have opened the Graves of the Dead in hope of gain.* This Woman beautified *Babylon* with many goodly Buildings, built up the Walls thereof, set a Bridge over *Euphrates*, made a beautiful Orchard and a Garden in it, beautified it with many goodly Towers and Fortifications, added unto it many Provinces and Governments: and after all, because of her own lascivious Appetite (as *Sallust* saith) was murdered by her Son *Ninus*, who succeeded her in the Government.

There were many other memorable things within this City, that were built before and after her time (as *Herodotus* saith) as that great and mighty Tower before remembred, in which stood the Temple of *Belus*, and his Sepulchre. Not far from that stood a Chappel, wherein was the Statue of *Jupiter*, all of pure Gold, worth *800 Talents of Gold. Without that Chappel there stood an Altar of pure Gold, upon which they yearly offered 100000 Talents of Frankincense. There was another also somewhat less, upon which they used to offer their Sacrifices; for it was not lawful for them to offer any thing that had life upon the greater Altar: there stood also in that place another Statue twelve cubits high, all of pure Gold.

This City was after taken by *Cyrus*, the first Emperour of the *Persians*, *An. Mundi*, 3432. before Christ, 536. in the seventieth year after the Captivity of *Israel* and *Judah*, according to the Prophecy of *Jeremy*; at which time the City was so great, that they which dwelt in the middle of it did not know that the Enemy had entered within the Walls at the farther end: which might happen, because upon that day when it was taken the *Babylonians* celebrated a Feast unto *Venus*, in which using extraordinary diligence, they were less mindful of such things as hapned unto them.

Thus this City, that with great Tyranny had triumphed over the Nations of the earth for the space of 1600 years (being so plentifully furnished with all things necessary for the maintenance of life, that the Inhabitants thereof contemned all other People) was by God's permission, for their pride and presumption, wasted and consumed by *Cyrus*, as you have heard: and shortly after utterly destroyed by *Xerxes*, the fourth Emperour of the *Persians*, and so continueth to this day, as *Strabo* saith. Where then, O World, is thy Prosperity? or Riches, thy glory? since in the one thou art consumed, in the other left desolate.

Of the Ruines of old *Babylon* that are extant at this day.

Babylon (which as you have heard reigned over the Nations of the Earth like a Queen) at this day hath nothing to present you withall but an heap.

heap of stones; out of the Ruins whereof there was built a little Town, close by where it stood, called *Elugo*, or *Felugo*, situated upon the Bank of the River *Euphrates*. Not far from which, it seems there is a profitable Harbour for Ships, where Merchants often times go a shore, and travel thence through many Woods and desert places, unto *Seleucia*, which at this day is called by the *Turks*, *Bagdetb*, distant thence somethirty six miles, and is the utmost Town of the *Turkish* and *Persian* Empires towards the East, being divided in the midst by the River *Tygris*. Some Merchants have reported, That the place where *Babylon* stood is become stony, unfruitful, and unpleasant, because of the Ruins of the destroyed buildings which lye in the Earth. Also, That there is found a Tower built of a blackstone, which to outward appearance seems to have been a very goodly houle, high and eminent; so that upon the top thereof a man might have seen through the whole City. This Tower the Inhabitants of *Felugo* call the Tower of *Daniel*, in which was the Chamber where he used to pray to the Lord three times a day, the Windows whereof looked towards *Jerusalem*, *Danb*. There is also to be seen divers Arches of the Bridge which *Semiramis* built, standing upon the River *Euphrates*, and the foundation of the great Tower whose top should have reached to Heaven; being in compass two miles, but not very high. Within the Ruins whereof are found certain Serpents very noisom and venomous, about the bigness of a *Lizard*, having three heads, and spect with divers colours, which the Inhabitants call *Eglones*. There are such a multitude of them, that no man dares approach within half a mile of it any time but in the Winter season, nor then neither but for the space of a Month; in which time these Serpents for the extremity of the cold are constrained to keep their holes. Thus, as this Tower was hateful to God in the beginning, so likewise hath he made it hurtful unto man even to this day.

The Travels of the Babylonian and Assyrian Kings and Emperours that fought against Israel and Judah. And first of Phul Belochus, King of Assyria.

Phul Belochus (that is he returned wasting) began to reign among the *Babylonians*, Anno Mundi 3149. before Christ 819, and governed forty eight years.

This King or Emperour came from *Babylon* to *Samaria*, which was 660 miles. There he so streightly besieged *Menabem* King of *Israel*, that he was constrained to give him * 1000 talents of Silver to raise his Siege and depart, 2 *Reg.* 15.

From *Samaria* he returned back again to *Babylon*, 660 miles. So all the Travels of *Phul Belochus* were 1320 miles.

* What this was in our Money, you may see after.

The

The Travels of Tiglat Phulasser King of the Assyrians.

Tiglat Phulasser signifies, the *Assyrian* Conquerour. He was also called *Tiglath Phulasser*, 2 *Reg.* 15. which name is attributed to him, either because he carried away the Children of *Israel* captives, or else because of the Conquest that he had of all *Galilee*, and over the Tribe of *Naphthaly*, which he carried into *Assyria*. He succeeded his father *Phul Belochus* in the Government of the *Assyrians*, An. Mundi 3197. before Christ 771. and reigned twenty five years.

When *Re'in* King of the *Assyrians* (joyning his Army with *Pekib* Son of *Remalia* King of *Israel*, had streightly besieged *Jerusalem*, *Abaz* was constrained to crave aid of this *Tiglath Phulasser*, and sent him great Presents, which he accepted kindly, and brought his Army from *Niniveh* to *Damascus*, 520 miles; where he put *Re'in*, and the whole City to the Sword, 2 *Reg.* 16.

From *Damascus* he came with his Army into the land of *Israel*, which was 120 miles, where he overcame *Pekib* in a great Battel (conquered all the land of *Gilead* and the tribe of *Naphthaly*, and put a great multitude of the *Israelites* into perpetual Exile; 2 *Reg.* 15).

From thence he went back to *Niniveh*, 640 miles.

A little after this, King *Tiglath Phulasser* went from *Niniveh* to *Jerusalem*, 680 miles, where he so streightly besieged that wicked King *Abaz*, that he was constrained to give him great abundance of Gold and Silver to raise his Siege and be gone, 2 *Chr.* 28.

From *Jerusalem* he returned back to *Niniveh*, being 680 miles. So all his Travels were 6640 miles.

Of the City *Niniveh* you may read after, in the Travels of *Jonas* the Prophet.

Of Kyr, which is commonly called Cyrene.

KYR or *Cyrene* is situated in *Africa*, 816 miles from *Jerusalem* Westward. In which Country *Simon* that bore the Cross of Christ was born, *Mat.* 27. *Luke* 23. It signifies in *Hebrew*, a strong Wall: and in *Latine* a Heart

The Travels of King Salmanasser.

Salmanasser signifieth, the *Assyrian* Peace-maker. This man *Ptolomaeus* (that excellent Mathematician) calleth *Nabonassar*, that is, the Prophet of the *Assyrians*. He began to reign upon the 26 of *February*, An. Mundi 3221, before Christ 747, and reigned ten years or thereabout. This man went with his Army from *Niniveh* to *Samaria*, being 652 miles.

miles, where he compelled *Hosea*, the last King of *Israel*, to pay him tribute, 2 *Reg.* 16.

From thence he returned back again with his Army to *Nineveh*, 652 miles.

After, when *Hosea* King of *Israel* (conspiring with *So* King of *Egypt*) denied to pay him Tribute, he returned back again the second time to *Samaria*, being 652 miles, and after three years siege, he took and destroyed it with Fire and Sword, and conquered all the Country round about.

From *Samaria* he returned back again to *Nineveh*, 652 miles. So all the Travels of *Salmanasser* King of the *Assyrians* were 2608 miles.

The Travels of Senacharib King of the Assyrians.

S*enacharib*, as *MeLunithon* expounds it, signifieth a two-edged Sword. He succeeded his Father *Salmanasser*, *An. Mund.* 3231. before Christ, 737. He reigned seven years. This man, imitating his Father, endeavoured to carry away the rest of Gods People into Captivity: for which purpose he brought an Army from *Nineveh* to *Lachis*, which was 700 miles, which Town he besieged, and sent his Princes to *Jerusalem*, being twenty miles, where he blasphemed the Lord: of which you may read more in the History of King *Hezekiah*.

From *Lachis* he went to *Libnah*, eight miles. This was a strong Hold, but he besieged it so narrowly, that within a while after he had begun the Siege, he took it. While he was before this Town, there came News, that *Taracha* King of the *Ethiopians* had invaded his Countrey. Wherefore he sent the second time Messengers to *Jerusalem*. But the Lord was offended with their blasphemy, wherefore he sent his Angel, who in one Night destroyed 185000 of his Army.

This sudden and unexpected evil falling upon him, in a great fear he returned to *Nineveh*, 652 miles, where he was slain by his Sons in the Temple. The fame of these things was so divulged abroad, that *Herodotus*, *lib. 2.* makes mention of them. So these three Journeys make 1400 miles.

Of *Lachis* and *Libnah* you may read before.

Of Assarhaddon King of the Assyrians.

A*ssarhaddon* (his father *Senacharib* being slain) succeeded in the Government, *Anno Mundi* 3238, which agreeth with the 730 year before Christ, and reigned ten years in *Nineveh*, the chief City of the *Assyrians*. Here again the mutation and change of Kingdoms may be

be observed; for *Merodach*, a *Chaldean*, rebelling against *Senacharib*, continued his Government in *Babylon* eleven years, that is, during a part of the Reign of *Senacharib*, and all the Reign of *Assarhaddon* his Son; in which time he conquered the *Assyrians*, and made them subject to the Empire of the *Babylonians*.

Of Merodach, the first Emperour of the Babylonians.

M*erodach* signifieth, a bitter repentance. He was the Son of *Baladan*, Prince of *Babylon*, who ruled at such time as *Senacharib* had that grievous overthrow in *Judab*. Wherefore taking advantage of the time, and the necessity of that Prince, he rebelled against him and his Son *Assarhaddon*, taking upon him the absolute command of the City and whole Empire. The beginning of whose Reign happened in the year of the World 3236, and before Christ 732. This *Merodach* sent to *Jerusalem* wife and learned men with Gifts and Presents to King *Ezekiab*, just in that year when the Sun went back ten Degrees, to know the truth of this Miracle. For it was a custom amongst the Nations round about *Jerusalem*, (if any thing happened beyond the expectation of man) to send thither to inquire the truth thereof. Such and so Wise a People were the *Jews* esteemed in those times, as may appear by divers places of the Holy Scripture. In the beginning of the twelfth year of this King, *Assarhaddon* Emperour of the *Assyrians* died; after whose death he became Emperour of all *Assyria* and *Chaldea*. He began to reign over that spacious Kingdom, *Anno Mundi*, 3247, before Christ 721, and reigned after that forty years.

Of Ben-Merodach, Emperour of Babylon.

B*en-Merodach*, that is, the Son of *Merodach*, succeeded his Father, *Anno Mundi*, 3287, before Christ 681. He reigned twenty one years.

Of Nebuchadnezzar, first of that name, Emperour of Babylon.

N*ebuchadonexar* or *Nebuchadnezzar*, signifieth a Divine Judge. He was the most potent King of all the *Babylonians*. This man obtained the chief command over the *Babylonian* Empire, *Anno Mundi*, 3309, before Christ 659. He reigned thirty five years, and held his Court sometime in *Babylon*, sometimes in *Nineveh*, *Jud.* 1. He made War with *Pharaoh Necho* King of *Egypt*, of which Battel you may read, 2 *Reg.* 25. 2 *Chr.* 35. in the Valley of *Megiddo*, where *Josias* was slain. *Herod. lib. 2.* doth also make mention of this Battel, and call the place by the name of *Magdulum*. Of which

Jeremy also speaketh. But they were Towns in the Tribe of *Manasses*, situated near to the Plain where this Battel was fought: in which Country *Mary Magdalen* was born.

The Travels of Nebuchadnezzar, the second of that name, Emperour of Babylon.

N*Ebuchadnezzar*, or *Nebuchadonozor* the Great, which *Ptolomæus* calleth *Nebupollasser*, about the end of the third year of *Joachim* King of *Judah* (being a little before created Emperour, his Father yet living) came unto *Jerusalem*, which he besieged so streightly, that he constrained *Joachim* to pay him Tribute for thirty seven years. *Berosus* saith, *Lib. 3.* A little after, that is, *Anno Mundi 3344.* before Christ, 624, he was sent against the *Syrians*, *Phœnicians*, and *Ægyptians* that rebelled. So he went with his Army from *Babylon* to *Carchemis*, a City of *Syria*, situated near the River *Euphrates*, which was 280 miles. Here he overcame *Pharaoh-Necho* King of *Ægypt* in a great Battel, *Jer. 46. Herod. lib. 2.*

From *Carchemis*, he went to *Jerusalem*, which was 400 miles; here he took *Daniel* and his companions captive, and brought them to *Babylon*.

After, he went with his Army to *Peluso*, being 132 miles, which he took, conquered all the Land of *Ægypt*, put to death *Pharaoh-Necho*, and made *Psammeticus* his Son King in his place. *Jeremy* the Prophet told of this War, *cap. 25. 26.*

From *Peluso* he returned to *Babylon*, 800 miles. Within a while after, his Father died, and he succeeded in the Government, and reigned forty three years.

In the eleventh year of *Joachim* King of *Judah*, he went again from *Babylon* to *Jerusalem*, which was 680 miles, and by policy took that City, and put *Joachim* the King thereof to death, according to the Prophecy of *Jeremy*, *cap. 22. 2 Kin. 24.*

From thence (after he had made *Jechonias* his Son King) he returned back again to *Babylon*, 680 miles.

About three Months after, he went the third time back to *Jerusalem*, 680 miles; for he feared *Jechonias* would rebel and revenge the death of his Father *Joachim. 2 Kin. 24.*

In the eighth year of his Reign he took *Jechonias*, *Mardoche*, and 3000 other *Jews* of the Nobility, and carried them captive to *Babylon*, which was 680 miles, *2 Kin. 24. 2 Chr. 36. Est. 2.*

Nine years after, he came the fourth time to *Jerusalem*, being 680 miles, and besieged the City, because of the Impiety and Rebellion of *Zedekiah* King thereof. During this Siege he took divers Towns, but chiefly *Lachis* and *Aseka, Jer. 34.*

But

But when he understood that *Pharaoh* was coming with an Army out of *Egypt*, to rescue *Zedekiah*, he raised his Camp, and went about eighty miles into the Countrey of *Egypt*; which *Pharaoh* hearing, was abashed, and turned back again. In the absence of this Emperour, *Jeremy* the Prophet being then within the City, having foretold the Destruction thereof, would have fled thence for his better safety, into the Tribe of *Benjamin*: but by the way he was taken in the Gate of *Benjamin*, and cast into Prison, *Jer. 7.*

Within a while after, according to the Prophecy of *Jeremy*, *Nebuchadnezzar* returned out of the Defaut of *Sur*, whither he went to meet the *Ægyptians*, being eighty miles, and utterly destroyed the City of *Jerusalem*, carrying thence the Vessels and Ornaments of the Temple to *Babylon, 2 Kin. 25. 2 Chr. 36.*

From *Jerusalem* he went to *Riblah*, in the Tribe of *Naphthali*, eighty miles, where he put out *Zedekiah's* eyes, and kill'd his Children, *2 Kin. 25.*

From *Riblah* he carried *Zedekiah* to *Babylon*, which was 600 miles; where he died miserably in Prison, *2 Kin. 25.*

After *Nebuchadnezzar* went with his Army from *Babylon* to *Tyrus*, which he won, and pitifully wasted with Fire and Sword, according to the Prophecy of *Ezekiel, cap. 26.* being 600 miles.

From *Tyrus* he went to *Ægypt*, and passed 480 miles through that Kingdom, conquering all the Countreys and Provinces as he went along, even the *Ammonites*, the *Moabites*, *Philistines*, *Idumeans*, and *Ægypt* it self, all which Countreys he made Tributary to him, *Isa. 15, 16, 19. Jer. 46, 47, 48, 49. Ez. 25. 29.*

From *Ægypt* he returned to *Babel*, 960 miles.

From that time, till his death, he was Emperour of all those Kingdoms. In the second year of his Empire, *Daniel* expounded unto him his wonderful Dream, under the similitude of an Image, setting forth the condition of the four Monarchies of the World, *Dan. 2.* Nor long after, he caused *Sidrack*, *Misack*, and *Abednego* to be cast in a Fiery Furnace, because they refused to worship the golden Image which he had set up; *Dan. 3.* Also this *Nebuchadnezzar*, for his great Pride and Arrogancy, was by God stricken mad, and into a deep melancholy, in which disease he continued for the space of seven years, tied in Bonds and Chains, running up and down like a Beast, and feeding upon Grass and Roots; until he came to understand, that God the Governour of Heaven and Earth, had the disposing of Kingdoms and Governments, giving them to whom he list, and again taking them away. At the end of which time he was restored again to his understanding and Empire: and after beautified the City of *Babylon* with many goodly Buildings, fair Orchards, and pleasant places, as *Josep. lib. Ant. 10.* saith. And when he had reigned forty three years, died, and was buried by his Father in *Babylon, An. Mundi 3387.* and before Christ 581. So all the Travels of *Nebuchadonozor*, or *Nebuchadnezzar*, were 7892 miles.

D d 2

Tb

The Description of the Cities and Places that have not as yet been mentioned.

Of Carchemis.

THIS was a City in the Country of Syria near *Euphrates*, 400 miles from *Jerusalem* North-ward, and signifies, A sacrificed Lamb; being derived of *Car*, which signifies a Ram or Lamb, and *Mosch*, He hath cut in pieces. It may also be taken in the third Conjugation, for a Lamb sacrificed to the Idol *Chemoseb* or *Chamos*, the God of Meetings, or nightly Salutations.

Of Peluso.

THIS City *Peluso* was built by *Peleus* the Father of *Achilles*, from whence it took the name. It stands in *Egypt*, some 172 miles from *Jerusalem* South-westward, near to the Gate of *Nilus* called *Pelusiachus*, where it falleth into the *Mediterranean* Sea. Not far from this City, in the Mountain *Casius*, upon the Borders of *Arabia-Petrea* (where the Temple of *Jupiter Casius* stood) is to be seen the Tomb of *Pompey* the Great, beautified and adorned by *Adrianus Caesar*, as *Capitolinus* saith. At this day this City is called by the name of *Damiata*. You may read of it, *Ezek. cap. 30.*

Of Tyrus, or Zor.

TYRUS signifieth Cheese, or to congeal together, as Cheese doth of milk; something alluding to the Hebrew word *Zor*, signifying to make strait, or a Rock having a strait and sharp Edge. It was the Metropolitan City of *Phœnicia*, now the Haven or Passage of *Sur*: but in ancient time it was called *Sarra*, *Anl. Gel. lib. 14. cap. 6.* It was situated upon a very high Rock, compassed about with the *Mediterranean* Sea, 100 miles from *Jerusalem* Northward, and a famous Mart Town for all the Holy Land. By the description of *Ezekiel* it seems to have been like unto *Venice*, both in Situation and Dignity, *Ez. 27. Jerem. 28. Esay 27. 28.* and many other Prophets prophesied against this Town, saying, Out of the Land of *Kithim* (that is, from *Macedonia*) the Destroyer of *Tyrus* should come. As after happened: for, *Alexander* the Great, King of *Macedon*, besieged that Town, and in the seventh Month after took it; for the obtaining whereof, he was constrained to fill up the Sea which compassed it about, containing 700 Paces, and made it firm Land for his Army to pass upon to the Walls of the City. In this Country that famous Civilian *Ulpian* was born, as he writeth, *lib. 1. ff. de Censibus*. And upon the Borders of *Tyrus* and *Sidon* Christ cured the Daughter of a *Canaanitish* Woman, of a Devil, *Mat. 15.* Wherefore you shall read more of it in the second Tomb.

Of

Of Evil Merodach, Emperour of the Babylonians and Assyrians.

A *Milnus Evil-Merodach*, Son of *Nebuchadonosor* the Great, succeeded his Father, *An. Mun. 3388.* before Christ, 580. In the first year of his Reign he set at liberty *Jechonias* King of *Juda*, and attributed to him the Title, Dignity, and Maintenance of a King, *Jechonias* being then fifty five years of age, and thirty seven after he had been in Captivity, *2 King. ult. Jer. ult.* Whence it is concluded by most, That this Emperour did also embrace the Doctrine of *Daniel*, concerning the true God, as did *Nebuchadonosor* his Father; who had before by publick Edict professed it to the whole State, and caused it to be published through his Dominions, and therefore shewed favour and mercy toward King *Jechonias*. And from thence it is thought, that those which were impious Princes about him, called him *Amelinus*, that is, the Circumcised; being derived of *Mol*, which signifies to circumcise, and *Evil*, simple and foolish *Merodach*. His Wife's name was *Nitocris*, according to *Herod. lib. 1.* She was a very magnificent and wife Woman, set up many fair and goodly Buildings in *Babylon*, and was the Mother of *Balthazar*, the last Emperour of the *Assyrians*, *Dan. 5.*

Of Niriglissoroor Emperour of Babylon.

N *Irighlissoroor* (whose Syname was *Regassar*) Son-in-law to *Nebuchadnezzar* the Great, having slain *Evil-Merodach*, his Wifes Brother, reigned over the *Babylonians* and *Assyrians* four years, as *Berosus* saith.

Of Labassardach, the last Emperour of the Babylenians.

L *Abassardach*, the Son of *Nirighlissoroor*, succeeded his Father. He reigned only nine months, and died without Heir male.

Of Balthazar Nabonidus, the last Emperour of the Babylonians and Assyrians.

A *Nno Mundi*, 3415, and before Christ, 553, *Balthazar Nabonidus*, whose Sirname was *Labyntus*, the Son of *Evil-Merodach* and *Nitocris*, obtained the Empire, and reigned seventeen years, according to *Berosus*; with *Joseph. cont. App. Alexand. Polyb. apud Eusebium, Præp. lib. 9. l. 4. Alphæ. Hist. with Euseb.* calleth this King *Nabinidochus*. This is that *Balthazar* (*saith Joseph.*

Josephus, lib. Ant. 10. cap. 13.) which *Daniel, cap. 5.* calleth the Son of *Nebuchadonosor*, though indeed he was but his Son's Son, as may be gathered from that of *Jer. cap. 25.* All Nations, shall serve *Nebuchadonosor*, and his Son, and his Son's Son.

Balthasar signifies, The Host of the Lord destroying his Enemies. *Labyrinthus* signifies, a shaken Sword. This man, as he was celebrating a great Feast unto *Venus*, (whom they call in the *Assyrian* Tongue *Mylera*) amongst a great multitude of his Nobility, and in that using extraordinary Excess and Blasphemy against the Lord; in the midst of his Feast and all his Merriments, he saw a hand writing upon the Wall, which left these Words, *Mene, Mene, Tekel Upharsin*, of which you may read more, *Dan. 5.* Some say, That at this very time the City was taken by *Cyrus*, Emperour of the *Persians*, and he put to the Sword in those Sports and Pastimes.

But certain it is, that he was slain at a Banquet, lost his Empire, and was the last of the *Assyrian* Emperours: but whether at that time, I refer it to the opinion of the Reader.

The Travels of the Kings of Ægypt that fought against the Kings of Judah. And first of Sisack, who made War upon Rehoboam the Son of Solomon.

THAT proud and presumptuous Prince *Sisack* (which signifies a Garment of Silk) in the last year of his Reign (which was the first of *Rehoboam* the Son of *Solomon*) came with 1200 Chariots and 60000 Horse, from *Memphis* to *Jerusalem*, which was 244 miles; bringing in his Army a great Multitude of People of divers Nations, as *Lybians*, *Ethiopians*, &c. With this Company he besieged *Jerusalem*, and took it, wasted the City, spoiled the Temple, and took thence the golden Shields which *Solomon* had made, and destroyed that fair and beautiful house which *Solomon* had built. From whence that Saying of his own was verified, *Eccles. That it is a great Evil upon the Earth, for a man to take care to lay up Riches and Treasures in this World, yet knoweth not who shall inherit it.* For those things which a little before he had with great Labour and Pains builded and beautified, within less than twenty Years after, were destroyed and made desolate by this King.

From *Jerusalem*, *Sisack* returned with the Spoils of the Temple and City, to *Memphis* in *Ægypt*, which was 244 miles, and in the Year following he was stricken by the Lord with a grievous Disease, of which he died miserably.

So these two Journeys were 488 miles.

The

The Travels of Pharaoh Necho King of Egypt, who made War upon Josiah King of Judah.

NECHO signifies an Enemy or Invader. This man was one of the greatest of all the *Egyptian* Kings, who, in the thirteenth year of his Reign made War upon *Nebuchadnezzar* the first, and in the Valley of *Megiddo*, near to *Magdala*, 244 miles from *Memphis*, fought a great Battel, wherein *Josiah* King of *Judah* was wounded to death.

From the Valley of *Megiddo*, *Pharaoh Necho* went to the River *Euphrates*, 260 miles, where he fought a second Battel with *Nebuchadnezzar*, upon a Plain near to *Carchemis*, where he lost the day, and was put to flight.

From *Carchemis* he fled to *Riblah*, in the Land of *Israel*, being 320 miles; where, in the Land of *Chemath*, near to the Lake *Samachonites*, he overcame *Josiah* King of *Judah*, and took him Prisoner.

From *Riblah*, *Pharaoh Necho* led *Joachas* bound to *Jerusalem*, 80 miles, and made *Joachim* his Brother King in his place.

From *Jerusalem* he returned to *Memphis*, 240 miles.

Within four years after, he went the second time with a great Army from *Memphis* to the River *Euphrates*, 640 miles.

But there he was the second time overcome by *Nebuchadnezzar*, and constrained to fly thence back again to *Memphis* in *Ægypt*, being 640 miles. But *Nebuchadnezzar* followed him with an Army of chosen men, and conquered all *Ægypt*, took *Pharaoh Necho*, and made his Son *Psammeticus* King in his place, who was the second of that name. Of this Battel there is mention, *Jer. ca. 25. 26.* So all the Travels of *Pharaoh Necho* were 1524 miles.

The Travels of the Holy Prophets: and first, of the Prophet Elijah.

ELIAH the Prophet went from *Thibe* (which was in the Land of *Gilead*) to *Samaria*, twenty four miles, where he told the wicked King *Ahab*, that there should be neither Rain nor Dew for the space of seven years, 1 *Reg. 17.*

From *Samaria* he went to the River *Kerith*, twenty four miles, where he was fed by a Raven.

From *Kerith* he went to *Sarepta*, being an hundred miles, where he journeyed with a poor Widow that found him Necessaries, whose Son he restored to Life, 1 *Reg. 17.*

From *Sarepta* he went to Mount *Carmel* in the Land of *Israel*, being sixty miles; and by the way as he went he met *Obadiab* (which signifieth, the Ser-

Servant of the Lord) and King *Ahab*, whom he rebuked sharply because of his Idolatry. Also upon this Mountain he put all *Baal's* Priests to death, and prayed unto the Lord, who sent Rain upon the Earth in great abundance, 1 *Reg.* 18.

From Mount *Carmel* he ran by King *Ahab's* Chariot to *Jezreel*, which was accounted 16 miles.

After, when Queen *Jesabel* threatened his Death, he departed thence, and went to *Beerfaba*, eighty four miles, 1 *Reg.* 19.

From *Beerfaba* he went one dayes Journey into the Wilderness of *Paran*, because he thought to remain there safe from the mischief of *Jesabel*, which was twenty miles from *Beerfaba*, Southward. Here the Angel of the Lord brought him meat as he was sitting under a Juniper-tree, 1 *Reg.* 19.

By vertue of this meat, *Eliab* travelled from thence to Mount *Horeb*, or *Sinai*, eighty miles; and continued there forty dayes and forty nights, without meat or drink. There the Lord spake to *Eliab*, as he stood in the entrance of a Cave, his Face being covered with his Mantle, 1 *Reg.* 19.

From the Mount *Sinai* or *Horeb*, he returned to *Abel-Mehola*, being 156 miles, where he called *Elizeus* the Son of *Saphas* to the Ministerial Function, and Office of a Prophet, 1 *Reg.* 18.

From thence he went to *Damascus*, 124 miles, where he anointed *Hazael* King of *Syria*, 1 *Reg.* 19.

From *Damascus*, *Elias* went to Mount *Carmel*, where he dwelt, which was accounted 120 miles.

From Mount *Carmel* he went to *Jezreel*, sixteen miles; there, in the Vineyard of *Naboth*, (whom *Jesabel* caused to be stoned to death) he sharply reprehended *Ahab* for his Impiety and Idolatry, 1 *Reg.* 21.

From *Jezreel* he returned back again to his own House to *Carmel*, sixteen miles.

From thence he went to *Samaria*, which was thirty two miles, where he answered the Servants of King *Ahaziah*, whom he had sent to enquire of *Baalzebub*, the Idol of *Ekron*, concerning his health, saying, Go and tell your Master that sent you, That the God of *Israell* saith, Because thou hast sent to ask counsell of *Baalzebub*, the Idol of *Ekron*, and thinkest there is no God in *Israell*, therefore thou shalt not rise off the Bed whereon thou liest, but shalt surely dye, 2 *Reg.* 1.

Soon after, *Elias* returned to Mount *Carmel*, being 32 miles; where the two Captains with their Companies of fifty that were sent to take him, were consumed with fire from Heaven, 1 *Reg.* 1.

From Mount *Carmel* he went to *Samaria* with the third Captain, thirty two miles, where he prophesied of the death of King *Ahaziah*, 2 *Reg.* 1.

From *Samaria* he returned back again to Mount *Carmel*, thirty two miles. From thence he went to *Gilgal*, fifty two miles.

From

From *Gilgal* he went with *Elizeus* to the Town of *Bethel*, being six miles, 2 *Reg.* 2.

From thence to *Jericho*, four miles, 2 *Reg.* 2.

From *Jericho* he and *Elizeus* went to *Jordan*, which was six miles, through which River they went upon dry ground. Now as they were speaking one to another, upon the East-side of the River, behold a fiery Chariot came with fiery Horses, and took *Elias* up alive into Heaven, after he had governed the Church thirty years, *An. Mundi*, 3056, and before Christ, 912. 2 *Reg.* 2. So all the Travels of *Eliab* the Prophet were 1033 miles.

Of the Cities and Places to which he travelled.

Of *Thibe*.

IN this Town the Prophet *Eliab* was born, it being situated in the Land of *Gilead* beyond *Jordan*, 48 miles from *Jerusalem* towards the North-east. It taketh the Name from Captivity; being derived of *Chabab*, he hath led into Captivity.

Of *Kerith*.

THE River *Kerith* (where the Ravens fed *Elias*) runneth from Mount *Ephraim* between *Bethel* and *Jericho*, eight miles from *Jerusalem* towards the North, and so passing along towards the East, falleth into the River *Jordan*, 1 *Reg.* 17. The *Kerethites* were such as guarded the Person of the King, which in the Prophet *David's* time were called mighty men; taking their name from striking and cutting, being derived of *Charath*, he hath smitten, or cut in sunder.

Of *Zarpath*, or *Sarepta*.

THIS was a City of the *Sidonians*, where they found much Metal of divers kinds; lying between *Tyrus* and *Sidon*, 112 miles from *Jerusalem* towards the North, and taketh the name from *Zoraph*, which signifies, To try, or burn with Fire. There is at this time but eight Houses in all the Town, although by the Ruines it seemeth to have been in times past a very fair City. The Inhabitants thereof take upon them to shew the Chamber wherein *Elias* the Prophet sometimes lived, when he raised the Widows Child to Life. Before the Gate of the City also there is shewed a certain Chappel, where (they say) *Elias* first spake with the Widow, 1 *Reg.* 17.

Of *Abelmehola*.

THIS was a Town in the Tribe of *Manasses*, on this side *Jordan* in the mid-way between *Sichem* and *Salen*, some 38 miles from *Jerusalem* North.

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Northward. At this day it is called *Abijena*; where there are found certain ruines of Marble Pillars, by which may be gathered, that in times past it hath been a very beautiful City. It seemeth to have taken the name from a great lamentation or mourning: for *Abel* signifieth to lament and bewail; and *Machol*, a company.

The Typical Signification of Elias.

Elias, according to the Interpretation of St. *Jerome*, signifies, the Minister of *Jehovah*: but as others would have it, *Eliab*, is as much as, my God *Jehovah*. He was a Type of St. *John Baptist*, who was sent before to prepare the way of our Lord and Saviour *Jesus Christ*. Of this you may read more *Malach. 4. Matt. 11, 17. Isa. 40. &c.*

The Travels of the Prophet Elisha, or Elisha.

Elisha followed *Elias* through divers Countries, and became as it were his Servant, pouring Water upon his hands, and ministring to him, 1 *Reg. 19. 2 Reg. 3.*

Elisha went with *Eliab* from *Gilgal* to *Bethel*, which was six miles, 1 *Reg. 19.*

From *Bethel* they both went to *Jericho*, which was four miles.

From *Jericho* he went beyond *Jordan*, six miles; where his Master was taken from him up into Heaven, and his Spirit was doubled upon him, 2 *Reg. 2.*

From thence he returned back again to *Jericho*, which was six miles, passing through the River *Jordan* upon dry ground; by which Miracle the Children of the Prophets (*viz.* such as studied Divinity at *Jericho*) did certainly know that the Spirit of his Master *Elias* rested upon him. Near to this Town, he flung Salt into a River, by which the Water was made sweet, 2 *Reg. 2.*

From *Jericho*, *Elisha* returned to *Bethel*, which was four miles: here the Children that mock'd him, saying, *Come up thou Bald-pate, &c.* in contempt of his Age and Office, were devoured by two Bears, 2 *Reg. 2.*

From *Bethel* he walked to Mount *Carmel*, which was fifty six miles.

From thence he went to *Samaria*, which was about thirty two miles.

From thence he went to the three Kings, *viz.* *Joram* King of *Israel*, *Jehoshaphat* King of *Jerusalem*, and the King of the *Idumeans*, into the Desert of *Arabia-Petrea*, which was 104 miles: here he prayed unto the Lord, and he sent them Water, lest they should have perished with thirst, 2 *Reg. 3.*

From

From the Desert of *Arabia-Petrea* he returned back to *Samaria*, which was 104 miles, where he relieved a certain Widow-woman that was afflicted with Poverty and Want, miraculously, by a Cruse of Oyl, 2 *Reg. 4. Josephus lib. Antiq. 9.* supposeth this Woman to be the Widow of *Obediah* the King's Steward; of whom you may read before, who did hide and maintain a certain number of the Prophets of the Lord in a Cave, 2 *Reg. 18.*

From *Samaria*, *Elisha* went oftentimes to a Town called *Sunem*, as he returned to *Samaria* to *Carmel*, which was 16 miles distant. Here a certain rich Woman observing his often Passage to and fro by that Town, built him a little Chamber wherein he might rest himself after his Journey; to which place he often resorted, and in recompence of this benefit (although she had been long barren) he prophesied, that within a Year she should have a Son, which accordingly she had, to her great Joy and Comfort, 2 *Reg. 4.*

From *Sunem* he went to *Carmel*, being 16 miles.

From thence he returned back again to *Sunem*, to the Woman where he used to lie, which was 16 miles: here he restored her Son to Life, 2 *Reg. 4.*

From thence he went to *Gilgal*, which is distant from *Sunem* thirty six miles towards the South: here he fed 100 men with twenty Barley loaves, 2 *Reg. 4.*

From *Gilgal* he went to *Samaria*, which is accounted twenty miles: to this place *Naaman* the Syrian came to him to be healed of his Leprosie, 2 *Reg. 5.*

From *Samaria* he went to *Jordan*, which was eight miles; Here he made a Hatchet of Iron that fell into the Water, to swim, 2 *Reg. 6.*

From *Jordan* he went to *Dotban*, where the Children of *Jacob* sold their Brother *Joseph* to the *Midianites*, which was eight miles; here the Angels of the Lord compassed him and his Servant about, lest they should have been taken by the Army of the *Syrians*, and God struck the *Syrians* with Blindness, 2 *Reg. 6.*

From thence he led the Army of the *Syrians* (being thus made blind) to *Samaria*, being twelve miles, and delivered them to the King of *Israel*, upon condition that he should give them Meat and Drink to refresh themselves and suffer them to depart in Peace, which he did, 2 *Reg. 6.*

From *Samaria* he went to *Sunem*, which was sixteen miles; here he advised the Woman where he used to lye, to travel thence to some other Place, because of the Famine that should follow, and continue for seven years, 2 *Reg. 8.*

From *Sunem* he went *Damascus*, being 132 miles: there he told *Hazael*, that he should succeed his Master *Benhadad* in the Government of the *Syrians*, 2 *Reg. 8.*

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From *Damascus* he returned to *Samarina*, which was 132 miles, where soon after he fell sick and died; his body was buried near to *Samarina*, where the Lord a long time after his Death shewed a wonderful Miracle; for a dead man being thrown into his Sepulchre, was restored again to life by touching of his Bones, 2 *Reg.* 13. This man governed the Church of God amongst the Children of *Israel* sixty years after the death of *Elias*. So all the Travels of *Elisha* were 730 miles.

Concerning the Towns and places mentioned in his Travels, you may read before.

The Typical Signification of Elisha.

Elisha or *Elisha* signifieth, the Salvation of God; being derived of *Ez*, that is, God; and *Ischag*, he hath saved: from hence Jesus, a Saviour; because this Prophet was a notable Type of our Saviour Jesus Christ: for as *Elisha* was anointed Priest by the Prophet *Eliab*; so Christ was the anointed Priest of the Father: and as *Elisha* did many works of Mercy and Miracles, to make evident Gods Power and Providence; so our Saviour Christ went from place to place, shewing mercy to the blind, lame, and impotent, upon them working wonderful Miracles, that thereby his doctrine might be made evident to the World, and all such as trust in him, be made capable of eternal happiness.

The Travels of the Shunamite, whose Son, Elisha had raised from Death to Life.

From *Sunem* she went to Mount *Carmel*, and besought *Elisha* to come and raise her Son from Death to Life, which was sixteen miles, 2 *Reg.* 4. From thence she and *Elisha* returned back again to *Sunem*, which was sixteen miles; and there he delivered her Son unto her alive, 2 *Reg.* 4.

From *Sunem* (having buried her Husband) she travelled into the Land of the *Philistines*, because of the Famine that was to come suddenly after, being fifty six miles, 2 *Reg.* 8.

From the Land of the *Philistines*, she returned to *Samarina*, which was forty miles, 2 *Reg.* 8.

From *Samarina* she returned to *Sunem*, which was sixteen miles. So all her Travels were 144 miles.

Of the Prophet Isaiah or Jesaia.

Jesaia, or *Jeschaia*, is all one in signification with *Elisha*, that is, a Saviour. He was the Son of *Amos* (which signifieth, strength) and by consequence,

sequence, *Ozia* King of *Judah* was his Cousin-German, as may appear by this Genealogy following.

Josias King of *Juda*.

Amasiah King of *Juda*.

Amos, Isaia's Father.

Ozias King of *Juda*.

Isaia's had two Daughters,

Jotham King of *Juda*.

Sear Jashub, that is, the rest remaining: and was a sign of the Posterity of *Juda* that should remain and dwell there, *Isa.* 7.

Mabez Schatal, that is, a sudden Destruction: for this second Daughter of *Isay* did denote the immediate Desolation of the Kingdoms of *Syria* and *Samarina*.

Abas King of *Juda*.

Ezekias King of *Juda*.

Manasses King of *Juda*, who caused *Isaiah* to be slain.

From whence it plainly appeareth, that the Prophet *Isaia* was of the stock of *David*, and lineage of Christ; for which cause, in the fifth Chapter of his Prophecy, he calleth him his beloved. He began to teach publicly in the year of the World, 3167. and before Christ 800. and governed the Church eighty years and more, until the time of *Manasses*, who caused him to be cut in pieces with a Saw.

In *Anno Mundi* 3190. before Christ 778. *Isay* saw the Lord sitting upon a high Throne in great Majesty, the lower part whereof filled the Temple, and the *Seraphins* compassed him round about, *Esa.* 6. Cherubins are glorious and bright shining Angels, of a fiery nature: for *Saraph* signifieth, He hath turned to Fire.

His Doctrine was twofold, that is, partly concerning the Law, partly the Gospel, as may appear by his Prophecie; in the first forty Chapters whereof, the Doctrine of the Law is set forth, with sharp Reprehensions for Sin: in the first four of which, are grievous Accusations of Sinners for breach of the first Commandment; the other, for the most part, prophecy of horrible Punishments, Mutations, and Change of Government; but principally, of the *Jews*, *Babylonians*, *Assyrians*, *Syrians*, and *Egyptians*. From the fortieth to the end of the Book, is contained the Doctrine of the Gospel, and of the Kingdom of our Saviour Jesus Christ; which he hath set forth with such excellent Eloquence, Figures, and Amplifications, that he may be compared with the best Orator that ever wrote.

The Travels of the Prophet Jeremias.

Jeremias or Jeremias, signifieth, The exalted of the Lord: he was born in the Tribe of Benjamin, in a City of the Priests called *Anathoth*, and from thence came to *Jerusalem*, being two miles, and continued there for forty years, teaching and prophesying.

From *Jerusalem* he was sent to *Euphrates*, where, in the cliff of a Rock, he hid his Girdle, *Jer.* 13. being 400 miles.

From the River *Euphrates* he returned back again to *Jerusalem*, 400 miles.

A little after, the Lord sent him back again to *Euphrates*, (400 miles) to fetch his Girdle, and loe it was putrefied.

From thence he returned back again the second time to *Jerusalem*, 400 miles.

From *Jerusalem* he was led captive bound in Chains, with other Prisoners, to *Ramath*, a City in Mount *Ephraim*, being eight miles; there *Nabuzardan*, the chief Captain, caused him to be set at Liberty.

From *Ramath* he went to *Mispah*, which is eight miles; where he continued a while with *Gedaliah* Prince of the *Jews*, which man had the chief command of certain Cities of *Judea* under *Nabuchadnezzar*.

But in the seventh Year of the Captivity of the people of *Israel*, *Ishmael* that was of the Stock and Progeny of *David*, (hoping to obtain the Government of *Juda*) made War upon *Gedaliah*, and put him to Death; wherefore *Jeremy* went from thence with *John* the Son of *Kareach*, Prince of the *Jews*, to *Bethlem Euphrata*, eight miles, *Jer.* 41. Now when he had staid a while in a Village near *Bethlem*, called *Geruth Chimeham*, where sometime *Chimeham* the Son of *Barzillai* lived, 2 *Sam.* 19. he prophesied, saying, *If you stay in this Land you shall do well, neither shall any Evil happen unto you; but if you depart hence into Ægypt, they shall devour you with Famine and with the Sword, Jer.* 42.

But *John* and the rest of the Princes would give no credit to the words of *Jeremy*, but went into *Ægypt*, and compelled the Prophet to go along with them: so they went from *Bethlem* to *Tachpanes*, which was 172 miles. Here the second time *Jeremy* prophesied unto them, saying, *Behold, Nebuchadnezzar shall come hither and wast and destroy all the Country of Ægypt, beat down the Images of Bethsemes, (or Heliopolis) and carry away the Ægyptians into perpetual Captivity, Jer.* 43. But the People of *Israel* being moved to Anger because of his Words, stoned him to death. So the Travels of the Prophet *Jeremias* were 1786 miles.

Concerning the Towns and Places mentioned in the Travels of this Prophet, you may read of them before, except *Geruth-Chimeham*, which stood

stood close by *Bethlem*. It taketh the name from a Stranger or Traveller being derived of *Gor*, which signifieth, He hath travelled; and *Tachpanes* which was a City of *Egypt*, some 180 miles from *Jerusalem*; where the Prophet *Jeremy* was stoned to death; it is oftentimes called by the name of *Taphnis*.

The Travels of Urijah the Prophet.

URIAS, or *Uriah*, signifies, Illuminated, or inlightened of the Lord. He was born at *Kirjath-jearim*, a mile from *Jerusalem* towards the West: from thence he came to *Jerusalem*, and there prophesied of the Destruction of the City.

After, when King *Joachim* went about to take away his Life, he fled thence into *Egypt*, 160 miles.

But the King sent Messengers into *Egypt*, and fetch'd *Urijah* back again to *Jerusalem*, an hundred and sixty miles, and there cut off his head, and caused his Body to be thrown into the Sepulchre of a poor despised man, that it might not be known that he had been a Prophet of the Lord. So all his Travels were 321 miles.

Of Hananias the false Prophet.

HANANIAS, or *Chanania* signifieth, the Grace of God. This false Prophet was a *Gibeonite*, and came from *Gibeon* to *Jerusalem*, which was four miles; where he took the wooden yokes from the neck of *Jeremias* the Prophet: but *Jeremias* caused Iron Yokes to be made in their places, and told *Hananias*, that for his fallshood, that year he should surely dye, as after he did.

Of the Prophet Ezekiel.

EZEKIEL or *Jechezkel*, signifies the Strength or Fortitude of God. He was carried captive, with 3000 others of the Nobility of the *Jews*, from *Jerusalem* to *Babylon*, which was 680 miles, the same year that *Nebuchadnezzar* put King *Joachim* to death: Within five years after, (a little before *Easter*) the Book of the Law was found, 2 *Chron.* 3. He began to prophesie in *Babylon*, Anno Mundi 3356, before Christ, 612; at which time he saw his first Visions, near to the River *Chebar*.

Of the River Chebar.

THE River *Chebar* was near *Babylon* in *Chaldea* (upon the borders of *Mesopotamia*, falling into *Euphrates*; and was often times called *Aborras*, according to the opinion of many learned men. *Strabo* in the seventh Book of his Geography saith, that there is another River between *Tygris* and *Euphrates*, called *Basilus*: *Aborras* passeth along by the City of *Athemusia*, and is a very fair stream, from whence it is called *Chebar*, which signifies, a swift and spacious River. Near to this River the Prophet *Ezekiel* saw the Glory and Majesty of our Lord Jesus Christ, in a bright shining Cloud. In this place also dwelt many *Jews*, to whom he prophesied and foretold the Destruction of *Jerusalem* by *Nebuchadnezzar*, and the captivity of *Zedekiah*.

The Travels of the Prophet Daniel.

Daniel signifies, the Judge of God. In the reign of *Joachim* King of *Judah*, he was carried away captive from *Jerusalem* to *Babylon*, by *Nabuchadonozor*, which was 680 miles, and there with his fellows learned the Arts and Language of the *Chaldeans*, for three years. He was then but young, about some nineteen or twenty years of age, and lived in Exile ninety one years, until the third year of *Cyrus* Emperour of the *Persians*, about which time he saw his last Vision, and a little after died, when he was about 110 years of age, as may be gathered by the Circumstances of Histories and Times.

From *Babylon* he went to *Susan* in *Persia*, *Anno Mundi*, 3418, and before Christ, 540, being then ninety four years of age, which was 252 miles, where, near to the Flood *Euleus*, he had a Vision of a Ram and a Goat; which set forth the state of the second Monarchy (which was that of the *Gracians*.) In this Vision *Gabriel* the Arch-Angel, appeared to *Daniel*, *Dan. 8.* This was in the third year of King *Balthasar*.

From *Susan*, *Daniel* returned to *Babylon*, which was 252 miles; here he interpreted to *Balthasar* the meaning of these words, *Mene, Mene, Tekel Euphar sin, Dan. 5.*

From *Babylon* he went to the River *Tygris* or *Hidekel*, which was thirty six miles; here, in the third year of *Cyrus* King of *Persia*, he saw his last Vision, which is described in the tenth, eleventh, and twelfth Chapters of his Prophecy.

From *Tygris*, he returned to his own house at *Babylon*, which was thirty six miles. Sometimes also in his three last years of his life, he used to goe to *Egbatan*, the Metropolitan City of the *Medes*, which was accounted 464 miles from *Babylon*, towards the North-East: Here *Daniel* built a fair and artificial Temple, so strongly, that it remained unperished, and retained

ed the ancient beauty many Ages, to the great admiration of all the Spectators: In it the Kings of the *Medes*, *Persians*, and *Parthians*, were for the most part honourably buried: the Government whereof was committed to a Priest of the *Jews*, as *Josephus* saith, *lib. Antiq. 10. cap. 4.*

From *Egbatan*, he returned back again to *Babylon*, which was 464 miles, and there died, *Anno Mundi*, 3445, and before Christ, 533. So all the Travels of the Prophet *Daniel* were 2184 miles.

Of the Places to which he travelled.

Of Susan.

S*usa*, or *Susan*, is so called from a sweet smelling Flower; but chiefly a Rose, or a Lilly, because it is situated in a fair and pleasant place. It was a goodly City, lying on both sides the River *Euleus*, some 200 furlongs (that is twenty five miles *English*) about, as *Polycaetus* saith. And of this City all the Country round about is called *Susana*: bordering towards the North upon *Assyria*, towards the West upon *Babylon*, towards the South upon the Gulph of *Persia*, and joyneth upon the East part of *Persia* towards the East. There are but two Cities that are eminent in it, that is this, and another called *Tariana*. The Air in the Winter season is very temperate, at which time the Earth bringeth forth many pleasant Flowers and Fruits; but in the Summer it is extrem hot; by which heat all things are scorched and burned away, and by reason of the Putrefaction of the Air (as some think) in that Season, there do breed Toads, Lizards, and other Noylome Serpents in great abundance: so that the Inhabitants are constrained (partly because of the heat, partly because of the loathsome and dangerous Creatures) to build their Houses all of Earth, long and narrow, the Walls and Roofs being at least a yard thick, that so the heat might not pierce through them, or Serpents breed in them, *Strabo, lib. Geograph. 5.* saith, that one *Iythor* (the Brother of *Laomedon* King of *Troy*) did first build this City, about such time as *Thol* judged *Israel*. After him his Son *Memnon* beautified it with a fair and goodly Castle, calling it after his own name, *Memnon*. (Of this man *Homer* speaketh.) This Castle was such a goodly thing, that a long time after his death, the Town was called *Memnon*, as *Strabo* observeth: but in *Heser* and *Daniel's* times, it was called *Susa*, and the Inhabitants *Susans*. The *Persian* Emperors in those times keeping their Courts there for the most part, and did greatly beautifie the City with many fair Buildings. The first of these Emperours that dwelt there was *Cyrus*, who, after he had conquered *Babylon*, *Assyria*, and many other Kingdoms and Countries lying near to the City *Susa*; that he might with more ease and better safety retain them in his Government, removed his Court from *Persepolis*, which lay up in the East part of *Persia*) to this Town, where all

the Winter season, for the most part, he lived, and in the Summer went to *Egbatan*, the chief City of *Media*, because there, at that season, the Air was very temperate: His Successors after him observing the same course for their better conveniency, and to make evident their greater magnificence, repaired the Castle of *Memnon*, joynd to it many fair and goodly Buildings, and close by it planted a pleasant Orchard of diverse and sundry sorts of Trees and Herbs. It is reported, that the Gate whereby they entered into this Orchard, was very curiously built, supported with Pillars of polished Marble, imbossed with Silver and Gold, very rare to look upon: over it was a banquetting-house, beautified with lively pictures, costly furniture, and Beds of Gold and Silver, covered with rich Tapestry, wrought with Silk, Silver, and Gold; upon these they used to eat their Banquets: it was paved with Porphire, Marble, and Hyacinths, in such sort, as it greatly delighted such as beheld it. The Queen had a private Garden to her self; in which were great abundance of Trees of divers kinds, and many sweet Flowers and Herbs: In which Garden *Ahasuerus* walked to qualifie the heat of his wrath that he had conceived against that wicked and perfidious *Haman*, who through envy and ambition sought the destruction of the whole Nation of the *Jews*; left by giving place unto anger, he should transgress the bounds of Clemency and Justice: wherefore it becometh every King, Prince, and Judge, to imitate the example of this Emperor, who, in the heat of his anger, would determine nothing of so wicked a man: for long and often deliberation becometh every wise man before he doth any thing, *Ejt. 7.*

Not far from the Emperor's Palace, in a fair and pleasant Garden, there stood a Colledge of the *Magi*, that is, such as the *Persians* accounted wise and learned men: these were of such account for their knowledge and understanding amongst that People, that some of them in succeeding ages were chosen for Kings and Governours in that Country. They studied for the most part the Mathematicks, History, Philosophy, and Divinity, and, as many have thought, the Prophecies of *Daniel*, *Ezekiel*, and others: wherefore, as is said before, many are of opinion, that the Wise men which came into *Judea* to see Christ, were of this Colledge and Town, because it stood East from *Jerusalem*. It is at this day called *Cusfane*, as *Ortelius* and *Sebastian Munster* witness, and in their times was under the Government of one *Caliphus*, Emperor of the *Saracens*. This *Caliphus* was strongly besieged by one *Allan* the great, King of *Tartaria*, in this Town, *Anno. Dom. 1250.* But because of his exceeding Covetousness and Parcimony, he lost the City and was punished to death.

Of the River Eulxo.

ULai, which *Strabo. li. 15.* calleth *Eulea*, passed through the City, of *Susa*, and, as *Pliny* saith, *lib. 6. cap. 27.* took the beginning at *Media*, and so fell into a hole or Cavern of the Earth, and passed under the ground, till

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it came near to the City *Susa*, where it brake forth again, and compassed about the Tower of *Susa*, and a Temple in that City dedicated to *Diana*. The Inhabitants hold this River in great estimation, inasmuch as the Kings drink of no other Water, and for that purpose carry it a great way. *Strabo*, according to the Testimony of *Polycletus*, saith, That there are two other Rivers of good account, which pass through *Persia*, viz. *Choaßes* and *Tygris*, but neither of them are in like estimation as this is.

Of Elam.

P*Persia* in antient times was called after this name, from *Elam* the Son of *Sem*. But after *Persens* had obtained a large and spacious Government in that Country, it was after his name called *Persia*. *Elam* signifieth, a Youth, or a young man.

Of Egbatana, or Egbatan.

THIS is the Metropolitan City of the *Medes*, and is distant from *Jerusalem* 1136 miles towards the North-West, built by *Deioce* King of the *Medes*, as *Herod. l. 2.* saith. Here *Daniel* built a fair Temple, of which you may read more in his Travels. Of this Town you may read more in the Travels of *Judith*.

The Typical Signification of Daniel.

D*aniel* signifies, the Judge of God: typically representing Christ, who is appointed by that eternal *Jehovah* to be Judge of all things both quick and dead, and relicteth his Church, which is (as a Rose compassed about with Thorns) oppressed with the Tyranny and cruelty of Evil and wicked men, casting those false Judges and merciless Governours into eternal Exile and the Pit of Destruction. And, as the Prophet was innocently condemned, cast into the Lions den, and had the door sealed upon him, and, to the judgment of man, no hope of life, or means to escape was left him, yet, by the Providence of God was delivered out of this danger, and came thence safe and untouched, *Dan. 6.* so our Saviour was innocently condemned, cast into the Grave, sealed up among the dead, and to common judgment, left as a man out of mind; yet early in the morning, at the appointed time, by the Power of his Deity, he raised himself up from this Pit of Hell (the Grave) and gloriously triumphed over it and death.

Of the Prophet Hosea.

THIS Prophet *Hosea* was born in a Town called *Bemeloth*, or *Bethmelath*, (as *Dorotheus* sometime Bishop of *Tyre* saith) which was a Town in the Tribe of *Issachar*, not far from *Bethulia*, some fifty two miles from *Jerusalem* toward the North, near to which place *Holo-*

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fernes afterward pitched his Tents, extending thence to the Field of *Esdrelon*, and the Town *Chelnon*, from whence it seemeth this Town taketh the Name. He prophesied in *Israel* eight hundred years before Christ; his name signifieth, a Saviour, being derived of *Hofchiag*, the third Conjugation of *Iafchag*, that is, He hath saved, *Mat. 2.*

Of the Prophet Joel.

JOEL signifies, God's own, as *St. Jerom* expoundeth it. He prophesied eight hundred Years before Christ, both in *Israel* and in *Judah*. He was born in a Village which was called *Bo-homeron*, not far from *Sichem*, in the Tribe of *Manasses*, as *Dorotheus* the Bishop of *Tyre*, saith.

Of the Prophet Amos.

THIS Man's Father dwelt at *Tekoa*, a poor man, one that kept Kine, and used to gather wild Figs, as appeareth in the first and seventh Chapters of *Amos*. In this Town *Amos* was born, and followed the Profession of his Father, but the Lord called him to be a Prophet; and then he went to *Bethel*, which was twelve miles distant. Here he reprehended *Jeroboam* King of *Israel*, for Idolatry and worshipping the Golden Calf; after, he was accused by *Amasia* the Chief Priest of the Idols in *Bethel*, and bound in Chains; and at length, *Uria*, the Son of this *Amasia*, struck him upon his Head with a Spear, whereby he was mortally wounded.

From *Bethel*, being sick, he was carried back to *Tecoa*, which was twelve miles; where, a little after, he died, as *St. Jerom* witnesseth, in whose time his Monument was to be seen. *Amos* signifies, A Burthen, as indeed he was to the wicked *Israelites*, he so sharply reprehended them in his Sermons of the Law. He lived eight hundred years before Christ. So his Travels were 24 miles.

Of the Prophet Obediah.

OBEDIAH signifies, God's obedient Servant, of *Abad*, he hath served, or been obedient. He lived six hundred years before Christ, about the time of the Captivity of *Babylon*. *St. Jerom* saith, that in his time there were to be seen in the City of *Samaria*, the Monuments of three Prophets, that is, of *Elisba*, *Obediah*, and *John Baptist*. But some think that *Obediah* the

the Prophet lay not buried in *Samaria*, but rather it was the Sepulchre of that *Obediah* which lived in the time of *Abab*, that hid a hundred of the Lord's Prophets, fifty in one Cave, and fifty in another, between which there were three hundred years difference.

The Travels of the Prophet Jonah.

THIS Prophet *Jonas* was born in *Gath Hopher*, which was a Town in the Tribe of *Zabulon*, from whence to *Samaria* is accounted thirty two miles: here he prophesied to *Jeroboam* (second of that name) King of *Israel*, that he should recover *Hemath* and *Damascus*, and so to the Plain of the Red Sea, 2 *Reg. 14.*

From *Samaria* to *Joppa*, or *Japho*, a Port Town upon the Sea Shore, (to which *Jonas* went when he fled from the Lord) was thirty eight miles: but the Lord stirred up a great Wind when *Jonas* was upon the Sea, that the Mariners cast him out, and he was devoured of a Whale, *Jonas 1.*

That Whale which had devoured *Jonas*, with a continual course and great violence, in three days and three nights swam to the *Euxine* Sea, and there cast him up upon the Shore, which was 600 miles, *Jos. Antiq. lib. 9.*

From the shore of the *Euxine* Sea, *Jonas* went to *Nineveh*, which are eight hundred miles: Here *Jonas* preached Repentance to the *Ninevites*, *Jon. 3. 4.* So all the Travels of *Jonas* were 1470 miles.

Of Gath Hopher.

IN this Town the Prophet *Jonas* was born: it was situated in the Tribe of *Zabulon*, sixty miles from *Jerusalem* Northward, and four miles from *Nazareth* towards the South. It seems to take the name from abundance of Grapes; for *Gath Ghepher* signifieth a Wine-press.

Of Japho.

JAPHO, or *Joppa*, was a City or Haven-Town situated upon the Sea, where all such Ships landed as went into *Judea*. At this day the *Turks* and *Saracens* call it *Jafa*, lying upon the *Mediterranean* Sea, in the Tribe of *Dan*, *Jos. 19.* in a certain Mountain twenty miles from *Jerusalem* North-Westward. *Pliny, li. 5.* saith, this City was built before the Flood; and in *St. Jerom's* time there was to be seen the Stone to which *Andromeda* was bound when she should have been devoured by a Monster of the Sea. The Poets feign this Woman to be the Daughter of *Cepheus*, and delivered by *Perses* King of the *Persians*, whom after she married. It is called *Japho*, because of the beautiful Situation. Some say it was so called of *Japheth* the Son of *Noah*, who first caused it to be built.

Of Tharſis.

FROM *Joppa*, as is ſaid, the Prophet *Jonas* deſcended into a Ship, that he might fly upon the Sea. The *Latine* and *Greek* Texts read it *Tharſin*; whence it hapned that many have thought that *Jonas* fled from *Tharſis* a City in *Cilicia*, in which Country *St. Paul* was born. But *Luther*, in his Expoſition of the Prophecy of *Jonas*, doth utterly diſallow of this as falſe; for the *Hebrew* Text reads it not, to *Tharſin*, but in *Tharſin*, that is, into the Sea. For the *Hebrew* Tongue hath two words or Syllables which ſignifie the Sea, which are *Iam* and *Tharſis*. *Iam* ſignifieth, not only a great Sea, but the meeting together of Waters, or a Lake. So in *Luke* 5. the Sea of *Galilee*, in which *Chriſt* and his Diſciples ſailed, is called a Lake; yet *Joh. cap. 5.* and the reſt of the Evangelifts call it a Sea. So alſo *Mofes*, *Gen. 1.* calleth the meeting together of the Waters, *Iam*; which may ſignifie, a Sea, and a Lake; But *Tharſis*, or *Tharſebich*, denoteth a great Sea, and no Lake; or an high and troubleſome Sea, as the *Mediterranean* Sea is. In this *Paul* travelled, and there ſtandeth many Iſlands, as *Rhodes*, *Cyprus*, *Cilicia*, and others; all which are at this day ſubject to the *Turks*, *Venetians*, or *Spaniards*. It extendeth it ſelf from *Joppa* and *Cilicia*, to the *Streights* between *Spain* and *Mauritania*. Into this Sea, *Jonas* was caſt when the Whale devoured him. In like manner, the Red Sea, and all others that are Ocean Seas, are called *Tharſis*, as appeareth in the 72 *Psalm*, where it is ſaid, *The Kings of Tharſis and of the Iſles (hall bring Presents.* Here, the Kings whoſe Empires extend themſelves along the Sea Coaſt are underſtood. But the City *Tharſis* (the Country of the Apoſtle *Paul*) is not a Kingdom, neither ever had a King, much leſs many Kings. So *Solomon* ſent his Ships by *Tharſin* (that is, by Sea towards the South-Eaſt, into the Red Sea and Eaſtern Ocean) that they might bring Gold, precious Stones, and ſweet Gums from *Arabia*. But the Ships could not fail by the Red Sea unto the Town of *Tharſis*, unleſs they would have ſailed over the Land, which is impoſſible, becauſe *Tharſis* lieth into the Land from the Red Sea, as all *Cosmographers* agree. So alſo the *Psalmiſt* ſaith, *Thou breakeſt with thy ſtrong Winds the Ships of Tharſis*, that is, of the Sea; beſide many ſuch like ſpeeches. From whence *St. Jerom* concludes, that *Tharſis* may better ſignifie the Sea, than the City *Tharſis*.

Of the Euxine Sea.

THE *Euxine* Ocean is that great and troubleſome Sea, which, beginning not far from *Conſtantinople*, runneth from *Bosphorus* and *Thrace*, towards the Eaſt and North, containing to the Longitude eight hundred miles, but to the Latitude two hundred and eighty. Towards the South it toucheth upon *Aſia* the leſs; towards the Eaſt, upon *Caucas*; towards the Weſt, upon *Thracia* and *Valachia*: but towards the North it is byn-

ed to the Pool of *Maotides*. This Sea in times paſt was called *Pontus Axenus*, that is, the inhospitable Countrey; becauſe, as *Strabo lib. 1.* of his *Cosmography* ſaith, The Inhabitants near about the Sea-shore did uſually ſacrifice thoſe Strangers they got, or elſe caſt their Bodies unto Dogs to be devoured, making drinking-cups of their Skulls. But after, when the *Ionians* had built certain Towns upon the Sea-coaſt, and had reſtrained the Incurſions of certain *Scythian* Thieves, which uſually preyed upon Merchants that reſorted thither; at the command of *Pontus* their King, who had obtained a large and ſpacious Kingdom in that Country, they called it *Pontus Euxinus*, which is as much as to ſay, the hospitable Country. *Ovid* teſtifieth almoſt the ſame, concerning the original of the name of this Sea, after this manner;

*Frigida me cohibent Euxini littora Ponti,
Dittus ab antiquis Axinus ille fuit.*

The chilly ſhoars of th' *Euxine* Sea conſtrains me to abide,
In ancient time call'd *Axinus*, as it along did glide.

Of Ninus, or Nineveh.

NINUS, or *Nineveh*, was a City of *Aſſyria*, where the Emperours of that Country uſed to keep their Courts. It was firſt built by *Ninus*, that great Emperour of the firſt Monarchy, 300 years after the flood, and 2000 before *Chriſt*, about the time when the Patriarch *Abraham* was born. It continued in great glory for the ſpace of almoſt 1500 years, and was diſtant from *Jeruſalem* toward the North-eaſt 684 miles: upon the Eaſt ſide joyning to the River *Tygris*, on the North to the *Caspian* Sea. It takes the name from the Beauty of it, being derived of *Navah*, which ſignifieth, A comely place, ſpacious and pleaſant. There are many that are of opinion, that in many things it exceeded *Babylon*; as, for the ſumptuouſneſs of the Buildings, the ſtrength of the Walls, and the extent. The Walls were ſo thick that three Chariots might have met upon them without any danger; and beautified with an hundred and fifty Towers. *Jonas* being ſent of God to this City, was three days going through it, that is (as *Luther* expounds it) through every Street of it; in which time he converted a hundred and twenty thouſand to repentance. *Arbaces* (who was called *Arphaxad*) was then Emperour. This *Arbaces*, *Juſtine lib. 2.* calleth *Arbaſtus*: he was a Captain of the *Medes*, who perceiving the effeminate diſpoſition of *Sardanapalus*, the then Emperour, taking advantage of the times, and this man's weakneſs, conſpired with ſome of his Companions to uſurp upon his Government: and that he might make them hate and loath his looſeneſs, brought them into a Room where they might ſee him ſitting amongſt his Harlots, tired in Womans apparel, and carding Wool. This ſight greatly diſpleaſing them, and before be-

ing encouraged by *Arbatus*, they seized upon the City, and besieged *Sardanapalus* in his Palace. But to prevent the misery of a shameful death, after he had gathered all his Riches together, he set fire on his Palace, where he, his companions, and Treasure perished, this fire continued fifteen days, and happened 823 years before Christ: about which time *Arbatus* succeeded *Sardanapalus*, began to reign, and continued his Government twenty eight years. But the *Medes* held not the *Assyrian* Empire long; for *Phul Belochus*, who at this time reigned in *Babylon*, and his Successor *Tiglath Philasser*, are called Kings of *Assyria*, between whom there happened many great Wars, 2 Kings, 15. 26. From whence may be gathered, that after the death of *Arbatus*, these Emperours dwelt in *Nineveh*, and succeeded in the Empire.

Thus was this City greatly defaced with continual evils, the Lord beforehand giving them many admonitions and gentle Corrections (if it had been in them to have conceived it) to win them to repentance; but they continued still in their Sins, therefore, according to their former Prophecies, *Cyaxares* King of the *Medes* besieging this Town, took it, and destroyed it even unto the Ground, as *Eusebius* saith. This desolation happened thirteen years before the destruction of *Jerusalem*, in the eleventh year of *Sadyattis* King of the *Lydians*, who was Grandfather to *Croesus*, Anno Mundi, 3349, before Christ, 619.

After this Destruction it lay a long time desolate, but at length some part of it was restored, though with much trouble; and then, when it was at the best estate, constrained to suffer many changes; and at length utterly destroyed by *Tamerlane* the Great the second time, Anno Mundi, 3390. After this, the Inhabitants of that Country, upon the East side of the River *Tygris*, began the third time to build it. But whether this third restoring of this City was at the command of some Prince that had the Government of the Country thereabouts, or because of the situation, or for private profit, it is not set down: nevertheless it is again repaired, standing upon the Borders of *Armenia*, beautified with goodly Buildings, with fair and spacious Streets, compassed about (as other Cities of the East are) with Walls and Ditches sufficiently strengthened to oppose the Enemy. But in respect of the former *Nineveh*, it seems a small Village. It hath a Bridge built of Ships, lying upon the East side of it over the River *Tygris*; and upon that side of the River there stand many fair Gardens or Orchards; and the Land there also is very fertile and pleasant. But upon the West of *Tygris* the Soyl is nothing so fruitful. At this day it is called by the name of *Mossel*; so that although it stands in the same place, yet doth it not retain the same name. To this Town there is a great resort of Merchants, who bring up their Commodities from the River *Tygris* hither, and from hence convey them to *Bagdeth*, and many other parts of the World. The Inhabitants thereof are for the most part *Nestorians*; of whom you may read before, in the Description of the Sects remaining in

in *Jerusalem* at this day. They are had in great account and estimation among the *Turks*, because it is imagined that one of this Sect helpt *Mahomet* to compose the Alcoran. This *Nestorius* lived Anno Dom. 429. and taught at *Constantinople*; but after he was condemned at *Ephesus* for an Heretick, he was constrained to steal from *Constantinople*, and to flee to *Thebes* in *Aegypt*; where God laid a grievous punishment upon him; for his Tongue began to rot in his head, and to consume with Vermin, of which he died miserably.

The spiritual signification of the Prophet Jonas.

Jonas signifieth a Dove, and typically representeth Christ in his name. For Christ was that gracious and innocent Dove, who hath made evident to Man his singular Mercy and Clemency, without any shew of bitterness or wrath. Then in his Affliction; for as *Jonas* thrust himself into the Sea of Calamity, and there was swallowed up of a Whale, which might be well resembled to the Grave, so Christ our Saviour was cast into the Sea of Affliction; the misery and calamity of this World; and after that, thrust into the jaws of death, the Grave; where (as *Jonas* did in the Whales belly) he lay three daies, and then arose again, the Earth being unable any longer to contain his Body.

Of the Prophet Micah.

THIS Prophet was born at *Maresa* a Town of *Judaea*, sixteen miles from *Jerusalem* Westward; it signifieth a bitter Field. In St *Jerom's* time the Ruins of the Wall of this City was to be seen. *Micah*, or *Micheas*, signifieth humble or lowly. This man was held in great estimation, because he was the first that named the Country where our Saviour Christ should be born, viz. in *Bethlehem*, 800 years before his Nativity. He lived Anno Mundi 3200.

Of the Prophet Nahum.

Nahum signifies a Comforter. He was born in a Town of *Galilee* called *Elcosob*, as he saith in the beginning of his Prophecy. This Village was shewn unto St. *Jerome*, by those that travelled with him through the Holy Land: in his time it was but a small Village, called by the name of *Elcos*, and situated (as *Dorotheus* Bishop of *Tyre* saith) on the further side of *Bethabara*, sixteen miles and something more from *Jerusalem* towards the North-East. This Prophet lived 750 years before Christ, and Prophecied of the Destruction of *Niniveh*, which after came to pass.

Of the Prophet Habacuck.

HAbacuck, or Chabacuck, signifies, one that embraceth, or a Lover; from Chaback, he hath embraced. For as a Nurse embraceth and kisseth her infant, so also this Prophet embraced and comforted his People with comfortable Doctrine, left by the destruction of *Jerusalem* (which he prophesied should after happen by the *Chaldeans*,) they should be driven to desperation. *Paul* took the foundation of his Epistle to the *Romans* out of this Prophet, reciting a saying of his. *viz.* *The just shall live by faith.* He began to preach a little before the Prophet *Jeremy*, 650 years before Christ, above 100 years before *Daniel* was cast into the Lions den. From whence most of the Learned conclude, that this could not be that *Habacuck* which brought meat to *Daniel* as he was among the Lions; but they rather think it a fragment of a spiritual Comedy, and therefore worthy to be called Apocrypha.

Of the Prophet Zephania.

Zephania signifies the Secretary of the Lord; being derived of *Zaphan*, he hath kept secret. He lived in *Jerusalem* and *Judæa* in the time of *Josiah* King of *Juda*. He was born (as *Dorotheus* Bishop of *Tyre* saith) in a Town called *Sabarthaca* in the Tribe of *Simeon*.

Of the Prophets Haggai and Zacharia.

Haggai or Chaggi signifieth, A Priest celebrating the Feast of the Lord; being derived of *Chagag*, he hath celebrated a Feast. And *Zacharias* or *Zacharia* doth denote, such a man as remembered the Lord; being derived of *Zachar*, that is, he hath remembered or recorded. These two Prophets prophesied in *Jerusalem* in the second year of *Darius* the Son of *Histaspis*, 519 years before Christ, *An. mun.* 3449. *Haggai* began his Prophecy upon the first day of the sixth month *Ebul*, answering to the 28 of *August*. He sharply reprehended the People because they neglected the house of the Lord, and built up their own houses.

In the eighth month *Marhsuan* (which for the most part answereth to our *November*) *Zacharias* the same year began to prophecy, and in his Sermon exhorted the People to repentance, adding the promise of our Saviour, and that he would turn unto them that would turn unto him, *Zach. 1.*

These two Prophets lie buried 20 miles one from the other. For, as *Dorotheus* Bishop of *Tyre* saith, *Haggai* lies buried in *Jerusalem* amongst the Priests,

Priests, but *Zacharias*, near to a Town in the field of *Bethania*, 20 miles from *Jerusalem* Westward; but in the time of *Theodosius* the Emperour was removed and preserved as an holy Relique. Concerning that fable and figurement inserted into the History *Nicephorus*, I utterly disallow.

Of the Prophet Malachi.

THIS Prophet prophesied after the Captivity of *Babylon*, and dwelt in the Town of *Ziph*, as *Dorotheus* Bishop of *Tyre* saith. *Malachi* signifies an Angel sent; and in Greek, a Messenger: for this Prophet preached so comfortably as if he had been an Angel of God; but principally of Christ, and Saint *John Baptist*, who should go before him, to prepare his Way and make his Paths strait. *S. Jerom* in his Epistle to *Paul* and *Eustochius* writes, that some of the Hebrews suppose this *Malachi* to have been *Esdra* the Scribe, who was sent by *Artaxerxes Longimanus* Emperour of the *Persians*, to restore the Commonwealth of *Israel*, in the year before Christ 457.

An Instruction how the Prophets may rightly be understood.

FIRST look into the *Cosmographical* Table at the beginning of this Book, and diligently observe the Countries and Cities that are there set down, and how they lie situated from *Jerusalem*.

Toward the South of *Jerusalem*, the *Idumeans*, *Ismaelites*, *Arabians* and *Egyptians* dwell.

Toward the East, the *Moabites*, *Ammonites*, *Chaldeans*, *Babylonians*, and *Persians*.

Toward the North, the *Phœnicians*, *Syrians*, *Affyrians*, and *Armenians*.

Toward the West lieth the *Mediterranean* Sea, *Greece*, *Italy*, *Spain*, and the Isles of the Sea.

Secondly, this rule is to be observed, that as often as the Prophets speak of the Tribes of *Israel*, they use these names *viz.* *Israel*, *Samaria*, *Ephraim*, *Joseph*, *Jesreel*, *Bethel*, and *Bethaven*; these are the names of the Kingdom of *Israel*: but to the Kingdom of *Juda* these names are attributed, *viz.* *Judah*, *Jerusalem*, *Benjamin*, the house of *David*. But when the Prophets joyn these two Kingdoms together, they call them by the names of *Jacob* and *Israel*.

Thirdly, when thou readeest in the Prophets, the name of any Country or City which is not sufficiently known unto thee, search this Alphabetical Table here following, and thou shalt find the whole matter declared unto thee.

An Alphabetical Table of all the Countries and Cities mentioned
in the Prophets.

A.

Abatim, that is, a Bridge, or Passage over. It was a Mountain of the Moabites, where the Israelites pitched their Tents, *Numb.* 33.

Achoz, the Valley of Trouble. Here *Achan* was stoned to death for his Thievery. It stood not far from *Gilgal* toward the North, twelve miles from *Jerusalem*, *Jos.* 7. *Isa.* 6.

Adama, Red Earth. This was one of the Cities that were destroyed with Fire and Brimstone from Heaven.

Ai, Hilly. This City *Joshua* burnt with Fire. It lay eight miles from *Jerusalem* North-ward, *Jos.* 8.

Aiath, *idem.* *Isa.* 10.

Ar, or **Ari**, a Lion. It was a City of the Moabites, lying beyond *Jordan* in the Tribe of *Benjamin*, called *Ariopolis*, situated upon the Bank of the River *Arnon*, 24 miles from *Jerusalem* North-Eastward, *Deut.* 2. In *Esa.* 15. It is called *Arar*, a Destroyer.

Aram, Noble or Mighty. *Armenia* and *Syria* are so called, of *Aram* the Son of *Sem*; the chief City of which Country is *Damascus*. *Pliny*, *lib.* 6. 17. saith, the *Scythians* were also in ancient times called *Aramites*.

Arnon, a famous River of the Moabites, in the Tribe of *Reuben*, which falls into the dead Sea, 20 miles from *Jerusalem* Eastward. In *Esa.* 16. it is called *Hanau*, he hath shouted for joy.

Aroer, by usurpation, an *Ewe Tree*. This is a City of the Moabites near to the River *Arnon*, in the Tribe of *Gad*, beyond *Jordan*, 24 miles from *Jerusalem* Eastward, *Jer.* 40. there is another City so called, near to *Damascus* in *Syria*, *Esa.* 7.

Arvad, the light of Redemption. This was a City in the Land of *Damascus*, *Jer.* 49. There is another flourishing City of that name, which may compare with *Antiochia* for greatness, *Esa.* 10. But where it is situated it is uncertain.

Arvad, was a part of the Land of *Canaan*, so called of *Arvad* the Son of *Canaan*, *Gen.* 10.

Ascanes, or *Tuiscones*, are a People descended of *Ascenitz*, the Son of *Gomer*, the Son of *Japhet*, which sometimes dwelt in *Armenia*, but now have their abiding in *Germany*, 2 *Gen.* 10. *Esa.* 51. so that of *Gomer* they are called *Germanes*, and of *Ascanes*, *Ascanians* or *Tuiscons*.

Asteca, fortified round about. Near to this Town *David* killed *Goliath*. It stood eight miles from *Jerusalem* Westward.

Assur or *Assyria*, a blessed Country; being so called of *Assur* the Son of *Sem*.
Aven

Aven, Iniquity. *Bethel* was so called after *Jeroboam* had there set up a Golden Calf, *Hof.* 10.

B.

Babel, Confusion. *Babylon* is the Metropolitan City of *Chaldea*, 280 miles from *Jerusalem* Eastward.

Bath, Domestical. It was a Town of the Moabites in the Tribe of *Reuben*, beyond *Jordan*, *Esa.* 16.

Bayra, a Grape-gathering. It was a City of the *Edomites*, situated upon the Bank of *Jordan* on the farther side, near to *Bethabara*, twenty miles from *Jerusalem* North-eastward, *Esa.* 24. 36. *Jer.* 48. Note here, that the Country of the Moabites in times past was subject to the *Edomites*, and then this City was in their jurisdiction; but after the Moabites got it into their hands again, and held it. It was one of the six Towns of Refuge mentioned, *Jos.* 29.

Berothai, a Cypress Tree. This Town stood near *Hemath*, or *Antiochia*, 280 miles from *Jerusalem* Northward, *Ezek.* 49. In this City *David* King of *Israel* took *Hadadesar* King of *Zoba* or *Sophena*, and constrained him to give him a great deal of Bras (as it is thought) yearly for Tribute: for near that City were many Bras Mines.

Bethabin, the house of Iniquity. *Bethel* was so called, *Hof.* 6. It stood eight miles from *Jerusalem* Northward.

Bethcherem, the house of the Vines. It was a Town not far from *Jerusalem* Northward. *Jer.* 6.

Beth-Diblathaim, the house of dried Figs. It was a City of the Moabites, *Jer.* 48.

Bethetemoth, the house of Desolations. It was also a City of the Moabites, beyond *Jordan* in the Tribe of *Reuben*, *Jos.* 13. *Ezech.* 25. twenty miles from *Jerusalem*.

Beth-Samul, the house of Restitution. This was a City of the Moabites, *Jer.* 48.

Beth-Bealmeon, the house of habitation for the Idol *Baal*. It was a City of the Moabites, twenty four miles from *Jerusalem* Eastward, not far from *Aroer*, *Ezek.* 25. 1 *Chr.* 5.

Butz, a Castle of Prey. It was a City of the *Ismaelites*, in *Arabia-Petræa*, eighty miles from *Jerusalem* South-Westward, *Jer.* 25.

Bel and **Neob**, two Idols of the *Babylonians*, *Esa.* 45. *Bel* signifieth, the God of Mixture or Confusion; *Neob*, the God of Prophecy.

C.

Calno, his Perfection. This is *Selucia*, situated upon *Tygris*, beyond *Babylon*, 316 miles from *Jerusalem* Eastward. It is now called *Bagdeth*, *Gen.* 10. *Esa.* 2.

Canne.

Caane, a firm foundation. It was a City of the *Syrians*, *Ezek.* 27.

Caphthor, a little Sphere, or, a round Globe, like unto a Globe or Pomegranate. Also *Capadocia*, a Country of *Asia* the less, 600 miles from *Jerusalem* Northward.

Carthems, a sacrificed Lamb. This was situated too near *Euphrates* in *Syria*, 400 miles from *Jerusalem* Northward, *Jerem.* 25.

D.

Dedan, a City of the *Idumeans*, so called of *Dedan* the Son of *Esa*, *Jer.* 25. *Isa.* 21.

Dibon, a Mill. This was a City of the *Moabites*, near *Hesbon*, in the Tribe of *Reuben*, twenty eight miles from *Jerusalem* North-eastward.

Diblati, a bunch of Figs. It was a City in the Tribe of *Naphtali*, near to the Lake of *Samachonites*, eighty miles from *Jerusalem* Northward, *Ezek.* 6. Here *Zedeiah* had his eyes put out, *2 Kin.* 25. *Jer.* 39. 52.

Dimon, Bloudy. This is a City in the Tribe of *Reuben*, which, as *St. Jeron* faith, is twenty eight miles from *Jerusalem* North-eastward.

Duna, Silence. A City of the *Israelites*, so called of *Duna* the Son of *Ismael*. It stood in *Arabia Petraea*, eighty miles from *Jerusalem* towards the Southwest, *Esa.* 25. 21.

E.

Ebathana, the Metropolitan City of the *Medes*, distant from *Jerusalem* 1136 miles North-east-ward.

Eben, Pleasure. A City of *Syria* situated near *Euphrates*, 400 miles from *Jerusalem* North-eastward, *Esa.* 7. This is thought to have been a part of *Paradise*.

Eglaim, a round Drop. It was a Town of the *Moabites*, *Esa.* 15. 16.

Elam, a Young man, so called of *Elem* the Son of *Sem*, *Esa.* 10. 21. After *Perfus* had got in this Countrey a great Government, he called it after his own name, *Persia*.

Eleale, the Ascension of God. It was a City beyond *Jordan*, in the Tribe of *Reuben*, between *Jacza* and *Hesbon*, 26 miles from *Jerusalem* North-eastward, *Num.* 32.

Elim, a Hart. This was a Lake so called, in the Land of the *Moabites*, *Esa.* 10.

Elisa, the Lamb of God. So were the *Aelians* called in *Grecia*, of *Elisa* the Son of *Javan*, the Son of *Japhet*, *Ezek.* 7. *Gen.* 10.

Enaghtaim, the Fountain of Calves. It was a Town or Castle near to the Red Sea, *Ezek.* 10.

Epha, the Land of Obscurity. It was a part of *Arabia Petraea*, so called of *Epha*, the Son of *Midian*, the Son of *Abraham*, *Gen.* 25. *Esa.* 60.

G.

G.

Gebim, a Ditch. This was a Town in the Tribe of *Juda*, *Esa.* 10.

Gebah, a Hill. It was a Hill in the City of *Kirjath-jearim*: there was a Town also of the same name, standing within a little of it. This was a little more than a mile from *Jerusalem* Westward, *Esa.* 10.

Gebal, a bound or limit. It was the bounds and limits of *Syria*, bordering upon the *Mediterranean* Sea. This City *Gibal* or *Gebal* was 160 miles from *Jerusalem* Northward, *1 Reg.* 5. *Psal.* 82.

Gibeah, a Hill. It was also called *Gibeon*, where *Saul* dwelt, four miles from *Jerusalem* Northward, *Esa.* 10.

Gilgal, a roundle, or the compass of a hill. Here *Joshuah* pitched his Tents: it stood between *Jericho* and *Jordan*, twelve miles from *Jerusalem* North-eastward.

Gog, The *Turks* were thus called, because they liv'd in Tents, *Ezek.* 48.

Golan, a Land and River in *Mesopotamia*, called after that name, *2 Reg.* 17. *Esa.* 37.

H.

Habad kimon, a Pomegranat. This was a Town near to *Megiddo*, where *Josiah* King of *Judah* was wounded to death, 46 miles from *Jerusalem* Northward, *Zach.* 12.

Hadrach, the Land of Gladness: So the Prophet *Zachary* calls *Syria*, *c.* 19.

Hanes, an Ensign of Grace. This was a City of *Egypt*, bordering upon *Assyria*, *Esa.* 30.

Haram, the *Syrian* liberty. It was the Metropolitan City of *Mesopotamia*, where *Abraham* dwelt, *Gen.* 11. distant from *Jerusalem* 440 miles North-eastward.

Haberan, a Casement. It was a City in *Syria* not far from *Damascus*, 160 miles from *Jerusalem* towards the North-east.

Hazor **Enon**, the gate of the Fountain. It was a City in *Syria*.

Hazor **Tichon**, the middle Porch. It was a Town in *Syria*, not far from *Haveran*, *Ezek.* 47.

Hazor, the Land of Hay. So the *Ismaelites* called their Country.

Hemath, Anger: So the Prophets called *Antiochia*, the Metropolitan of *Assyria*, distant from *Jerusalem* 280 miles Northward.

Hermon, Accurst. It was a Mountain beyond *Jordan*, near to *Libanus*, 122 miles from *Jerusalem* towards the North-east. There is another Mountain of this name near to *Naim*, and not far from Mount *Tabor*, forty four miles from *Jerusalem* towards the North, of which the *Psalmist* speaketh, *Psal.* 89. *Tabor and Hermon praise thy name.* The Mountain beyond *Jordan* is oftentimes called by the name of Mount *Gilead*.

Hesbon.

Deabon, an Ingenious Cogitation. It was a City of the *Moabites* in the Tribe of *Reuben*, twenty eight miles from *Jerusalem* towards the North-East.

Denah and **Debah** were two Idols, *Esa.* 37.

Devilah, Sandy. So *India* is called, and a certain part of *Arabia-Petrea*. of *Hevilah* the Son of *Chus*, *Gen.* 10. These Countries are very dry and sandy.

Dechlon, he hath rolled together. It was a City of *Syria* near to *Antiochia*, *Ezek.* 47.

Helon, a Window. It was a Town of the *Moabites* in the Tribe of *Reuben*, and is also called *Helon*, *Num.* 2. *Jer.* 47.

Horonaim, the Syrian Liberties, two Towns of the *Moabites*, *Esa.* 16.

I.

Jachza, the privacy of God. A City of the *Moabites*, in the Tribe of *Reuben*, twenty four miles from *Jerusalem* Eastward.

Jaezer, the help of God. A City of Refuge belonging to the *Levites*, in the Tribe of *Gad* beyond *Jordan*, forty miles from *Jerusalem* North-Eastward.

Javan Grecia, so called of *Javan* the Son of *Japheth*, which was distant from *Jerusalem* 800 miles Westward.

Jezrael, the Seed of God. This is the City where Queen *Jesabel* was devoured of Dogs. It standeth forty eight miles from *Jerusalem* Northward.

Jeheres, or *Heliopolis*, a City of the Sun. This was a City of *Aegypt*, 224 miles from *Jerusalem* toward the South-West.

K.

Koar, Blackness. This was a Desert of the *Ismaelites*, called *Sur*, eighty miles from *Jerusalem* South-Westward.

Kir Partes, a Wall. This was *Cyrene* a great City in *Africa*, which was 816 miles from *Jerusalem* Westward. There was a Town of this name in the Land of the *Moabites* in the Tribe of *Reuben*, *Esa.* 16.

Kir Hazereth, or *Kir-Hares*, a Mud-Wall. It was a City of the *Moabites* in *Arabia-Petrea*, otherwise called *Petra*, seventy two miles from *Jerusalem* towards the South, *Esa.* 16.

Kiriathaim, a City. This Town was in the Tribe of *Reuben*, 22 miles from *Jerusalem* Eastward, *Esa.* 16.

Kiriath, or *Kiriath*, *ibidem*.

Kithim, a shining Jewel. *Macedonia* is so called of *Kithim* the Son of *Javan*, the Son of *Japhet*, *Gen.* 10. *Jer.* 2. *Mac.* 1. For if you do diligently observe the derivation of Names, you shall find that of *Kithim* comes *Maketus*, and so by continuance of time, and change of words, *Macedonia*. It lieth 920 miles from *Jerusalem* North-Westward.

L.

L.

Lachis, a continual walking: or as some will have it, A pleasant Walk. This was a City in the Tribe of *Juda*, twenty miles from *Jerusalem* Westward, *Jer.* 34.

Laisa, a Lions. So was *Caesarea Philippi* sometimes called. It was also called *Dan*, situated near to the Fountains of the River *Jordan*, not far from Mount *Libanus*, 104 miles from *Jerusalem* North-eastward.

Litna, Frankincense. It was a Town in the Tribe of *Judah*, ten miles from *Jerusalem* towards the South-west.

Lud, that is *Lydia*, a Countrey in *Asia Minor*, so called of *Lud* the Son of *Sem*.

Luit, green Grass. It is also a Mountain in the Tribe of *Reuben*, *Esa.* 6.

M.

Magg, dwelling under a shed or Tent. The *Turks* are so called, *Ezek.* 8. **Marefa**, an inheritance. In this Town the Prophet *Micah* was born, *Micah.* 1. It was situated in the Tribe of *Judah*, distant from *Jerusalem* sixteen miles towards the West.

Medai, a Measure. The Kingdom of *Medea* was so called, of *Medai* the Son of *Japhet*, *Gen.* 10.

Medba, warm Water. It was a City of the *Moabites* in the Tribe of *Reuben*, twenty eight miles from *Jerusalem* towards the East, *Esa.* 16.

Medemena, a Dunghil. It was a Town in the Tribe of *Judah*, near *Beerseba* and *Gaza*, 44 miles from *Jerusalem* toward the South-west, *Iosh.* 15. There was also another Town of the same name in the Tribe of *Benjamin*, not far from *Jerusalem*, *Iosh.* 10. *Jer.* 48.

Megiddo, a wholesome Apple. Here *Josiah* King of *Judah* was slain in War. It stood 46 miles from *Jerusalem* Northward, *Zach.* 12.

Mephaath, the splendor of Waters. It was a City belonging to the Priests in the Tribe of *Reuben*, subject to the *Moabites*, twenty four miles from *Jerusalem* towards the East, *Jer.* 48.

Mesech, the tract of sowing. So the *Muscovites* and *Russians* are called, of *Mesech* the Son of *Japhet*, *Gen.* 10.

Midian, a Measure. A Town lying upon the Red Sea, 160 miles from *Jerusalem* towards the South; so called of *Midian* the Son of *Abraham* by *Returab*, *Gen.* 25.

Milpe, a Watch. This City stood in the Land of *Gilead*, beyond *Jordan*, forty eight miles from *Jerusalem* towards the North-east. There is another Town of this name also, not far distant from *Jerusalem*, in the Tribe of *Benjamin*, *Hof.* 5. *Ier.* 40.

H h

Moab

Moab, A Father. The Country of the *Moabites*, situated between the Red Sea and the Mountains *Abarim*, *Ezech. 9.*
Spental, Running swiftly. It was the name of a People that took their beginning from *Ufal* the Son of *Joktan*, *Gen. 19.*

N.

Nabaioth, The Country of the Prophets. This Country beginneth in the Tribe of *Gad*, beyond *Jordan*, and extendeth to the East part of the Dead Sea, and so by the Land of the *Moabites* to the Red Sea. It taketh the Name of *Nabaioth* the Son of *Ishmael*: for all the Tract of *Arabia Petraea*, from the Red Sea to the Gulph of *Persia*, of him is called the Land of *Nabathaea*. *Diodorus Siculus* saith as much, and further, That it extendeth towards the East unto the *Indian Sea*, *Gen. 25.*

Reben, Prophecyng. It was a City of the *Moabites* in the Tribe of *Reuben*, near to Mount *Pisga*, twenty miles from *Jerusalem* towards the East, *Jer. 48.*

Rimrim, A Leopard. This was also a City in the Tribe of *Gad* beyond *Jordan*, thirty two miles from *Jerusalem* towards the North-east, *Isa. 16.*

Ro, A Hinderance. So was *Alexandria*, a City in *Aegypt*, in ancient times called, distant from *Jerusalem* 288 miles towards the West, *Ezek. 30.*

Roph, A Honey Comb. So the Prophets call *Memphis*, the Metropolis of *Aegypt*, being distant from *Jerusalem* 244 miles towards the South-east, *Isa. 18. Jer. 2. Ezek. 30.*

O.

Opulency. So *Ezek. c. 30.* calleth *Heliopolis*, a City of *Aegypt*, which is 224 miles distant from *Jerusalem* towards the South-west.

Oreb, A Crow or Raven. Near to this place, in Mount *Ephraim*, Prince *Oreb* was slain; not far from *Jericho*, twelve miles from *Jerusalem* towards the North, *Judg. 7. Psal. 83.*

Ophir, A Palace. It was the proper Name of the Son of *Joktan*, the Posterity of *Sem*, of whom in times past *India* was called *Ophir*. You may read of this, *Gen. 10. 1 Reg. 9.*

P.

Pachros, or *Petra*, the Metropolitan City of *Arabia Petraea*, 72 miles from *Jerusalem* towards the South. It is a Country also of *Aegypt* near *Tachmis*, 180 miles from *Jerusalem* towards the South-west, *Isa. 11. Ezek. 29.*

Parath, Fruitful. A name of the River *Euphrates*, *Jer. 2. 13.*

Pazin, A Breach. It is a Valley near *Jerusalem*, where *David* overcame the *Philistines*, *2 Sam. 5.*

Phut; is *Africa*, so called of *Phuth* the Son of *Cham*, *Gen. 10.*

R.

R.

Rabba, A Multitude. *Philadelphia*, the Metropolitan of the *Ammonites* is so called, 96 miles from *Jerusalem* towards the North-east.
Raema, Thunder. So they called *Ethiopia*, of *Raema* the Son of *Chus*, *Gen. 10.*

Rama, High. This City stood eight miles from *Jerusalem* towards the North, *Isa. 10.* There were other Cities also of the same Name and Signification.

Rexeph, A Cole. It was a City in *Syria*, *Isa. 37.*
Ribbath, An inveterate Anger. This was a City in the Tribe of *Naphtali*, near to the Lake of *Samoconites*, eighty miles from *Jerusalem* towards the North. *Antiochia* also was sometimes called *Riblah*, *2 Reg. 25. Jer. 39. 52.*

Rimmon, A Pomegranate. This was a City in the Tribe of *Judah*, not far from *Gerar*, 32 miles from *Jerusalem* towards the South-east.

S.

Saba, The Stone *Achates*. This was the Metropolitan City of *Ethiopia*, called also *Meroe*, 960 miles from *Jerusalem* towards the South. The two famous Queens (one that came to see *Solomon*, the other mentioned *Act. 8.*) dwelt in this Town.

Sanir, A clear Light. So Mount *Hermon* beyond *Jordan* was called of the *Ammonites*: it stood 112 miles from *Jerusalem* towards the North-east.

Sarion, The Doves Song. So the *Edomites* called Mount *Hermon* that stood beyond *Jordan*.

Saron, A fair Plain, or a green Place. So is that Plain between the Sea of *Galilee* and Mount *Ephraim* called, *Is. 35.* There are some that think there is a Mountain so called.

Sela, a Rock. This is *Petra*, a City of *Arabia*, ante.
Sepharuaim, A City of the Scribes. It stood in *Assyria*, *Isa. 37.*

Sibarim, A City of *Syria* near to *Damascus*, *Ezek. 47.*

Sibma, A Possession. A City built by the Sons of *Reuben*, 24 miles from *Jerusalem* towards the East, *Num. 32.*

Sichor, Black. It is a Brook or River called *Rhinocorurus*, which falleth into the Mediterranean Sea, near to the Town *Rinocorura*, situated upon the utmost Borders of the Holy Land towards the South, 72 miles from *Jerusalem* towards the South-west. The River *Nilus* in *Aegypt* is also called *Sichor*, *Jer. 2.*

Simri, Gardians. They were *Arabians* dwelling upon an Angle of *Ishumus* of the Red Sea.

Hh 2

Sinear,

232 *A Table of the Cities and Places mentioned in the Prophets.*

Sinear, a blow upon the teeth. *Chaldea* is so called, *If. 11.*
Sion, or *Daion*, by *Schin*, not by *Zade*, Tranquillity and Security. The Mount whereon *Jerusalem* stood is not so called, but Mount *Hermon* beyond *Jordan*, *Deut. 4.*
Silene, or *Sevene*, *ilustrious*. It was a City in *Africa*, upon the Borders of *Egypt* and *Ethiopia*, 516 miles from *Jerusalem* towards the South. *Iovias* saith, that the Inhabitants at this day call it *Guagheram*.

T.

Tachpanes, or *Taphnis*, a covered or hidden Ensign. It is a City in *Egypt*, 180 miles from *Jerusalem* South-westward, *Jer. 2. 43.*
Thamar, a Plain. This Town was built by *Solomon*, and stood 360 miles from *Jerusalem* towards the North-east,
Thelatter, a Princes Tomb. It was a Countrey upon the Borders of *Africa*, *Isa. 37.*
Themath, Wonderful. A City of *Arabia Petraea*, *Jer. 25.* so called of *Thama* the Son of *Ismael*, *Gen. 25.* it stood 40 miles from *Jerusalem* Southward: it is called *Theman*, a City of the South.
Thogarma, Perfection. *Tartaria* was so called of *Thogarma* the Son of *Gomer*, the Son of *Japhet*, *Gen. 10. Ezek. 27.*
Thubal, a People bordering upon the *Muscovites*: so called of *Thubal* the Son of *Japhet*, *Gen. 10. Ezekiel cap. 27. & 38.* maketh *Mesech*, *Thubal*, *Gog* and *Magog* all one People: from whence may be gathered, that these People dwelt towards the North, and were governed by one Prince. In the 38 Chapter he calls them *Gog*, that is, the *Turk*, who is Prince and Governour in *Mesech* and *Thubal*. Therefore, without doubt, the People of *Russia* in times past were called *Thubal*, which People dwelt near to *Muscovia*: and this opinion seems to be more probable than theirs that imagine the *Italians* and *Spaniards*, which have their dwellings near unto the River *Iberia*, to be the Off-spring of *Thubal*.

V.

Ubar, the Countrey of Gold. It is called also *Ophir* and *India*, *1 Reg. 9. Jer. 10. Dan. 10. Psal. 119.*

Z.

Zeb, a Wolf. The Wine-press of *Zeb* was in Mount *Ephraim*, not far from *Joricho*, twelve miles from *Jerusalem* towards the North, where *Zeb* the Prince of the *Midianites* was slain. There is another Town of this name, near to the *Jaboch* beyond *Jordan*, forty eight miles from *Jerusalem* towards the North-east.
Zebotim, Pleasantness. One of the five Cities that were burnt with fire from Heaven, *Gen. 14. 19. Hof. 11.*

Zc-

Of Esdras the Lawyer.

23

Zenan, a Sheep-fold. It was a City in the Tribe of *Judah*, *Mich. 1.*
Zoan, moving. *Ianis*, a City in *Egypt*, where *Moses* wrought all his Miracles before *Pharaoh*, was so called: it stood 232 miles from *Jerusalem* towards the South-west.
Zoba, presumptuous. This was also called *Sophena*. It is the Countrey of *Armenia*, 600 miles from *Jerusalem* towards the North, which *David* conquered, *2 Sam. 8. 1 Chron. 19.*
Zor, a Rock. *Tyrus* is so called; It stood 160 miles from *Jerusalem* towards the North.

Thus (gentle Reader) for your better ease and understanding, have I collected a short Alphabetical Table, and therein briefly described all those Countreys and Cities mentioned in the Prophets: that so by your diligent care and observation you may the better understand the meaning of such Texts of Scripture wherein they are mentioned.

Of Esdras the Lawyer.

E S D R A S signifies, a Helper, of *Assur*, he helped. He is a type of our Lord *Jesus Christ*, who is our Helper and Saviour, which hath brought us into that holy Land, eternal Life; and is the Restorer of Religion, and the *Christi* in Common-wealth.

This *Esdras* was sent to *Jerusalem*, to restore the Common-wealth of the *Jews*, Anno Mundi 3511, before *Christ*, 457, in the seventh year of *Artaxerxes Longimanus*, that good Emperour of the *Perians*. So he went from *Babylon* to *Abeva*, a certain River near *Babylon*; to which place he assembled a great Multitude of the *Jews*, and from thence sent to *Caspia* to fetch a certain number of *Levites*, (this Land was in *Chaldea* not far from *Babylon*.) These being here met together, celebrated a Fast unto the Lord, and with solemn Prayers besought his aid and furtherance in their Enterprise: then they went thence to *Jerusalem*, which was 680 miles, and there restored the *Judaical* Government, instituting Ecclesiastical Officers, chief Priests, Princes, and other Governours. |

Of the Land of Caspia.

THE Land of *Caspia* signifieth, the Land of Silver, being derived of *Resaph*, that is, Silver. It was so called, because they used to dig Silver in that place; (see *Lyræ*) it was a Country near *Babylon*, where the Priests and *Levites* were in Captivity; and stood 680 miles from *Jerusalem* towards the East.

Of

Of Nehemia.

IN the twentieth Year of *Artaxerxes Longimanus*, which was *Anno Mun.* 3524, and before Christ, 444. *Nehemias* went from *Susan* to *Jerusalem*, which was 920 miles, there he repaired the Walls and Gates in 52 days, *Neb.* 1. 2. 6.

When he had governed *Judea* 12 years, he returned back again to *Susan* to *Artaxerxes Longimanus*, which was 920 miles, *Neb.* 3.

Afterward *Artaxerxes* about the end of his Reign suffered *Nehemia* to return back again to *Jerusalem*, which was 920 miles, *Neb.* 17. So these Journeys of *Nehemia* make 2760 miles. Of this City *Susan* you may read before.

Of the Name and typical Signification of Nehemiah.

N*Ehemiah* signifies, The Consolation of God, being derived of *Nicham*, He hath comforted. This Man was a Type of our Lord Jesus Christ; for, as *Nehemias* was a Comfort unto the dispersed Jews, in that he was sent to restore them into their own Country, and to rebuild *Jerusalem*, so Christ our Comforter was sent by his Father from that everlasting Throne of Heaven, to refresh and comfort us by his Doctrine, and gather the dispersed Members of his Church into one Communion, that he might bring them into that heavenly *Jerusalem* which he hath built, and where he hath prepared a place for us.

The Travels of Serubbabel.

S*erubbabel* carried the People of *Israel* from *Babylon* to *Jerusalem*, which was 680 miles, in the first Year of *Cyrus* Emperour of *Persia*, *Anno Mundi*, 3433. before Christ, 535.

In the seventeenth year of his Government he went from *Jerusalem* to *Susan*, 920 miles, 3 *Esd.* 3. 4.

From *Susan* he went to *Babylon*, which was 242 miles, 3 *Esd.* 4.

From *Babylon* in the same Year he returned to *Jerusalem*, 680 miles, where the next Year after, in the beginning of the second Month, which answers to the 21 of *May*, in the third year of *Darius Abasuerus*, *Zerubbabel* and *Josua*, the chief Priests of the Jews, began to build the Temple, and finish'd it in the sixth year of the same King, 1 *Esd.* 6. So all the Travels of *Zerubbabel* were 2280 miles.

The

The Book of ESTHER.

M*ORDOCHIUS* was led Prisoner with *Jechoniah* to *Babylon*, which was 680 miles.

From *Babylon* he went to *Susan*, which was 252 miles; there he brought up *Esther*, his Brothers Daughter, and taught her honest Discipline and the fear of God. This Maid was very beautiful and comely, wherefore at such time as *Darius Abasuerus* (the Son of *Hystaspis*) had caused all the beautiful Virgins of his Empire to be brought before him, that from amongst them he might chuse him a Wife; *Mordochius* adorned this Virgin with goodly Apparel, and she also went with them: in whose Presence (by his Instruction) she behaved her self so well, that the Emperour chose her from among the rest, and made her his Queen, she being at that time but a poor Maid, and of small Ability. They were married in *Susan* in the second year of his Empire, *An. Mun.* 3454, and before Christ, 514. From whence it is evident, That Preferment cometh neither from the East, nor from the West, but from the Lord. So these two Journeys make nine hundred thirty two miles.

The Types and Allegories collected out of the Book of Esther.

M*ORDOCHIUS*, or *Mordochai*, signifies bitter and contrite, being derived of *Marah*, He was bitter, and *Dachab*, sorrowful and contrite. A fit resemblance of that true *Mordochius*, Christ Jesus, who for our Sins and Offences was constrained to drink of that bitter Cup of Afflictions, the Necessities of this World, suffering in his Body more than tolerable Torments, as you may read in his Passion; therefore justly called *Mordochius*, that is, bitter and contrite.

Esther and *Abna* have both one signification, that is, a Virgin, or one kept from the Bed of Man. Therefore she was a notable Image of the Church, who keepeth her self chaste and undefiled, avoiding the Society of evil Men; and although she seem to be desolate and forsaken in this World, in respect of the wicked (who flourish like a Flower, and glory in Voluptuousness and Pleasure) yet hath she her *Mordochius*, her Spouse, her dearly beloved, which provides for her, even Jesus Christ, that immaculate Lamb which died for her Salvation, and will cloath her in white, put into her hand a regal Scepter, crown her with Glory, and set her with him in the Throne of eternal Happiness.

Abasuerus signifies, A noble Captain, and typically represents God the Father: for as the Emperour had the Command of 127 Provinces, and in them;

them did principally Rule; so God our Heavenly Father is the Empe-
rour and Governour of all Kingdoms, and all Creatures both in Heaven
and in Earth be obedient to his will; he sitteth in that everlasting Palace
of Heaven, that place of Joy, and that eternal Paradise, from whence he
looketh down to behold us miserable and distressed Creatures upon Earth;
of his merciful Goodness electing and chusing us to be Heirs of that eternal
Kingdom, and purifieth us with the Graces of his holy Spirit, so that we
might be made capable to sit with him in eternal Felicity.

The disdainful Queen *Vashy* may be a fit Type and Effigies of this World,
not only in respect of her Pride, but her excess in drinking; taking her
name from *Schaba*, which signifies, To Drink: so this World liveth in
all manner of Prodigality and Luxury; and contemneth the Lord and King
thereof, that Almighty God which sitteth in the Heavens; and therefore
is justly thrown down from that eternal Kingdom; whereas on the contrary,
humble *Eshber* (that is, the Church) is taken up into Dignity, and crowned in
that everlasting Kingdom of Heaven.

Haman signifies, a Rebellious and Proud Man: being deprived of *Haman*,
He hath stirred up a Tumult: typically representing the Devil, whom God
in the beginning made a good Angel, exalted him in the Heavens, and
made him much more Glorious than others; yet notwithstanding, glorying
in himself, he contemned his Maker, and nothing would content him but
to become like unto him, yea he desired to be worshipped of our Lord Jesus
Christ, *Mat. 4.* And as *Haman* endeavoured to overthrow not only all the
People of the Jews, but Queen *Eshber* also; so the Devil doth not only endea-
vour to overthrow the whole Church, but if it were possible the Head of the
Church Christ Jesus.

Of that holy Man Job.

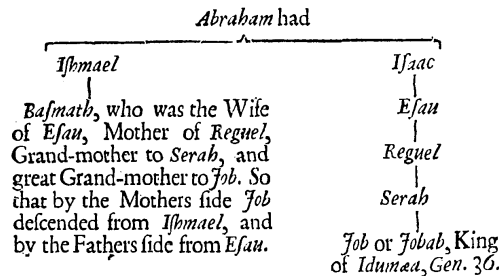
JOB was a holy and good man: he dwelt in the Land of *Uz*, so called of
Uz the Son of *Aram* the Son of *Sem*, as *St. Jerom* upon *Genesis* observeth.
This *Uz* was that great Man which built (as was thought) *Damascus*
in *Syria*, and all the Land which extendeth from *Damascus* to *Jordan*,
after his name was called *Uz*, that is, the Land of Counsel, for so *Uz* signifi-
eth. There were two Towns in this Country, where *Job* is said to have
dwelt; that is *Astaroth Carnaim* and *Batzra*: *Astaroth Carnaim* was distant
from *Jerusalem*, fifty two miles towards the North-East, the Inhabitants of
which Town worshipped the Goddess *Venus*, and called her by the name of
Astaroth, of which you may read before. *St. Jerom* saith, That the Sepulchre
of *Job* was to be seen in his time in that Town; and later Writers testifye as
much for their times. This Town at this day is called *Carnea*.

Batzra

Batzra is mentioned in the thirty sixth of *Genesis*; it signifieth a *Graze ga-
thering*. In this Town it was thought that *Job* was born, it lay beyond
Jordan in the Tribe of *Reuben*, twenty miles from *Jerusalem* towards the
North-East. All this Country in those times was subject to the King of the
Edomites or *Idumeans*; but after it was joyned to the Land of the *Moabites*,
they having conquered the Kings of *Edom*: you may read more of it in the
sixth of *Isay*; also *Jos. 20.* where is shewed, that it was one of the six
Cities of Refuge, appointed by *Josuah*. Here *Job* for the most part con-
tinued, and held this Town in great honour and reputation.

He lived about the time of *Bala*, the first King of the *Edomites*: and ac-
cording to the opinion of *St. Jerom*, *Augustine*, *Ambrose*, *Philo*, and *Luther*,
was for his excellent Vertue and singular Piety, chosen King of that Coun-
try, which he greatly enlarged, making all the Countries and neighbouring
Princes near adjoining tributary unto him: wherefore (as *Jerom* saith, in
locus Hebraicus) having obtained so large an Empire, he removed his Seat
from *Batzra* to *Aharoth-Carnaim*, which was a strong and well-defenced City,
where in those times (as *Moses* witnesseth, *Gen. 14.*) there inhabited mighty
men, and noble Heroes; that so by their Vertue he might with the greater
facility suppress and conquer other Provinces.

There are many think him to be of the Stock of *Abraham*, and of the
Family of *Esau*, because he is mentioned in the 36 of *Genesis*, where it is said,
That when *Bala* died, *Jobab* the Son of *Zerah* of *Bozra*, or *Betzrah*, reigned in his
stead. And *St. Jerom*, in his Preface upon the Book of *Job*, sheweth, that he
was but five degrees removed from *Abraham*: for,



Notwithstanding, there are some that are of opinion, that he descended
from *Nabor*, *Abraham*'s Brother; and was of the Family of *Uz*, *Nabor*'s Son:
which opinion also *St. Jerom* mentioneth in his Hebraical Questions: But
most of the Antient Fathers hold this nothing so probable.

I i

Lu-

Luther, upon the thirty sixth Chapter of *Genesis*, saith, That he was King long time before *Moses* carried the Children of *Israel* out of *Egypt*. For, *Juda* and *Aser*, the Sons of *Jacob*, had Children before they went into the Land of *Egypt*. *Gen. 46.* therefore it is not impossible for *Reguel* the Son of *Fsau* to have Children also, since he was married long before his Brother *Jacob*. From hence then it may be gathered, that *Job* was King of *Idumea* before *Jacob* and his Sons went into the Land of *Egypt*: for, although the fourteen Sons of *Fsau* governed the Land of *Edom*, like so many Princes, (of which number, *Reguel* the Grand-father of *Job* was one) because they held it as their Inheritance; yet, to avoid Sedition and Distractions, which oftentimes happen where there is not a certain Head and principal Commander, therefore they elected *Bela* the Son of *Beor* to be their King; after whose death they chose *Job*, because he was a holy man of God, and in his Actions just and upright; who, without doubt, reigned amongst the *Edomites* a long time: for he lived after his Afflictions (which God imposed upon him to try him) 140 Years. *Plato* saith, he married *Dina* the Daughter of *Jacob*: but *St. Jerom*, That he married the Daughter of an *Arabian*, by whom he had *Enon*. Both these may be true; for his first Wife being dead, he might marry an *Arabian*.

After the death of *Job*, the Gyants and Heroes in *Asteroth-Carnaim* fell again from the *Idumeans*; for when *Moses* brought the Children of *Israel* out of the Desert of *Arabia-Petrea*, and that they had conquered the Land beyond *Jordan*, the City *Asteroth-Carnaim* had a King called *Og*, who governed all the Kingdom of *Basan*. This Gyant was of a mighty Stature; he had a Bed of Iron * nine Cubits long, and four broad, *Deut. 3.*

* Four Yards and a half long, and two broad.

Of *Eliphaz*.

Eliphaz the *Themanite* was the Brother of *Reguel*, *Job's* Grand-father. This *Eliphaz* had a Son called *Theman*, who built a City, and after his own Name called it *Theman*, where *Eliphaz* his Father dwelt with him. From whence it hapned that he was called *Eliphaz* the *Themanite*, *Job. 2.* It was distant from *Jerusalem* forty miles towards the South, and therefore it was called a City of the South: you may read of *Eliphaz* in *Jer. cap. 25.* He had a Concubine called *Thimnah*, because of her Beauty and comely Proportion: by her he had *Amaleck*, of whom came the *Amalekites*, between whom, and the Children of *Israel*, were cruel Wars, *Exod. 17.*

The

The Travels of *Eliphaz* the *Themanite*.

FROM *Themen* he went to *Asteroth-Carnaim*, where *Job* dwelt, which is accounted ninety two miles, to comfort his Friend *Job*, *Job 2.*
From *Asteroth-Carnaim* he returned back to his own house, which was ninety two miles. So the Travels of *Eliphaz* were 184 miles.

Of *Bildad*, *Job's* Friend.

Beyond *Jordan* and the Sea of *Galilee*, not far from *Asteroth-Carnaim*, there is at this day found a Town called *Suah*, where (as it is thought) *Bildad* the Friend of *Job* dwelt. Near to this Town (as *Sebastian Francus* observes in his Cosmography) there was yearly, in the Summer Season, a great Mart kept, in certain Tents and Tabernacles erected for that purpose, of divers colours. *Bildad* signifies an ancient Friend, and *Suah* taketh the name from Desolation, being derived of *Scho*, He hath made desolate.

Of *Zophar*, the Friend of *Job*.

ZOPHAR dwelt in the City of *Naema*, *Job. 15.* but how far it stood from *Jerusalem* is uncertain. *Zophar*, of *Zaphar*, signifieth swift. *Naema* signifies, Pleasant and delectable; of *Naem*, courteous and comfortable.

Of *Job's* Daughters.

THE Lord gave unto *Job*, after his Affliction, and that he had tried his faithfulness, three Daughters, so fair, that there were none fairer to be found in all the Land. The name of the first was *Jemima*, that is, as fair as the day: of *Jom*, which signifies, a Day. The second, *Kazia*, that is such a one as giveth a pleasant favour like unto *Gum Cassia*. The third, because of the excellency of her Countenance, was called *Keren Hapuch*, that is, casting forth rayes or beams, *Job 42.*

A P O C R Y P H A.

The BOOK of JUDITH.

Of Egbatana.

AFTER the death of *Arbatus*, or *Arphaxad*, which signifies a mighty Lyon, to whom *Jonas* prophesied, as is said before; there succeeded in the Empire of the *Medes*, *Mandanes*, *Sarfomenes*, *Artecarnis*, *Cardiceas*, and *Deioces*; who being enthronized in that Empire, called himself *Arphaxad*, or *Arbatus*, the second. This man built *Egbatana*, the Metropolitan City of the *Medes*, and beautified it with very fair Buildings and goodly Walls, made all of four-square Stone, cut and polished, 70 Cubits high, and 30 broad; Towers standing upon it 100 Cubits in height, as well those that were for the Defence of the Town, as those where the Gates were. The Air in that Country was temperate, inclining rather to Cold than Heat, because it lay toward the North: it stood 1136 miles from *Jerusalem* North-eastward. Here (for the most part) this Emperour kept his Court, till (as *Herodotus* saith) he was utterly conquered by *Nebuchadnezzar*, Emperour of the *Babylonians*. This was that *Nebuchadnezzar* which sent *Holofernes* with a mighty Army against *Judea*, *Bethulia*, and many other Cities and Countries, and would be worshipped as a God, *Judith* 3.

Of Hydaspes.

Hydaspes is a River that riseth in *Media*, which runneth through a part of *Parthia*, extendeth it self into *India*; and not far from the City *Nisa*; falleth into *Indus*, according to the Opinion of *Pliny*, and *Strabo* l. 15. Near this River *Nebuchadnezzar* overcame *Deioces*, otherwise called *Arbatus*, *Judg.* 1.

The Description of the Countries conquered by Holofernes.

Of Kedar.

Kedar (the Wilderness of *Zur* was thus called;) stood in the Land of the *Ishmaelites*, eighty miles from *Jerusalem* towards the South-west; and took the name of *Kedar* the Son of *Ishmael*, *Gen.* 25.

Of the Mountains of Ange.

THE Mountains of *Ange* lay between *Pamphylia* and *Cilicia*, to the Latitude of that famous Country of *Cilicia* in *Asia minor*, 320 miles from *Jerusalem*, towards the North; not far from *Anchiale*, a City of *Cilicia*, from whence it seemeth to take the name. Of

Of Cilicia.

Cilicia is a Province of *Asia minor*; so called of *Cilice*, the King's Son of *Syria* and *Phoenicia*: the Metropolitan City of which Country was *Tbarsus*, where the Apostle *Paul* was born; it was distant from *Jerusalem* 304 miles towards the North.

Of Mallos.

Mallos, a City of *Cilicia*, was so called of *Malo*, that is, Plenty of all things. *Stephanus* saith, that it took that Name of *Mollo* who first built it. It is a City to this day, and of most of the Inhabitants of that Country called *Mallo*, as *Gesner* observeth.

Of Geseu.

Geseu signifies fruitful. The Land of *Gosen* in *Egypt* was so called, being derived of *Gusch*, that is, a Turf: it stood 174 miles from *Jerusalem* towards the South-west.

Of Ethiopia.

THIS Country stands beyond *Egypt*, 800 miles from *Jerusalem* towards the South, where the Sun is extrem hot, that it turneth the Complexion of the Inhabitants to Blackness: here breed great abundance of Dragons and cruel Beasts.

Of Esdrelon.

Esraelon was a Plain lying between the Mountains, *Thabor*, *Hermon*, and *Gilboa*, extending it self from the Cities of *Megiddo* and *Apheck*, to the Sea of *Genezareth* or *Galilee*. In this great Field, which was called the Plain of *Galilee*, and the Field of *Megiddo* and *Esdrelon*, there were many cruel Battels fought; for here *Gideon* overcame the *Midianites*: here *Saul* was put to flight by the *Philistines*, from whence, ascending into Mount *Gilboa*, he killed himself. *Josias* also, King of the *Jews*, was in this place put to flight by *Pharaoh Necho*, and wounded unto the death. The Camp of *Holofernes* was so great, that it took up all the Plain, which contained sixteen miles in length. In some parts it was wonderful fruitful, and brought forth Wine, Oyl, and many other Commodities in great Abundance. It stood 52 miles from *Jerusalem* towards the North, and was so called of *Cæder*, that is, *A hid order and disposition*: for *Alam* is as much as to say, *he hath hid*.

Of Sobal.

Sobal was a Country upon the Borders of *Syria*, where *Sophena* was situated, near to the River *Euphrates*; which Country, *Saul* and *David*, Kings

Kings of *Israel* sometime conquered: it stood 600 miles from *Jerusalem* towards the North, and signifies, an ear of Corn.

Of Apamea.

THIS was a famous City in *Tetrapolis* of *Syria*, two hundred and eighty miles from *Jerusalem* towards the North, built by *Seleucus Nicanor* King of *Syria*, and was so called of *Apamea* his Wife.

Of the City Bethulia.

Bethulia was situated within four miles of *Dothan*, and two of the *Gallilean* Sea, forty four miles from *Jerusalem* Northward. About four miles from this Town, in a Mountain a little beside *Dothan*, lay the Tents of *Holofernes* in the fight of *Bethulia*, *Judeth*, c.7. between which and *Bethulia* lay the Plain of *Esdrelon*, in the midst whereof there ran a pleasant River, which in times past watered it. Here *Judeth* (according to the custom of the *Jews*) washed her self. The place where *Bethulia* stood is to be seen at this day, the ruins of the Town and many houses still remaining. It was situated upon a goodly high Mountain, strongly fortified by Nature, and, as it seemeth, by Art also. A man might have seen it thorough the greatest part of *Gallilee*, but above the rest, a certain Castle in the end of the Mountain, made for the defence of the City. They shew at this day, in the Mountain and Field near *Dothan*, the place where *Holofernes*'s Camp stood, and the Reliques of their Tents; also the Brook where *Judeth* washed her self. *Bethulia* signifieth, The Hand-maid of God; being derived of *Bethulah*, a Virgin; and *Jah*, God. *Holofernes*, a prophane Captain, of which sort are those Tyrants that persecute the Church of God.

The BOOK of TOBIAS.

The Travels of Tobias the Elder.

TOBIAS the elder was carried captive out of the Tribe of *Naphtaly*, where he was born, to *Nineveh*, the Metropolitan City of *Assyria*, being 600 miles: at such time as *Salmasser* King of the *Assyrians* carried away the ten Tribes of *Israel* into *Assyria* captive; in the year before Christ 742.2 *Kings*, ca. 17. *Tob. 1.* From that time he continued in *Nineveh*, being then about twenty seven years old, and numbred amongst the young men that went into Exile; for he was born about such time as *Romulus* and *Remus* were born, which was *An. Mundi*, 3200, and before Christ, 798, *Tob. 1.*

About the thirtieth year of his Age, he went from *Nineveh* into *Media*, which was 752 miles, and there came to a City called *Rages*, in that Country, to visit

visit the banished *Israelites*: at which time he lent *Gabel* by Bond, ten Talents of Silver, which amounts in our Mony, at 5. s. 6. d. the Ounce, to 2062 pound and 10 s. or thereabouts.

From *Rages* he returned back again to *Nineveh*, 752 miles. So all his Travels were 2104 miles.

The Travels of the Angel Raphael and young Tobias.

IN the year before Christ 708, the Arch-Angel *Raphael* went from *Nineveh* to *Rages* in *Media*, with *Tobias* the younger, being 752 miles. From *Rages* in *Media* they returned back again to *Nineveh*, 752 miles. So these Journeys were 1504 miles.

The Description of the places mentioned in their Travels

Of Naphtaly.

THIS was the chief City of the Tribe of *Naphtaly*, eighty four miles from *Jerusalem* toward the North. It stood in *Gallilee*, and in times past was a strong Town: here *Tobias* the Elder was born. It is to be seen at this day (as some say) but much decayed; and is now called by the name of *Sirin*, situated in a Mountain, so steep and strongly fortified by Nature upon the West side, that it is impossible to ascend upon it. In a Valley some two miles from this Town towards the South, *Naafon*, spoken of in the first Chapter of *Toby*, is situated. Upon the left side whereof there stood a Town called *Sophet*: but now there is nothing to be seen but a Castle, where in antient times the Knights Templers kept their abiding, and at this day is in the custody of the *Turks*. This Castle is situated upon a high Mountain, fortified very strongly both by Art and Nature, and standeth within a mile of *Naphtaly* South-Westward. At such time as *Josephus*, that great Historiographer (who was the Son of *Matthia* or *Marathia*, a Priest of the *Jews*) was chosen chief Commander of the Tribe of *Naphtaly*, he gathered an Army of 100000, and fortified this Castle and *Naphtaly*, and many other Towns thereabouts, continuing a long and sharp War against the *Romans*, until *Naphtaly* was taken, and he constrained to yield himself Captive. In the taking in of which Town, *Titus* the Son of *Vespasian* did first ascend the Walls, and there made manifest his noble resolution and valour. *Vid. Jos. de bell. Jud. lib. 3. c. 4.*

Of Rages, a City of the Medes.

Rages is so called of a great Congregation, being derived of *Ragafsch*, that is, He hath assembled a great company; for it was a very populous City. It was also called (as *Strab. lib. 11. Cosmograph. saith*) *Rahga*: but

Of Jesus the Son of Syrach.

but after, being rebuilt and fortified by *Nicanor*, it was by him called *Europus*, being distant from *Jerusalem* 1306 Miles toward the Northeast. The *Persians* call it *Arsucia*. *S. Jerom. de Trad. Hebr.* would have *Edissa*, a City of *Mesopotamia* (or rather as *Pliny* saith, of *Caesaryia*) to be *Rages*, which stands but 448 Miles from *Jerusalem* Northward, and from *Nineveh* 188 miles Westward. There are divers others that have wrote of this Town of *Edissa*: but that this and *Rages* should be both one, I cannot see how to agree with *Toby*; for that he himself hath set it down to stand in *Media*, and the Cities of the *Medes* lie distant from *Jerusalem* 1306 miles. Therefore gentle Reader I refer it to thy better consideration.

Of Jesus the Son of Syrach.

S*yrach* signifies an illustrious Prince, being derived of *Sarach*, he hath shined forth: he was of that noble Family of *David*, that is, the Son of *Syrach* the son of *Jesu*, and Cousen-german to *Amos Syrach*, who (as *Philo* saith) was the chief Prince and captain of the Children of *Israel* in the time of *Ptolomeus Philadelphus* King of *Egypt*, and is inserted into the Genealogy of Christ, *Luke* 3. He was born 230. years before Christ, in the City of *Jerusalem*, from whence about the 38. year of his age he went to *Alexandria*, a City of *Egypt*, 288 miles (*Evergates Ptolomais* the Son of *Philadelphus* being then King of that Country) where he gathered out of that flourishing Library (set up at the charge of *Ptolomais Philadelphus*) his book of *Ecclesiasticus*, as Bees from divers flowers gather sweet hony.

Of the great City Alexandria.

A*lexandria* was a City of *Egypt*, distant from *Jerusalem* 288 miles Westward; in ancient time called *No*, that is, a Hindrance. But *Alexander* the Great taking affection to this city, in the year 330. before Christ, began to build it, (for by continuance of time it was much decayed) and within the space of 17. days made it a goodly city, much greater than that it was before: to which, that he might add the greater grace, he called it after his own name, *Alexandria*; and there he lieth buried, after he had governed the Empire of the *Grecians* 7 years. For although he dyed in *Babylon*, the chief City of the *Chaldeans*, yet *Ptolomais* (one of his chief Princes) removed his Body thence in a golden chariot to *Memphis* in *Egypt*, and 20 years after, to *Alexandria*. The Situation thereof is very delectable, bordering to the North upon the *Mediterranean* Sea, and to the South upon the Pool of *Mareotis*, as *Strabo* saith, *lib.* 17. It was ten miles about, strongly fortified with walls, beautified with goodly buildings, situated in a very fruitful Country. And to give a greater delight unto the inhabitants, without the Walls there stood

stood many goodly Orchards and Gardens, plentifully furnished with fruits and flowers of divers kinds, as *Pomecitrons*, *Figgs*, &c. During the time of *Ptolomais Philadelphus*, it was a famous and flourishing City; for this Prince being a great lover of Learning, instituted an Academy, as it is thought, in it, and added thereto a stately Library, wherein were 400000 Books. The same whereof being published through the World, many People of divers Nations resorted thither to see it. Then *Eleazar* also the High-priest of the *Jews*, at the request of *Ptolomais* sent 72 Interpreters to translate the Bible out of Hebrew into Greek; which was (as *Eusebius* observeth) in the third year of his reign, before Christ 268. In recompence whereof, he sent to be dedicated in the Temple of *Jerusalem* a Table of gold, richly adorned with Carbuncles, Smaragdes, and other precious stones; two stately Cups, and 30 Bowls of pure gold, as appeareth in *Joseph. lib. Antiq. 12.* The Academy continued there till after Christs time, as you may read, *Acts* 6. But the Library was consumed 47 years before Christ, and the City greatly defaced. For *Julius Caesar* at that time making war with *Pompey* the younger, who continued with his Sister *Cleopatra* in this City, caused the Kings Navy to be set on fire, and the Library standing near it, the flame took hold of it, and burnt it down to the ground, with all that was in it, and defaced also a great part of the City.

Upon the Book of *Maccabees*.

The Travels of Antiochus Epiphanes.

A*ntiochus Epiphanes*, that is, An illustrious Adversary, in the year of Christ 380. was sent out of *Syria* by *Antiochus* the Great, to *Rome*, which was 1600. miles, where he remained as an hostage for his Father and his Brother *Seleucus Philopater* seventeen years, *1 Mac. 1.* After the death of his Father, he stole secretly from *Rome*, and went back again to *Antiochia* in *Syria*, which was 1600 miles; and there succeeded his Brother *Seleucus Philopater* in the government. He began to reign 173 years before Christ.

In the third year of his Reign he went from *Antiochia* to *Tyrus*, 60 miles; in that journey he conquered all the lower part of *Syria* and *Phenicia*.

From thence he went about six score miles through *Galilee* and *Judaea*, conquering all the Cities and Countries that lay in his way; and would also have gone down into *Egypt*; but when he heard that his Nephew *Ptolomais Philometor* had proclaimed an Assembly and Parliament, and would not acknowledge him for his Protector, he sent *Apollonius*, one of his Princes, upon

the day of the meeting into *Egypt*, and he himself returned back again to *Joppa*, 2 *Mac.* 4.

From *Joppa* he went to *Jerusalem*, which was 20. miles, where *Jason* the High-priest, and all the people, received him with great honour. At that time *Antiochus* placed a Guard in the Castle or Tower of *Jerusalem*, which was the beginning of their intolerable Servitude.

But for that year, which was the fourth of his reign, he returned through *Phoenicia* to *Antiochia* in *Syria*, 280 miles.

In the fifth year of his reign, he went from *Antiochia* with a great Army into *Cilicia*, being 80. miles. There he appeased the Uproars of the Inhabitants of *Tharsus* and *Mallotus*, and conquered all *Cilicia*, 2 *Mac.* 4.

From *Cilicia* he returned back again to *Antiochia*, eighty miles.

In the sixth year of his reign *Antiochus*, went with a great Army both by sea and land (wherein were many Elephants) to *Peluso*, 400 miles. This City he conquered, and overcame the Alexandrians in a Naval battel, 2 *Mac.* 4.

From *Peluso* (having built a bridge over *Nilus*) he went with his Army to *Memphis*, conquered all the Countries and strong Cities as he went, about 140. miles, and brought thither a mighty and great prey: where, according to the saying of the Prophet *Daniel*, cap. 11. he dealt subtilly with *Ptolomais Philometor*.

From *Memphis* he returned to *Alexandria*, where the Citizens would not suffer him to enter the gates, wherefore he besieged it, but to small purpose; which was 120 miles.

From *Alexandria* he returned to *Peluso*, which was 160. miles, there he left a Garrison to retain what he had gotten in *Egypt*, 1 *Mac.* 4.

From *Peluso* he returned to *Antiochia* with a great prey, being 400 miles. In the mean time *Ptolomais* King of *Egypt*, and his Sister *Cleopatra*, brought in the aid of the *Romans*, *Livy*, *Decad.* lib. 4, 5.

In the next year (that is, in the seventh year of *Antiochus Epiphanes*) there was seen in the air as if there had been men fighting; a Comet also appeared. This happened in the year before Christ 167.

This year, in the Spring, *Antiochus* went the second time from *Antiochia* with his Army into *Alexandria* in *Egypt*, which was 560. miles. So passing through *Cælo Syria* and *Judæa*, he came into *Egypt*, which he invaded with open war, endeavouring to get that by force, which he could not get by entreaty. But the *Romans* sent *P. Popilius* with other Embassadors, into *Egypt*, who hearing that *Antiochus* was come to *Leysa*, which was within a mile of *Alexandria*, the *Romans* went thither to him. Where, when he had welcomed them, and shewed all the courtesie he could to *P. Popilius*, *P. Popilius* delivered him certain Tables that he had about him written. And first of all commanded him to read them, which he did. Then he counselled with some of his friends, what was best to be done in the

the business. While he was thus in a great Study, *P. Popilius*, with a wand that he had in his hand, made a Circle about him in the Dust, saying *Ere thou stir a foot out of this Circle return thy Answer, that I may tell the Senate whether thou hadst rather have War or Peace.* This he uttered with such a firm Countenance, that it amazed the King: wherefore, after he had paused a while, quoth he, *I will do what the Senate hath written, or shall think fit.* So doing little or nothing in *Egypt* he returned back again. *Justin*, lib. 34. doing little or nothing in *Egypt* he returned back again. *Justin*, lib. 34. Decad. Lib. 4. cap. 5. *Jos.* lib. 12. cap. 6. These things hapned *ann. urb. Rom.* 585. *L. Æmilius Paulus* and *Caius Licinius Crassus* being then Consuls; in which year the Moon was totally eclipsed, *Æmilius* overcame *Perseus* King of *Macedon*, and reduced *Macedonia* into a Province, lib. *Dec.* 4. lib. 5.

From *Leysa*, *Antiochus* (fearing lest the *Jews* would forsake his Empire and rebell) went to *Jerusalem*, which was 288 miles; but the Inhabitants of the Town shut him out of the City, wherefore he besieged it, and by the Treason of *Menelaus*, Chief Priest, (who for that purpose conspired with the Guard that was in the Castle) quickly got it, and entred the Gates. In every place where he came he put the Citizens to the Sword, and for three days space did little else but cruelly massacre the People. He went also with *Menelaus* into the Temple, where he polluted the sacred things of the Temple, and took thence the Vessels of Silver and Gold, or whatsoever he pleased, and found precious or worthy: so that the Prey he took amounted to 1800 Talents, which make almost eleven Tun of pure Gold; all which, were partly Gifts dedicated to the Temple, and partly Treasure that was left there as in a safe and sure place, to the use of poor distressed Widows and Orphans.

After that *Antiochus* had robbed the Temple of all the Silver and Gold that he could find, had banished *Jason*, had placed a strong Garrison in the Tower of *Acropolis*, (the Captain of which was one *Philip* a very cruel man) and made *Menelaus* High-Priest; with all this booty and some number of Captives, he returned to *Antiochia*, which was 280 miles. In the Year following, that is, before Christ 166, *L. Æmilius Paulus*, triumphed over the Wars of *Macedonia*. Not long after, *Antiochus* misdoubted the Fidelity of the *Jews*, sent *Apollonius* with an Army of 22000 to *Jerusalem*, who entred the City upon the Sabbath day, and committed many Outrages.

Then, *Antiochus* having spent a great part of the Gold and Silver which he had got from *Jerusalem*, about the eleventh Year of his Reign made his Expedition from *Antiochia* to *Persepolis*, (it was also called *Elymaides*) in *Persia*, which was 196 miles. Here he took the Temple of *Diana*, spoiled all that Country round about, and with strong hand gathered together a great Mass of Gold and Silver to maintain War against *Judas Maccabæus*. But a multitude of Citizens disliking his Sacrilege, banded themselves together, and put *Antiochus* and his Souldiers to flight before he could take the City of *Persepolis*. 1 *Mach.* 6. 2 *Mach.* 9.

Wherefore being driven from thence, he fled with his Army to *Egbatana*, a City in *Media*, which was 200 miles. Here, having certain Intelligence by Letters, of the noble Exploits of *Judas Macchabeus*, and that he purged the Temple of such things as were prophane, he fell into an extream Grief, and like one distracted, railed against the *Jews*, and swore to be revenged of them, 1 *Mac.* 9.

In this extream Anger he went from *Egbatana* to *Babylon* with his Army, which was 464 miles. But as he went, his Chariot was overthrown, in the fall whereof he was so extreamly wounded, that they were constrained to carry him in a Bed to *Babylon*, where he shortly after died miserably. So all his Travels were 8153 miles.

Thus may we see with what Difficulties and Dangers this wicked Prince obtained his Victories, and past away his Life, sometimes in Travel, his Journeys long and troublefom, sometimes in Prosperity, sometimes in Adversity, again sometimes afflicted with troublefom Cogitations, sometimes with extream Anger, seldom in Peace, and then also his Actions favouring of Violence and Filthines. From whence it appeareth, That the Wicked, with more Sorrows, Troubles and Vexations, gain eternal Damnation, than the Just, tho they suffer many grievous Afflictions, obtain everlasting Salvation. For amongst all the Patriarchs, good Kings, and Prophets, there is not found any that had so many long and tedious Journeys as this *Antiochus*, who continually oppressed his Mind and Conscience with unprofitable Vanities and wicked Thoughts, and at length had a miserable and terrible end.

Of the Cities and Places mentioned in his Travels.

Of Antiochia.

Antiochia, where *Antiochus Epiphanes* kept his Court, was anciently called *Chemath*, or *Riblab*. It was situated in *Syria*, 180 miles from *Jerusalem* towards the North, near to the Cities, *Seleucia*, *Laodicea*, and *Apamea*, which four Cities (as *Strabo* saith in the sixteenth Book of his Geography) were built by *Seleucus Nicanor* first King of *Syria*. This man was a mighty Prince, and obtained the Name of *Nicanor* (which signifieth Victory) because he prospered in his Wars, and conquered his Adversaries. For, when (within 13 years after the Death of *Alexander the Great*) he had got the Kingdom of *Syria*, he became so great in the 31 year of his Reign, that he obtained the Empire of all the East; and beside (as *Strabo* saith) re-edified and built up these four Cities, calling one of them *Antiochia*, after the name of his Father, another *Laodicea*, after the name of his Mother, a third after his own name *Seleucia*, and the last *Apamea*, after the name of his Wife. These four Cities, because they were all built by one man, and at one time, were called Sisters. But *Antiochia* was much fairer than the other, and.

and in those times was a greater City than any other called after that name; yea, it was equal to *Alexandria* in *Egypt*, for glory and excellency of Building: It was divided into four parts, and those parts separated with four Walls: The first, which was anciently called *Hemath* (a violent Anger) of *Chamaithai* the Son of *Canaan*; was after *Riblab*, from the multitude of the Inhabitants; and the third time by *Seleucus*, after his Father's name, called *Antiochia*. In this part *Seleucus* to dignifie the City, kept his Court, it being compassed about with Goodly Walls. In the second part the Citizens of *Syria* inhabited. In the third, *Seleucus Callimichus* (afterward King of the *Syrians*) kept his Court, and greatly beautified it. But in the fourth (where afterward many *Christians* inhabited) *Antigonus Epiphanes* continued, and did greatly adorn it, and set it forth with goodly buildings and sumptuous Houses. Close by the City there stood a pleasant Wood, watered with many clear Fountains and delightful Springs, to which there resorted a great multitude of Fowls and divers sorts, which sung very pleasantly among the Trees, to the great content and delectation of the Citizens. In the midst of this Wood stood the Temple of *Apollo* and *Diana*, goodly things, and very curiously built. It was called the Wood of *Daphne*, because it was full of Laurel Trees. From this Wood all the Country thereabout is called *Epidaphne*. Not far off standeth the River *Orontes*, which beginneth in *Calyria*, and passeth under the earth till it comes near to *Apamea*, where it riseth and watereth all *Antiochia*. So passing thence, it runneth some sixteen miles, and so falls into the *Mediterranean Sea*. Here *Paul* preached and kept a Synod, *Euseb. lib. 7. cap. 24, 25*. There was another Synod kept here by the *Arrians*, *Trip. lib. 4. 9.*

Stephanus reckons up many other Cities of this name: as *Antiochia*, *Lidia* in *Galatia*, where *Paul* preached, *Act. 3.* and is distant from this 384 miles: *Antiochia* in *Mesopotamia*, which is also called *Mygdonia*, and *Nisibis*; in which *Apollophanes* the Stoick, and *Pharnuchus* that wrote the *Persian History*, are said to be born. *Antiochia* between *Syria* and *Arabia*, built by *Semiramis*. *Antiochia* in *Cilicia*, situated near to the River *Pyramus*. *Antiochia* in *Pieria*, also called by the *Syrians*, *Arados*. There is also a City called *Antiochia* near Mount *Taurus* in the Country of *Comagena*. *Antiochia* situated upon the Lake of *Callichan*. *Antiochia* in *Scythia*. There was another in *Caria*, called also *Pithapolis*. *Antiochia Marigana*, built by *Antiochus Soter*. And many Authors call *Tharsus* in *Cilicia* by the name of *Antiochia*. *Antiochia* signifies an Adversary.

Of Rome.

ROME stands 1528 miles from *Jerusalem* Westward. Of this City you may read more in the Travels of the Apostle *Paul*. *Tyrus*, *Joppa*, *Memphis*, *Peluse*, *Mallo*, and *Alexandria*, are before described.

Of Tharfus.

Tarfus or *Tharfus* signifieth a Hyacinth stone, so called (as some think) of *Tharfis* the Son of *Javan*, the Son of *Japhet*, the Son of *Noah*, Gen. 10. It was distant from *Jerusalem* 304 miles Northward.

Of Persepolis.

Persepolis was the Metropolitan City of *Perfia*, distant from *Jerusalem* 1240 miles Eastward. So called of *Perseus* that mighty King of the *Persians*, who re-edified it and gave it that name; which is as much as to say, the City of the *Persians*, which also of him were so called. The Astronomers, because he was greatly affected to such as were skillful in that Art, attributed his name and his Wives name to two Constellations in the Heavens, of which *Ovid's* Fable is contributed of *Pegasus* and *Andromache*.

This City of *Persepolis* was so fair, that it exceeded all the Cities of the East both for Stateliness, and Beauty, and so continued from *Perseus* time, until *Alexander* the Great had conquered *Darius*: at which time, this great Emperour having got into his hand the whole Empire of the *Persians*, came to *Persepolis* in the year before Christ, 329, and there celebrated a great feast in triumph of his Victories; to which there resorted a great many Women, not such as were of the better sort, but them that followed the Camp, and lived dissolutely: amongst whom was that notable Curtesan *Thais*; who perceiving the King inclined to Mirth, and full with Wine, began to flatter him in his Cups, and among other things to commend and dignify his Noble Exploits, without giving him to understand, how acceptable it would be to the *Grecians* to see the Royal Palace of the *Persians* fired, which had so often afflicted *Grecia*. No sooner had she uttered these words, but another seconded her, and then a third. After, the whole assembly cried out, Shall we revenge the Injury of the *Grecians*, and burn the City? With that they all rose in great fury, the King himself (being crowned) beginning first to fire the Palace, wherein was great abundance of Cedar, from whence it happened, that suddenly the fire spread it self a great way; which when the Army that lay without the Walls perceived, with all speed came to the City to stay the burning of it, for which purpose many brought Water with them. But when they beheld the King himself busie in this Tragedy, laying aside their Water, they also, in hope of Booty, and to imitate the steps of their Prince, fell to firing the City, and according to the custom of Souldiers in such Massacres, made a Prey of what they could get; increasing the fire with dry stuff and other Combustible matter, whereby it came to pass that the whole City was therewith fired and burnt to the ground. This was the end of that mighty City which ruled over so many Nations, where so many mighty Princes governed, that was the scourge of *Grecia* and the greatest part of the World, that sent forth

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a Navy of 10000 Ships and an Army of an infinite number: there being an infinite number; there being at this day nothing to be seen, unless the River *Araxes* that ran close by it remaineth. Thus was that consumed in a fury, which the King and all his Army before endeavoured to spare. But after it turned to the great shame of the *Macedonians*, that their King should fire so famous a City in the midst of his Cups: and *Alexander* himself, after he had slept, repented what he had done.

You shall find in 2 *Mac. cap. 6.* That *Antiochus Epiphanes* besieged a certain City in *Perfia* called *Persepolis*, from whence, for his exceeding Covetousness and Sacrilege, he was forced by the Inhabitants dwelling about the Town, to raise his Siege and be gone. Therefore some may gather, that this *Persepolis* before mentioned was rebuilt, because it also stood in *Perfia*: but if you read 1 *Mac. cap. 6.* you shall find, that this City, so besieged by *Antiochus*, was also called *Elymais*, wherein stood the Temple of *Diana*, beautified with many goodly Ornaments, shining with the splendor of fine Gold wherewith it was gilt. In which Temple, as saith *Josephus, lib. Ant. 12.* *Alexander* the Great left his Armour and other things. From whence may be gathered, that this Town was not the *Persepolis* which he caused to be burnt, but rather some other Town built out of the Ruines of that City (according to the opinion of *Quintus Curtius*) or else some Village standing near to it, which being built up and enlarged, might of some be called new *Persepolis*, though indeed it was anciently called *Elymais*, and all the East part of *Perfia* beyond *Susa*, of that Town called *Elematica*, having some affinity with *Elam* the ancient name of *Perfia*, so called of *Elam* the Son of *Sem* Gen. 10. Wherefore it may well be concluded, that that *Persepolis*, burnt down by *Alexander*, was never restored, but lieth waste to this day.

Thus the Empire of the *Persians* (after they had ruled over the Nations of the Earth 260 years) was conquered by the *Grecians*, who held it 129 years. At the end of which time, *Demetrius Nicanor*, the last Emperour of the *Grecians* in *Syria* and *Aha*, going with a great Army out of *Syria* toward the East, *Arfaces* King of the *Medes* and *Parthians*, being aided by the Citizens of *Elymais*, the *Persians*, and *Batrians* meeting him in those parts, gave him many sharp and cruel Battels, and in the end (under the pretence of Peace) took him Prisoner, in the year before Christ 137. and from that time the *Parthians* governed *Perfia* and *Grecia*, and opposed the *Romans* in many cruel Battels.

Afterward, in the year of our Lord, 226, *Artaxerxes* that mighty Lord of *Perfia* overcame *Artabanus* King of the *Parthians* in a mighty Battel, and took his Crown from his head: the same year entering upon the Government of *Perfia*, 548 years after the death of *Alexander* the Great: from which time, *Artaxerxes* and his Posterity reigned in *Perfia* for the space of 314 years;

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in the which space there succeeded twenty eight Kings, viz. Artaxerxes 1. Sapore, Ormisdates, Vararanes, Vararanes 2. Vararanes 3. Narfes, Misdates, Sapore 2. Artaxerxes 2. Sapore 3. Vararanes 4. Cermazat, fir-named Idigertes, Vararanes 5. Vararanes 6. Perozes, Valens, Cavades, Zambades, Cavades 2. Cosroes, Hormisdas, Cosroes 2. Siroes, Adhasir, Sarbars, Bornarim, Hormisdas 2. who was the last King of the Persians; for being overcome by Humarus, Amiras of the Saracens, and third Emperour of the Mahumetans, he was thrown out of his Kingdom, Anno Dom. 640. After which time, it continued long in the Government of the Saracens and Turks.

Where that holy Priest Mattathias the Father of Judas Machabeus dwelt.

MAttathias and Dorotheus, have both one signification, that is, The Gift of God; being derived of *Matath*, a Gift, and *Jah*, God. This *Mattathias* was a Holy Priest, of the Tribe of *Levi*, the Son of *John*, the Son of *Simon*, of whom all that Family was called the Posterity of *Simon*, of the Stock of *Joaab*, of whom you may read, *1 Chr. 15*. He dwelt in a Town called *Modin*, fourteen miles from *Jerusalem*, toward the North-West, situated in a Mountain, close by the way as you go to *Joppa*, in the Tribe of *Dan*. *Modin* signifieth a Measure, being derived of *Madad*, he hath measured. In this place, seeing the cruelty of *Antiochus Epiphanes*, and the Insolence of his Souldiers, he killed one of his Captains, and afterward in the Synagogue put to death an Idolatrous Jew, overthrew the Altar set up by *Antiochus*; after called forth all the Inhabitants of *Modin*, and other Towns near adjoining, to withstand the fury of this King. So they brought their Goods out of the City, into the Wilderness, where they incamped themselves, and after, so manfully opposed *Antiochus*, that he delivered all the Cities and Towns thereabouts out of his Bondage, and from Idolatry. But being now grown old, (after he had admonished his Sons to Constancy in the Service of God, and Courage in Defence of the Country) he died in the year before Christ, 164, and was buried at *Modin*, where afterward his Sons were buried. *Simon*, his third Son, high Priest of *Jerusalem*, did marvellously beautifie this Sepulchre; for he made a Vault of white Marble, compassed about with fair Pillars, which supported an admirable curious Arch, to see to as if it had been one stone. Over this Vault, in convenient places, he built seven Pyramids, in memory of his Father, Mother, his four Brethren, and himself. In the Circumference of this Monument he set up fair Marble Pillars, upon which he caused to be ingraven Ships, so artificially, that they which sailed upon the Sea might see them; and upon these he placed the Arms of his Father, and of his Brethren. You may read more of this, *1 Mach. 13. Joseph. Antiq. lib. 12. cap. 9.*

The Travels of Judas Macchabeus.

Judas Macchabeus succeeded his Father *Mattathias* in the year before Christ 164, Anno Mundi 3804. and ruled six years. Immediately after his Father's death, who, as is said, was buried in *Modin*, he led his Army against *Apollonius*, chief Captain of *Antiochus*, who at that time was in *Samaria*; which was thirty miles: here he overcame *Apollonius*, and killed him with his own Sword, *2 Mac. 2, 3.*

When *Seron* (who was also one of *Antiochus*'s chief Captains in *Syria* the lower) heard that *Judas Macchabeus* had overcome *Apollonius*, and put him to death, he was very angry, and said, *I will go and conquer Judas Macchabeus and those that are with him, that so I may get my self a name, and be famous through the whole Kingdom:* so he came out of *Syria*, and pitched his Tents near *Bethoron* the lower, in the Tribe of *Judah*, thirty two miles from *Samaria*. But *Judas* went down to him to *Bethoron*, where he broke into his Camp, overcame his whole Army, and put him to the Sword, with 8000 of his men, but the rest fled into the Land of the *Philistines*, *1 Mac. 3.* These two Victories he obtained in the first year of his Government, by which he made the name of *Macchabees* famous through that Kingdom. This Battel was fought eight miles from *Jerusalem*.

Antiochus Epiphanes having certain Intelligence of that which had happened, in the next year made an Expedition into *Persia*, that he might gather Money in those East parts to make an offensive War against the Jews; and gave Authority to *Lysias* (whom he made Governour in his absence) to suppress this faction sprung up amongst them. Wherefore *Lysias* sent 40000 Foot and 7000 Horse into *Jury*; and appointed *Ptolomais*, *Nicanor*, and *Gorgias* to be Generals of the whole Army. Who, so soon as they had entered *Judea* after Hostile manner, they pitched their Tents near to a Town called *Emaus*, *Joseph. lib. Ant. 13. c. 10.* This Town standeth six miles and somewhat more from *Jerusalem*: but *Judas Macchabeus* assembled his Army in *Mizpah*, situated in the Tribe of *Benjamin*, not far from *Jerusalem*, six miles from *Bethoron*, *1 Mac. 3.*

After *Judas Macchabeus* had implored Gods assistance in his Wars, and performed many Religious ceremonies, he went with his Army to *Emaus*, which was four miles: where, coming upon the Enemy in the night and unexpected, he overcame *Nicanor*, put him to flight, and kill'd 3000 of his men. This Victory happened in the third year of *Judas Macchabeus*'s Government, *1 Mac. 4.*

From *Emaus* he pursued the Enemy to *Gexeron Azotus*, *Afferimoth* and *Iamniah*, upon the Borders of *Idumaea*, which was eight miles.

After, he returned back from pursuing the Enemy with his Army to *Emanus*, which was eight miles, that he might oppose the Army of *Gorgias*; but *Gorgias* understanding of the overthrow of *Nicanor*, and burning of his Tents, fled.

Judas Macchabeus obtained his fourth victory in the third year of his Government, which was 62 years before Christ, and in the 148 year of the Government of the *Gracians* in *Syria*, six miles from *Emanus*, near to the Castle or Fortrefs of *Bethsura*, which signifies, *the house of the Rock*, being a very strong place, situated in the top of a high Rock, some half a mile from *Ierusalem*, in the way which leadeth to *Bethlehem*. Near to this Castle *Judas Macchabeus* overcame *Lysias*, *Antiochus* his chief General of *Syria*, who had 20000 foot, and 5000 horse in his Army, carrying away a great victory, and put to the sword 5000 of his men. *Lysias* being thus overcome, mediated a Peace with the *Jews*, which was concluded upon the fourth day of the Month *Diofceris*, which answereth unto the seventh day of our Month of *June*, 2 *Macch.* 10.

From *Bethsura* *Judas Macchabeus* brought back his Army to *Ierusalem*, which was almost a mile; where he caused the Temple of the Lord to be cleansed of the abomination of the Gentiles, and broke down the Statue of *Jupiter Olympus*, which had continued there for the space of three years: and on the fifth day of the month *Castew*, which is our *December*, celebrated a solemn Passover; and built up a new Altar, and dedicated it unto the Lord.

In the year after, being the fourth year of his Government, he repaired the Town of *Sion*, and fortified *Bethsura* against the *Idumeans*, which Nation all this year made War upon the *Jews*: But after, *Judas* gathered an army and went 40 miles into *Idumæa*, and invaded those that were in *Arabathnes*, and in the Land of the sons of *Bean* (which people troubled the *Israelites* with continual Robberies) and put them to flight, so that they were constrained to take their Castle; where he fired them and it together, 1 *Macch.* 5. 2 *Macch.* 10.

From *Idumæa* he returned back again with his army to *Ierusalem*, which was forty miles.

Afterward he led his Army against the *Ammonites*, which lay 60 miles from *Ierusalem* towards the North-east, 1 *Macch.* 5.

From thence, he went to *Faeser* in the Tribe of *Gad*, which was 24 miles; which he took, and all the Castles thereabouts. This Town *Moses* in times past conquered, as you may read before 1 *Macch.* 15.

From *Faeser* he returned to *Ierusalem* which was 40 miles;

From thence he went to *Joppa* which was 20 miles; and there he burned their Haven (for *Joppa* was a Haven-Town) and those which escaped the fire he kill'd with the sword, 2 *Mac.* 12.

From *Joppa* he went to *Iamnia*, which was accounted four miles; where, in the Night, he fired their Haven, burn'd their Ships, and spoiled their Town;

Town; inso much as the Inhabitants of *Ierusalem*, which were sixteen miles off, might easily see the Fire, 2 *Macch.* 12.

From *Iamnia*, *Judas* went with his army against *Timotheus*, chief Captain of *Antiochus Eupater*, who continued at the City *Caspin*, which was something more than a mile, where he overcame him and 5000 *Arabians*, which were strengthened with 500 Horse, and took the City, 1 *Mac.* 12.

Afterward *Judas Macchab.* with his Brother *Jonathan*, led an Army to *Characa* unto the *Jews* that were called *Tubieni*, which was 96 miles, against *Timotheus* Governour of the *Ammonites*: but he was gone thence and had done nothing, but left a Garrison in a strong hold. Wherefore *Dositheus* and *Sospater* (which were Captains with *Macchab.*) went forth and slew those that *Timotheus* had left in the Fortrefs more than 10000 men: *Timotheus* himself also fell into their hands; but by reason of his fair Speeches, they suffered him to depart with Life, 2 *Mac.* 12. 1 *Mac.* 5.

From thence he went to *Bozor*, a fair City, which was situated beyond *Jordan* near to *Bethabara*, in the Tribe of *Reuben*, it was also called *Bazra*, which was 24 miles: this Town he took and burned with Fire, *Ista.* 64. 1 *Mac.* 5.

From *Bozor* he went to *Mizpa*, where *Jephtha* some time sacrificed his Daughter, which was 32 miles. In that Journey *Judas Macchabeus* rescued the Castle of *Datheman*, drave thence *Timotheus*, and put to the sword 8000 of his Army. After, he went thence to *Mizpa*, won the Town, burn'd it with Fire, and put to the sword all the male Children because the Inhabitants had vexed the Children of *Israel* with continual Robbery. After that, he won many other Towns and Cities thereabouts, 1 *Mac.* 5.

From *Mizpa*, *Judas* passed the River, and went to *Aiaroth-Carnaim*, which in the second of *Macchabees* is called *Carnion*, which was eight miles: here he destroyed the Temple of *Venus*, which the Inhabitants call *Aiaroth*, and put 25000 of the Inhabitants to the sword. He went also to *Atargation*, a Town not far off, and took it, and delivered all the *Israelites*, from the greatest to the least, which were in Captivity amongst the *Giliadites*, 1 *Mac.* 5. 2 *Mac.* 22.

From *Aiaroth-Carnaim* he went to *Ephron*, being 16 miles; this City *Judas Macchabeus* destroyed because the Inhabitants thereof denied him Passage, and went through it over the dead Bodies, 2 *Mac.* 5. Here *Gideon*, Judge of *Israel*, sometime dwelt; it took the Name from the rising up of the Dust, being derived of *Aphar*, that is, he hath made a dust.

From *Ephron*, *Judas* passed over *Jordan* into the great Field of *Galilee*, and so went to *Scythopolis*, which in ancient time was called *Bethsan*, which was four miles.

From *Bethsan* or *Scythopolis* he returned to *Ierusalem*, which was 44 miles, a little before *Pentecost*, in the fourth year of his Government, in the Year 161 before Christ, 1 *Mac.* 5. 2 *Mac.* 12.

After the Feast of *Pentecost* he went from *Jerusalem* to *Maresa*, which was 16 miles; here he overcame *Gorgias*, Governour of *Idumaea*, in a great Battel, 2 *Mac.* 12.

From *Maresa* he went with his Army to *Odullam*, which was six miles. Here sometime *David* hid himself.

From *Odullam* he returned to *Jerusalem*, being eight miles; 2 *Mac.* 12.

From *Jerusalem* he brought his Army to *Hebron*, the Metropolitan City of the *Idumeans*, which was 22 miles: this Town he won, and all the Towns and Castles near adjoining, 1 *Mac.* 5.

From thence he went to *Samaria*, which was fifty six miles, 1 *Mac.* 5.

From *Samaria* he led his Army against *Azotus*, being 44 miles. This was a City of the *Philistines*, which he destroyed, broke their Altars, and burn'd their Idols in the Fire, 1 *Mac.* 5. After that, he conquered two Castles in *Idumaea*, 1 *Mac.* 10.

After that, he returned to *Jerusalem*, which was accounted 22 miles, 1 *Mac.* 5.

From *Jerusalem* he went to meet *Timotheus*, chief Captain of the *Syrians*, who came with a great Army to invade *Judaea*. But when the Battel waxed hot, there appeared to the Enemies from Heaven, five comely men upon Horses, with Bridles of Gold, two of which led the *Jews*, and took *Macchabeus* between them, and covered him on every side with their Weapons, that none could hurt him; but against their Enemies they shot Darts and Lightnings, so that they were confounded with Blindness, and beaten down; whereby the *Jews* obtained a great Victory, and put to the Sword 20500 Foot, and 600 Horse; the rest seeing this great Slaughter, fled. So *Judas* praised the Lord, and pursued the Enemies to *Gazara*, being sixteen miles. Here *Timotheus* hid himself in a Cave; but the *Jews* took the City, found him out, and put him to death, together with his Brother *Cherea* and *Pollophanes*, 2 *Mac.* 10.

From *Gazara*, *Judas Macchabeus* returned to *Jerusalem*, being 16 miles.

In the Year following, which was the fifth of his Reign, and 160 before Christ, *Judas Macchab.* besieged the Tower of *Sion* in *Jerusalem*, because those that were in the Garrison had put to the Sword some of the *Jews* that were sacrificing in the Temple. But *Antiochus Eupator*, the Son of *Antiochus Epiphanes*, hearing of it; at the Instigation of *Menelaus*, Chief Priest of the *Jews*, brought a great Army to their Rescue; wherefore *Judas Macchabeus* hearing of his coming, left the Siege, and went from *Jerusalem* to *Modin* to meet him, which was 14 miles: Here he overcame *Antiochus*, destroyed his Elephants, and put 4000 of his Souldiers to the Sword, 2 *Mac.* 13.

When King *Antiochus* had felt a taste of the boldness of the *Jews*, he went with his Army through by-ways, and secret Passages to the Castle of *Bethsura*, which he besieged, whither *Judas* followed him, which was twelve

twelve miles; encamped himself a mile from *Bethsura*, in a straight place called *Bethzachara*. Here *Antiochus*, betimes in the Morning (thinking to take the Army of the *Jews* at an Advantage) set upon them: But the *Jews* and their Leaders behaved themselves so manfully, that they put *Antiochus* the second time to flight, and kill'd 600 of his men. In this Battel *Eliaser*, the Brother of *Judas Macchabeus*, was slain by an Elephant, *Jos. lib. Antiq.* 12. *lib.* 16. 1 *Mac.* 6.

From *Bethzachara* he returned back to *Jerusalem*, being two miles: and when the King had taken the Town of *Bethsura* (for they were constrained to yield by reason of Famine) he followed *Judas*, with whom he joynd the third time in Battel; but *Judas* overcame him, and put to the Sword many of his Army. Wherefore, having certain Intelligence that *Philip* (whom he had made Over-seer of the Affairs at *Antiochia*) rebelled, he made a Peace with *Judas Macchabeus*, was appealed towards the *Jews*, did sacrifice, adorned the Temple, and shewed great Gentleness towards the People. So *Antiochus* departed out of *Judaea*, and took *Menelaus*, that seditious High-Priest, along with him captive, 1 *Mac.* 6. 2 *Mac.* 13.

After, in the sixth Year of his Government, *Judas* went with his Army through all the Borders of *Judaea*, and executed Justice upon all such as were Offenders and Contemnners of the true Religion.

After, when *Judas* had certain intelligence that *Nicanor* (whom *Demetrius* King of *Syria* had sent against *Jerusalem*) went about by fraudulent Courtes, and under pretence of Friendship, to take away his Life, 2 *Mac.* 14. he went privily from *Jerusalem* and came to *Caphar-Salama*, situated twelve miles from *Jerusalem* towards the North. Here *Nicanor* and he joynd Battel; but *Judas* discomfited his Army, and put to the Sword about five thousand of his Men, himself not escaping without great danger, 1 *Mac.* 7.

From *Caphar-Salama*, *Judas* came to *Samaria*, which was 28 miles: here he rested himself, and refreshed his Army a while, 2 *Mac.* 15.

In the Year before Christ 128, he went from *Samaria* to *Adarsa*, which was 28 miles; and there (upon the 13th. day of *Adar*, which answereth to the 13th. day of *February*) near to *Bethoron* the lower, he gave *Nicanor* a great Overthrow, and put him, with 35000 of his Host, to the Sword, 1 *Mac.* 7. 2 *Mac.* 15.

From *Adarsa* and *Bethoron* the lower, he followed the Enemies to *Gaza*, a City of the *Philistines*, being 44 miles, 1 *Mac.* 9.

From *Gaza* he returned to *Jerusalem*, being 44 miles; there he caused the Arm of *Nicanor* (whom a little before he had slain at the Battel of *Adarsa*) to be cut off, and his Tongue to be cut out of his Head, shred small, and given to the Fowls of the Heaven, and his Head to be cut from his Shoulders; because therewith he had blasphemed the Lord, and the Temple, swearing Desolation and Destruction to it and the *Jews*, 1 *Mac.* 7. 2 *Mac.* 15.

After the Feast of Pentecost he went from Jerusalem to Maresa, which was 16 miles; here he overcame Gorgias, Governour of Idumaea, in a great Battel, 2 Mac. 12.

From Maresa he went with his Army to Odullam, which was six miles. Here sometime David hid himself.

From Odullam he returned to Jerusalem, being eight miles; 2 Mac. 12.

From Jerusalem he brought his Army to Hebron, the Metropolitan City of the Idumeans, which was 22 miles: this Town he won, and all the Towns and Castles near adjoining, 1 Mac. 5.

From thence he went to Samaria, which was fifty six miles, 1 Mac. 5.

From Samaria he led his Army against Azotus, being 44 miles. This was a City of the Philistines, which he destroyed, broke their Altars, and burn'd their Idols in the Fire, 1 Mac. 5. After that, he conquered two Castles in Idumaea, 1 Mac. 10.

After that, he returned to Jerusalem, which was accounted 22 miles, 1 Mac. 5.

From Jerusalem he went to meet Timotheus, chief Captain of the Syrians, who came with a great Army to invade Judaea. But when the Battel waxed hot, there appeared to the Enemies from Heaven, five comely men upon Horses, with Bridles of Gold, two of which led the Jews, and took Macchabeus between them, and covered him on every side with their Weapons, that none could hurt him; but against their Enemies they shot Darts and Lightnings, so that they were confounded with Blindness, and beaten down; whereby the Jews obtained a great Victory, and put to the Sword 20500 Foot, and 600 Horse; the rest seeing this great Slaughter, fled. So Judas praised the Lord, and pursued the Enemies to Gazara, being sixteen miles. Here Timotheus hid himself in a Cave; but the Jews took the City, found him out, and put him to death, together with his Brother Cherea and Pollophanes, 2 Mac. 10.

From Gazara, Judas Macchabeus returned to Jerusalem, being 16 miles.

In the Year following, which was the fifth of his Reign, and 160 before Christ, Judas Macchab. besieged the Tower of Sion in Jerusalem, because those that were in the Garrison had put to the Sword some of the Jews that were sacrificing in the Temple. But Antiochus Eupator, the Son of Antiochus Epiphaneus, hearing of it; at the Instigation of Menelaus, Chief Priest of the Jews, brought a great Army to their Rescue; wherefore Judas Macchabeus hearing of his coming, left the Siege, and went from Jerusalem to Modin to meet him, which was 14 miles: Here he overcame Antiochus, destroyed his Elephants, and put 4000 of his Souldiers to the Sword, 2 Mac. 13.

When King Antiochus had felt a taste of the boldness of the Jews, he went with his Army through by-ways, and secret Passages to the Castle of Bethsina, which he besieged, whither Judas followed him, which was twelve

twelve miles; encamped himself a mile from Bethsura, in a straight place called Bethzachara. Here Antiochus, betimes in the Morning (thinking to take the Army of the Jews at an Advantage) set upon them: But the Jews and their Leaders behaved themselves so manfully, that they put Antiochus the second time to flight, and kill'd 600 of his men. In this Battel Eliazer, the Brother of Judas Macchabeus, was slain by an Elephant, Jos. lib. Antiq. 12. lib. 16. 1 Macc. 6.

From Bethzachara he returned back to Jerusalem, being two miles: and when the King had taken the Town of Bethsura (for they were constrained to yield by reason of Famine) he followed Judas, with whom he joynd the third time in Battel; but Judas overcame him, and put to the Sword many of his Army. Wherefore, having certain Intelligence that Philip (whom he had made Over-seer of the Affairs at Antiochia) rebelled, he made a Peace with Judas Macchabeus, was appeas'd towards the Jews, did sacrifice, adorned the Temple, and shewed great Gentleness towards the People. So Antiochus departed out of Judaea, and took Menelaus, that seditious High-Priest, along with him captive, 1 Mac. 6. 2 Mac. 13.

After, in the sixth Year of his Government, Judas went with his Army through all the Borders of Judaea, and executed Justice upon all such as were Offenders and Contemners of the true Religion.

After, when Judas had certain Intelligence that Nicanor (whom Demetrius King of Syria had sent against Jerusalem) went about by fraudulent Courses, and under pretence of Friendship, to take away his Life, 2 Mac. 14. he went privily from Jerusalem and came to Caphar-Salama, situated twelve miles from Jerusalem towards the North. Here Nicanor and he joynd Battel; but Judas discomfited his Army, and put to the Sword about five thousand of his Men, himself not escaping without great danger, 1 Mac. 7.

From Caphar-Salama, Judas came to Samaria, which was 28 miles: here he rested himself, and refreshed his Army a while, 2 Mac. 15.

In the Year before Christ 128, he went from Samaria to Adarsa, which was 28 miles; and there (upon the 13th. day of Adar, which answereth to the 13th. day of February) near to Bethoron the lower, he gave Nicanor a great Overthrow, and put him, with 35000 of his Host, to the Sword, 1 Mac. 7. 2 Mac. 15.

From Adara and Bethoron the lower, he followed the Enemies to Gaza, a City of the Philistines, being 44 miles, 1 Mac. 9.

From Gaza he returned to Jerusalem, being 44 miles; there he caused the Arm of Nicanor (whom a little before he had slain at the Battel of Adarsa) to be cut off, and his Tongue to be cut out of his Head, shred small, and given to the Fowls of the Heaven, and his Head to be cut from his Shoulders; because therewith he had blasphem'd the Lord, and the Temple, swearing Desolation and Destruction to it and the Jews, 1 Mac. 7. 2 Mac. 15.

A little after, that is to say, almost at the end of the sixth year of his Government, *Judas Macchabeus* went out with 3000 chosen men in his Army, and pitched his Tents near *Laisa*, twelve miles from *Jerusalem* towards the West: but when the *Jews* perceived the mighty Army of *Bacchides* (for he had 20000 foot, and 2000 Horse in his Host) there were many of them discouraged, so that all left him but 800 men: yet nevertheless, *Judas* constrained by necessity, withstood *Bacchides*, and so manfully behaved himself in the Battel, that he overcame him, and put him to flight, 1 *Mac.* 2.

His Enemies being thus put to flight, he pursued them to the Mountains of *Azotus* and *Gazeron*, which was six miles; where, being oppressed with the multitude, and hemmed in amongst them, was slain. He died in the Month *Nisan*, which answers to our *April*, Anno Mundi 3810. and before Christ 158. 1 *Mac.* 9.

From the Mountains of *Azotus* and *Gazeron* his dead Body was carried back again to *Modin*, being 6 miles, and there buried. So his Travels were 915 miles.

Of the Towns and Places to which he travelled.

Of *Mispa*, *Iamnia*, and *Laisa*, you may read before.

Of *Caspin*.

THIS City stood not far from *Iamnia*, 16 miles from *Jerusalem* towards the North-west. This Town, though it was strongly fortified, yet *Judas Macchabeus* won it, 2 *Mac.* 12. It is called *Caspin*, or *Keseph*, which signifies, Silver. There was another City called *Casphor*, that is, the Silver Mountain, this stood in the Land of *Gilead* near *Mispa*, which *Judas* also won, 1 *Mac.* 4.

Of *Afferemoth*, otherwise called *Gazaron*.

Azaron or *Gareza* was a City of the *Philistines* near *Ekron*, sixteen miles from *Jerusalem* towards the West. It is so called from the Cliff of a Rock; being derived of *Gezer*, which signifies a Cliff. Here *Judas Macchabeus* was slain, 1 *Mac.* 6.

Of the *Tubiani*.

Tubiani are a People that dwell beyond *Jordan*, in that part of *Arabia-Petrea* which is called *Nabathæa*, of *Nabaioth* the Son of *Ishmael*, near to a Mountain of the *Gileadites*, not far distant from *Abel* of the Vines, where it is thought *Balaam's* Ass spoke. This Land is called *Tubin*, and the Inhabitants *Tubiani*; because all that Country bringeth forth very pleasant and excellent Wine; being derived of *Zob*, which signifies good, and *Iain*,

Iain, Wine. In this Country *Judas Macchabeus* continued three days with his Army.

Of *Caphar-Salama*.

THIS Town stood twelve miles from *Jerusalem* towards the North: In *Herod* the Great's time in was enlarged and made a very fair City, which he caused to be called *Antipatridis*, after the Name of his Father *Antipater*; of which you may read more in the Travels of the Apostle *Paul*.

Of *Adarfa*.

THIS was a Town in the Tribe of *Ephraim*, between *Antipatridis* and *Bethoron* the lower, twelve miles from *Jerusalem* towards the North-west. It seemeth to be thus called from a noble Gift, for it is derived of *Adar*, which signifies illustrious, and *Schal*, a Gift.

The Typical Signification of *Judas Macchabeus*.

Judas Macchabeus is a Type and Figure of our Lord *Jesus Christ*; and *Antiochus* of that wicked *Antichrist*, as the Interpretation of their names do evidently declare; for, *Judas* signifies a Confessor, praising God and glorifying his Name for all his Benefits; so *Christ* the Son of God is the Praise and Glory of his Father, for that in him, and by him, God the Father is praised, as is evident in the Song of *Simeon*. In like manner our Lord *Jesus Christ* is worthily called *Macchabeus*, for *Macchabeus* is a fir-name of the *Jews*, which is written after this manner, מַכַּבִּי *Machabui*, every Letter of which signifieth a several Word, according to the Song of *Moses* in the fifteenth Chapter of *Exodus*, where are these Words, *Michamocha baelim Jehovahah*, that is, *Who is like unto thee amongst the Gods, O Lord?* Thus did the Children of *Israel* sing with *Moses*, when God led them out of the Land of *Egypt* through the Red Sea: and this Sentence *Judas Macchabeus* continually used as an Adage; and the Letters at the beginning of these Words being joyned together into one Word, make the fir-name *Macchabai*. Therefore as he had always this golden Sentence in his Mouth, so had he it likewise in his Name, yea, in his Ensigns. Wherefore this name likewise is worthy to be attributed to *Christ*; for he is that perfect Image and Glory of his eternal Father. *Heb.* 1. who is called *Michael*, that is, *Who is like unto God?* and *Macchabeus*, or *Machabai*, that is, *Who is like unto thee amongst the Gods, O Lord.* Therefore he saith thus, *I am that great God that will deliver you from all evil.*

*Ecce, Deus fortis falix, de morte resurgo:
Tartareosque unguens, Dæmonæ ipse ligo.*

Behold, I am the God of Might, from death to Life that rose:
I bind the Devil to my Will, his Furies I oppose.

But *Antiochus* signifies an adversary, or an opposer, or one that fighteth against God. The same also doth *Sathan* signify in Hebrew. He is therefore a fit Type of that great opposer of God and Man, (Antichrist) who fighteth against Christ, that *Judas Machabeus*, and true Captain of the Church. For as the one (*viz. Antiochus*) was an adversary against the Jews, the Children of God; so the other, (that is, Antichrist) is an adversary and Enemy against Christ and his Church, &c.

The Travels of Jonathan, the brother of Judas Macchabeus.

Jonathan, or *Jonathas*, and *Theodoros*, hath but one signification, that is, The gift of God. This man, the same year that *Judas* his Brother died, succeeded him in the Principality, and governed the Jews eighteen years, 1 *Mac. 9. Joseph. lib. antig. 3.* But understanding that *Bacchides*, chief Captain of *Demetrius* King of *Syria*, went about to take away his life by craft, he and his Brother *Simon* went from *Modin*, and pitched their Tents in the Wilderness of *Tecoah*, near to the Lake of *Asphar*, which was twenty miles.

From thence they sent their Brother *John* with certain Riches to the *Nabathians*, which dwell in *Medaba* (twenty eight miles) desiring them in Friendship to receive their Goods into the Town, and to keep them for their use: but the Sons of *Iambri* and the *Nabathians* issued out of *Medaba* unawares, fell upon *John*, put him to death, took away all his Wealth, and returned into their City with great joy.

But *Jonathan* and *Simon* took this injury very heavily, and much bewailed the death of their Brother: Wherefore, that they might be revenged of the inhabitants of *Medaba*, they went thence twenty eight miles, and hid themselves among the Mountains, just in the way that led from *Medaba* to *Canaan*, for they had heard that the Sons of *Iambri* and the Inhabitants of *Medaba* were gone forth with great Jollity to fetch home a Bride, which was a Princes Daughter of the Land of *Canaan*; Now as they were merry upon the way, *Jonathan*, and *Simon* his Brother, with their Army, went out from among the Mountains, and put a great number of them to the Sword, taking away a mighty Spoil.

From *Medaba* they went to the River *Jordan*, which was three miles, where, upon the East side of the River they pitched their Tents; here he was constrained to fight a cruel Battel with *Bacchides* upon the Sabbath-day; but as he was in the fight, he met *Bacchides*, and lift up his hand to strike at him; but he seeing the danger, retired. Nevertheless he put to the Sword 1000 of his men, and after, he and his Followers leapt into the River and swam over: so they all escaped without Danger.

In the fifty sixth year of the *Grecians* Government in *Syria*, which was the fifth

fifth year of the Principality of *Jonathan*, *Bacchides* returned again with his Army into *Judea*, and besieged *Jonathan* and *Simon* in *Bethbesan*, otherwise called *Bethgalan*, some three miles distant from *Jordan*. Here *Jonathan*, leaving his Brother *Simon* in the City, stole out by a Postern, and went to all the Villages near adjoining, from whence he gathered an Army of Chosen men, and set upon *Bacchides*: *Simon* also broke out of the City, and set upon him, so that they greatly oppressed him and burned his Tents, 1 *Mac. 1.* Wherefore, when *Bacchides* understood that *Jonathan* and *Simon* had fortified that City, and that the Jews were ready to defend it, he concluded a Peace with *Jonathan*; the Captives of either part were re-delivered, and the Jews lived in Peace a good while after, 1 *Mac. 9.*

From *Bethbesan*, *Jonathan* went to *Michmas*, being six miles: here he dwelt for a while, and judged the People of *Israel*, cherishing the good, and rooting out the Evil from amongst them, 1 *Mac. 1.*

From *Michmas* he went to *Jerusalem*, which was ten miles. Hither *Alexander* King of *Syria*, and Son of *Antiochus Epiphanes*, sent him a Purple Robe and a Golden Crown, and ordained him High-Priest of the Jews. Wherefore *Jonathan*, on the day of the Feast of the Tabernacles, which was in the year before Christ, 150, took upon him the Office to be high Priest, 1 *Mac. 10.* The next year after, which was the tenth of *Jonathan's* Rule, (after the death of *Demetrius* King of *Syria*, who was slain in the Wars against *Alexander*) there appeared a Comet of an Extraordinary greatness, which was of such an exceeding brightness, that it took away the darkness of the Night; and the Writers of those times affirm it to equal the Sun in greatness. After this Prodigy, the *Romans* began the third Punick War against the *Carthaginians*. *Vide Camerar. lib. 2. de ostent.*

Jonathan in the eleventh year of his Reign, went from *Jerusalem* to *Protemau*, being seventy six miles, to the Marriage of *Alexander* King of *Syria*, and *Cleopatra* the Daughter of *Ptolomeus Philometor* King of *Aegypt*, where he was entertained very honourably, 1 *Mac. 10.*

From thence he returned to *Jerusalem*, which was seventy six miles; 1 *Mac. 10.*

From *Jerusalem* he went to *Joppa*, and won the Town, which was twenty miles.

From *Joppa* he went to *Asdod*, which was twelve miles; there he burnt the Temple of *Dagon*, and all that were in it.

From thence he went with his Army to *Ascalon*, being twelve miles; this Town willingly yielded unto him.

From *Ascalon* he returned to *Jerusalem*, which was 38 miles, 1 *Mac. 10.*

In the fiftenth year of his Government he went to *Joppa*, being twenty miles, to meet *Ptolomeus Philometor* King of *Aegypt*, and stayed there all that night, 1 *Mac. 11.*

The next day he went with the King of *Aegypt* to the River of *Eleutherius*, which was 200 miles.

From thence he returned back again to *Jerusalem*, which was 200 miles. Here he besieged the Tower of *Acropolis*, because there were many wicked men got into it.

In the sixteenth year of his Government he went from *Jerusalem* to *Ptolomais*, to *Demetrius Nicanor* King of *Syria*, which was 76 miles.

From *Ptolomais* he returned back to *Jerusalem*, which was 76 miles.

From *Jerusalem* (in the seventeenth year of his Government) he went beyond the River *Euphrates*, which was accounted four hundred miles; and there gathered an Army, in Aid of *Antiochus* the younger, the Son of *Alexander*, and went against *Demetrius Nicanor* King of *Syria*.

From thence he returned to *Jerusalem*, which was 400 miles.

From *Jerusalem* he went with his Army to *Ascalon*, which was thirty miles.

From thence he came to *Gaza*, which was eighteen miles: this Town he besieged, and after a sharp Battel won it.

From *Gaza* he went to *Damascus* in *Syria*, which was about 200 miles.

From thence he returned to the Lake of *Genesareth*, which was 104 miles. Here he opposed the Army of *Demetrius Nicanor* King of *Syria*.

From thence (before day) he removed his Camp to *Chazor*, which was thirty two miles; where, when part of his Army was put to flight by a Stratagem, he tore his Garments, put dust upon his head, and prayed earnestly unto the Lord for aid and assistance: so having recovered his strength and former courage, he returned with those few that he had left him to the War, where he put the Army of King *Demetrius* to flight, and slew 3000 of his men with the Sword.

His Enemies being thus dispersed, he pursued them to their Tents, near *Cades* in *Galilee*, being six miles.

From thence he returned to *Jerusalem* with a glorious victory, which was about some ninety two miles. Here he made a League with the *Romans* and *Spartans*, 1 *Mac.* 11. 12.

From *Jerusalem* he went with his Army into the Country of *Hemath*, that is, *Syria*, to the River *Eleutherius*, being 200 miles; here he put his Enemies to flight, after they had burnt and consumed their Tents.

From thence he went to *Nabathia* in *Arabia*, being 120 miles. Here he conquered the *Arabians* and *Zabadians*, and spoiled their Land.

From thence he went through all that Country, and wasted it, till he came within eight miles of *Damascus*.

From thence he returned home to *Jerusalem*, which was 160 miles. In the eighteenth and last year of his Reign he caused the Walls of *Jerusalem* to be built, and began to fortifie many places in *Judaea*, 1 *Mac.* 12. Also the same

same year (which was the 160 year of the Government of the *Gracians* in *Syria*) the second Book of *Macchabees* was written, as appeareth, *cap.* 1.

After, from *Jerusalem* he went to *Bethsan* to meet *Tryphon*, being forty four miles: here, being deceived by the fair speeches of *Tryphon*, he discharged his Army all but 3000.

From thence he took these 3000 with him, and went with *Tryphon* to *Ptolomais*, which was thirty two miles; into which Town he was no sooner entered, but *Tryphon* caused the Citizens to shut the Gates, where all his men were slain.

From *Ptolomais*, *Tryphon* brought *Jonathan* the High-Priest to *Addus*, upon the Borders of *Judaea*, which was sixty eight miles: from whence he sent to *Simon*, the Brother of *Jonathan*, whom he kept Captive in a Castle near adjoining; promising to release his Brother, if he would send his two Sons to be Hostages, and let him have a hundred Talents of Silver, that is, 60000 Crowns.

So *Simon* sent his two Sons, together with the Money, to *Tryphon*; but *Tryphon* took them and the Money, and led them captive with *Jonathan* their Father from *Addus* to *Addor*, a Town in *Idumaea*, which was forty eight miles.

From thence he carried them to *Baschaman* in the Country of the *Gileadites*, which was ninety six miles; where, in the Winter Season, in the year before Christ, 141, this cruel and perfidious Tyrant put *Jonathan* and his Sons to death.

From *Baschamah* of the *Gileadites* *Simon* removed the Bodies of *Jonathan* and his Sons to *Modin*, being sixty miles, where he buried them, 1 *Mac.* 13. So all his Travels were 3007 miles.

The Description of the places mentioned in his Travels.
Of *Michmas* and *Cades* you may read before.

Of *Medaba*.

THIS City is situated beyond *Jordan* in the Tribe of *Reuben*, twenty eight miles from *Jerusalem* towards the East. It seems to take the name from a hot Bath that stood near it: for there were many Baths and whollom Springs stood beyond *Jordan*, as *Jos. Lib. Ant.* 17. c. 9. witnesseth. The same things are also mentioned, *Esa. cap.* 26. For *Medaba* is derived of *Maim* and *Doba*, which signifies, warm or boiling water.

Of *Bethbesan*.

THIS Town was situated in the Tribe of *Benjamin*, near *Gilgal*, twelve miles from *Jerusalem* towards the North-East. The Castle of this Town *Jonathan* and *Simon* fortified and repaired, that it might be a strong

strong place for them to retire to from the danger of *Bacchides*, 1 *Mac.* 9. *Jof. li. Ant.* 13. c. 1. faith, that this Town was called the House of blushing, being derived of *Bosch*, to blush, and *Beibagla*, a round House.

Of Ptolomais.

IN ancient times this Town was called *Acon*, situated upon the shore of the *Mediterranean* Sea, between *Tyrus* and *Mount Carmel*, in the Tribe of *Aser*, 76 miles from *Jerusalem* towards the North. But the *Aserites* could not cast out the *Canaanites* out of that City, *Ptolomeus* King of *Egypt* conquered this Town and rebuilt it, calling it after his own Name, *Ptolomais*, which signifieth, to make War. In times past it was a goodly City, strongly fortified with Towers, Bulwarks, Ditches, and Walls: it was built in a triangular Proportion, like to a Shield, two parts whereof was compassed in by the Sea, and upon the third there stood a fruitful Plain, wherein were Corn-Grounds, Pastures, Medows, Vine-yards, and Orchards, adorned with divers kinds of Fruits. It had a very fair and spacious Haven for the preserving of Ships: it was beautified with Arcinals, Castles, Temples, and many other Buildings, very stately and curious; but at this day it is utterly desolate, and scarce to be perceived where it stood.

Of Eleutherius.

Eleutherius was a River upon the Borders of *Phœnicia* and *Syria*, near to the City *Orthofia*, at the foot of *Mount Libanus*, 200 miles from *Jerusalem* towards the North; of which you may read in the History of *Jonathan*, 1 *Mac.* 11. 12. There is also another River of that name, between *Tyrus* and *Sarepta*, upon the Borders of *Palestina*, 108 miles from *Jerusalem* towards the North.

Of Genezareth.

IT is a Sea in *Galilee*, so called from the Land of *Genesara*, which lyeth about it; here sometimes *Capernaum* stood; it signifies a Princely Garden, being derived of *Gen*, that is, a Garden, and *Sar*, a Prince: for the Country round about it was very pleasant. You may read more of this in the Travels of our Saviour Christ.

Of the Field Chazor.

THIS was a Plain near to the Town *Chazor*, or *Hazor*; which is described in the Travels of *Joshua*. It stood in the upper *Galilee*, 84 miles from *Jerusalem* towards the North.

Of Zabadei.

Zabadei were a People inhabiting *Arabia Deserta*, near to the River *Eleutherius*, on the North-east side of *Syria* and *Damascus*, two hundred miles

miles from *Jerusalem*. *Arabia* is three-fold; the one part thereof is called *Deserta*, which extendeth it self towards the North, to *Syria* and *Damascus*; the other is called *Petræa*, in which vast Wilderness the Children of *Israel* travelled; the third is called *Arabia Felix*, which is towards the South, extending it self from the East to the Gulph of *Persia*, and upon the West it is shut in with the Gulf of *Arabia*. But the *Zabadei*, they inhabited in *Arabia Deserta*, and were a People of a liberal and free condition: from whence it seemeth they are so called; for *Zabub* signifieth, to endow, or bestow.

Of Addus.

ADDUS is called by *Josephus* (*lib. antiq.* 13. cap. 9.) *Jadab*: it was a Town near *Arimathea* in *Mount Ephraim*, sixteen miles from *Jerusalem* towards the North-west; and is so called from a Congregation, being derived of *Jaad*, that is, He hath assembled with Authority; and *Edub*, a Congregation, or Synagogue.

Of Ador.

THIS was a City of the *Idumeans*, forty eight miles from *Jerusalem* towards the South-west. *Ador* signifies, a beautiful City, being derived of *Adar*, that is, famous and illustrious; and *Or*, that is, Light.

Of Baschamah.

Baschamah standeth in the Land of *Gilead*, beyond *Jordan*, fifty two miles from *Jerusalem* towards the North-east; and is so called from sweet Gums, of which there is great Plenty in that place.

The Travels of the High Priest Simon, the Brother of Judas Macchabeus.

SIMON signifies an Auditor, and one that heareth; being derived of *Schamah*, He hath heard. This man did many worthy Acts during the Lite of *Judas Macchabeus*; for, being sent into *Galilee*, (in which Country there were many that rebelled) he suppressed the Insurrection, and pursued the Enemies into the City of *Ptolomais*, which was seventy six miles.

From *Ptolomais* he brought his Army to *Arabath*, 36 miles.

In this place, after he had assembled all the Religious *Israelites* thereabouts, and their Wives and Children, he brought them thence to *Jerusalem*, 44 miles.

After, he went with his Brother *Judas* to many places, and behaved himself manfully in all his Enterprizes, 2 *Mac.* 8. 14. He went also with him to the Battel fought between *Azotus* and *Gazeron*, where *Judas* was slain, being 20 miles from *Jerusalem* Westward, 1 *Mac.* 9.

Simon.

Simon and Jonathan brought the dead body of their Brother Judas to Modin, six miles, and there buried him by his Father *Mattathias*, 1 Mac. 9.

Afterward, Simon and his Brother Jonathan went from Modin to the Lake *Asphar* in the Wilderness of *Tecoa*, which was twenty miles.

From the Desert of *Tecoa* they went to *Madaba*, which was twenty eight miles.

After, they returned thence to the River of *Jordan*, where, upon the East side of the River, they pitch'd their Tents, twelve miles. Here they fought with *Bacchides*.

After, they went thence to *Bethbesan*, three miles.

From thence they went to *Jerusalem*, twelve miles, *Joseph. Antiq. lib. 18. cap. 1.*

From *Jerusalem* they went to *Joppa*, twenty miles, and won the Town, *Jof. lib. Ant. 13. c. 6.*

From *Joppa* they went to *Asdod*, twelve miles, and in the way they put the Enemy to flight.

From *Asdod* they went to *Ascalon*, twelve miles, 1 Macc. 10.

From *Ascalon* they returned to *Jerusalem*, being thirty miles, 1 Mac. 10.

From thence he went to *Bethsura*, half a mile; this Town he won, and placed a Garison in it, 1 Mac. 11.

Also, in the absence of his Brother Jonathan, Simon went with his Army to *Ascalon*, which was thirty miles from *Jerusalem*, 1 Mac. 12.

From thence he went to *Joppa*, which was twenty miles. This Town the second time he took, and placed a Garison therein, 1 Mac. 12.

From *Joppa* he returned again to *Jerusalem*, which was twenty miles, *Jof. Ant. lib. 13. cap. 8.*

From *Jerusalem*, in the last year of his Brother Jonathan's Government, he went to the Plain of *Sephala*, about fourteen miles, where he built the Hold of *Abida*, 1 Mac. 12.

From thence he returned to *Jerusalem*, fourteen miles; There, after the Captivity of his Brother Jonathan, (whom *Tryphon* by cunning had betrayed, as is before-said) he was chosen by the People of the *Jews* into the Principality.

From thence he went to *Addus*, to meet *Tryphon*, sixteen miles; where he would have ransomed his Brother Jonathan, 1 Mac. 13.

From *Addus* he went to a City of the *Idumeans* called *Ador*, or *Adaram*, forty eight miles.

From *Ador* he returned into *Judea* with his Army, forty miles, that he might oppose the Invasion of *Tryphon*, and his Souldiers, lest they should have destroyed the Country, and got *Jerusalem* in his absence.

Tryphon having put to death his Brother Jonathan, (which was in the year before Christ 140.) Simon entred upon the Office of High-Priest the same

same year, and continued in the Government eight years. In the first year of his Government he went from *Jerusalem* to *Modin*, fourteen miles. Here he buried the Body of his Brother Jonathan, in his Father's Sepulchre, very honourably, and richly beautified it.

From *Modin* he returned to *Jerusalem*, fourteen miles, where he executed his Priestly Function diligently, and repaired the Holds and decayed Towns of *Judea*, compassing them about with Stone Walls, and fortifying them with Towers and Bulwarks.

From thence he went to *Gaza*, forty four miles from *Jerusalem* South-westward. This Town he took.

From thence he returned to *Jerusalem*, which was four and forty miles. There he repaired the Tower of *Acropolis*, wherein he dwelt.

From *Jerusalem* he went to *Joppa*, and won the Town, which was twenty miles.

From *Joppa* he returned to *Jerusalem*, which was twenty miles, where, for a time he lived very honourably, and kept a Princely Court, 1 Mac. 14.

Lastly, he went with his two Sons, *Judas* and *Mattathias*, and his Wife, to visit his Father-in-law *Ptolomeus* the Son of *Abodus*, to the Castle of *Doch*, which was near to *Jericho*, some ten miles from *Jerusalem* towards the North-east. Here he was slain by his Father-in-law at a Banquet, in the year before Christ 132, in the eleventh Month, which answereth to our February, 1 Mac. 16. So all his Travels were 799 miles.

The Description of the Places mentioned in his Travels.

Of Arabath.

A Arabath, or Araba, was a City near to the Lake or River *Merom*, not far from *Dothan*, forty four miles from *Jerusalem* towards the North. It seems to take the name from Locusts, whereof there are many kinds, 1 Mac. 5. for there are Locusts that live upon Herbs and Flowers: others that fly in great swarms in the Air; and some also that live in the Waters, not much unlike Crabs, or Cray-fishes, their Tails only excepted. *Plin. lib. 9. cap. 12.* reckons up another kind of Locusts, whereon *John Baptist* did feed, and it was lawful for the *Jews* to eat of them: he describes them to have four Feet, and Wings, so that they can either fly, or leap upon the Earth. They can be resembled to nothing more fitly than to Grasshoppers. These the *Hebrews* call *Rabe*, *Levit. 11. Mat. 3.* because of the abundance of them; being derived of the Verb *Rabah*, He hath multiplied, or increased; because these kinds of Locusts come in mighty great swarms and multitudes into the East part of the World. Of these kinds of Locusts Arabath took the Name, but they are not known to us; nevertheless such there are; and, as it appeareth in *Levit. 11.* were permitted to be eaten among the *Jews*. From whence

whence may be concluded, that *John Baptist* lived upon these kind of Locusts, and not upon Crabs, or Cray-fish, or any such kind of Locusts, *Mat. 3. Of Sephela.*

S*ephela* is a Plain compassed about with Mountains, near the River *Sorek*. It lieth fourteen miles from *Jerusalem* Westward. Here *Simon* built the Castle *Adida*, and fortified it very strongly. Afterward there was a City built near to this Tower, called *Eleutheropolis*. It was a free City in the Tribe of *Judah*, half way between *Jerusalem* and *Ascalon*; of which *St. Jerom* speaketh, *lib. de Locis Hebr.*

Of Dach.

THIS was a strong Tower, the Ruines whereof may be seen to this day. It was situated near *Jericho*, in the Field of *Hiericuntis*, ten miles from *Jerusalem* North-eastward; where *Ptolomeus* the Son of *Abodus* perfidiously put to death his Son-in-law *Simon*, High Priest of the Jews. From this Tower you might have seen all the Country of the *Gileadites*, the two Tribes of *Gad* and *Reuben*, and the half Tribe of *Manasses*, with the Mountains of the *Moabites*, *Nebo*, *Pisgab*, and *Abarim*. *Vid. 1 Mac. cap. ult.*

The Travels of John Hyrcanus.

JOHN *Hyrcanus* was made Captain over all the Men of War, by his Father *Simon*, and went from *Jerusalem* to *Gaza*, forty four miles, where he dwelt, *1 Mac. 13.*

From thence he returned to *Jerusalem*, forty four miles, in the fifth year of his Father's Government, to let him understand how *Cendebius* had invaded the holy Land, *1 Mac. 16.*

From *Jerusalem*, he and his Brother *Judas* went with their Army to *Modin*, fourteen miles, where they stayed all night.

The next morning, before day, they gave Battel to *Cendebius*, not far from *Modin*, overcame him, and put him to flight. So he pursued the chase till he came to the Fortrefs of *Cedron*, which stood in the Field of *Azotus*, even eight miles.

From the Field of *Azotus*, he and his Brother *Judas* returned to *Jerusalem*, being twenty two miles, *1 Mac. 16.*

From *Jerusalem* he returned to *Gaza*, 44 miles. Now when *Sorius Ptolomeus*, the Son of *Abodus*, (who a little before had treacherously slain his Son-in-law *Simon* at a Banquet) heard of *John's* coming into the Town, he sent forth certain Traitors and Homicides to put him to death also: but *Hyrcanus* having certain intelligence of the matter, prevented the mischief, and put these Traitors to the Sword, *1 Mac. 16.* So all his Travels were 176 miles.

Concerning the Towns and Places mentioned in these Travels, you may read before.

Of

Of the Kings of Syria that succeeded Antiochus Epiphanes, and made War upon the Macchabees. And first, of the Travels of Antiochus Eupator.

THIS *Antiochus* the younger succeeded his Father *Antiochus Epiphanes*, in the 149 year of the *Grecians* Government in *Syria*, which was the 161 Year before Christ, and he continued King of *Asia* and *Syria* three Years. *Lysias* the King's Substitute for *Syria*, called this man by the name of *Eupator*, that is, a good Father; because Kings ought to be Fathers of their Countries.

This *Antiochus Eupator* in the second year of his Reign, came with a great Army from *Antiochia* to the Town of *Modin*, which was 380 miles.

From *Modin* he went to the Hold at *Bethsura*: this he sharply besieged; being 12 miles.

From *Bethsura* he went to *Bethsachara* (almost a mile) to meet with *Judas Macchabees*, who put him to flight, and kill'd 600 of his Men, *1 Mac. 6.*

From *Bethsachara* he returned to the Hold of *Bethsura*, and won it, being almost a mile.

From *Bethsura* he came to *Jerusalem*, which was half a mile.

From *Jerusalem* he went with his Army to *Ptolomais*, being seventy six miles.

From *Ptolomais* he returned to *Antiochia*, two hundred and four miles and a half.

Concerning the Towns and Places mentioned in his Travels, you may read before.

The Travels of Demetrius Soter, the Brother of Antiochus Epiphanes.

IN *An. Mundi* 3809. before Christ 159. *Demetrius Soter* the Son of *Seleucus Philopater*, who was sent to *Rome*, brought a Navy from thence through the *Mediterranean* Sea, and came to *Tripolis* in *Syria*, which Journey was two thousand, six hundred, and eighty miles, and usurped upon the Government of *Syria* against young *Antiochus*, the Son of *Epiphanes*, *1 Mac. 7.*

From *Tripolis* he went to *Antiochia*, where the King kept his Court, eighty eight miles. Here he caused young *Antiochus* and *Lysias* to be slain, and after, reigned in *Syria* ten years. At length he was slain in a great Battel, by *Alexander* the Son of *Epiphanes*, *1 Mac. 7.* So all his Travels were 1760 miles.

N n

Of

Of Tripolis.

THIS was situated in *Phœnicia*, a Province of *Syria*, on the Shore of the *Mediterranean Sea*, 170 miles from *Jerusalem* towards the North; and was so called because there dwelt in it three sorts of People, viz. *Tyrrians*, *Sydomians*, and *Arabians*. It is a very famous City even to this day; the Ocean Sea coming into every street, and principal place of it, and full as Populous as *Tyrus*. For there inhabit *Grecians*, *Laines*, *Armenians*, *Maronites*, *Neshorians*, and People of many other Nations of divers Conditions and Customs in manner of living. It aboundeth also with great abundance of costly Tapestry, which is made so curiously, and with such cost, that it is very delightful to such as look upon it. It is credibly reported, That there are found within the City of *Tripolis* 4000 men that do little else but Weave and make Tapestry, and such like costly hangings. The Country round about where it standeth is very pleasant, and because of the great abundance of Vines, Olives, Figs, and other Fruits and Flowers (which yieldeth a comfortable smell, and is profitable for the maintenance of life) it is called *Paradise*. There is a Field before the City, some two miles in length, and one in breadth, in which there are to be seen very curious Gardens, and artificially contrived.

About six miles from the City standeth Mount *Libanus*, at the foot whereof riseth a goodly Fountain, which with great violence runneth thence, but suddenly falleth into the Vallies, it joyns with other Waters, and becomes a fair and pleasant River, watering all the Gardens of the Plain between *Tripolis* and *Libanus*, but especially the Mountains of the Leopards, which is not far off. In the *Canticles*, cap. 4. there is mention of this Hill; *Come with me my Spouse, from the Dens of the Lions, and the Mountains of the Leopards*. The Water of this Spring is very clear, pleasant, cold and healthful; upon the Banks of it there standeth many Churches and Religious Houses; it is called the Fountain of the Gardens, and is divided into three Rivers or principal Streams, besides many other small Brooks, which run thence and fall into the Sea; so that the Sentence, *Est. 9.* is verified of this, *A small Fountain shall increase to a great River, and shall be poured out against many Waters.*

The Travels of King Alexander, Son of Epiphanes, and Brother to Antiochus Eupator

OF this *Alexander*, *Justin* writes, *lib. 35.* where he sheweth, that he was not Son to *Antiochus Epiphanes*, as was supposed, but had to name *Pronpalus*, being a man of the meaner sort of People: but the *Antiochians*

chians, for the great Tyranny of *Demetrius*, falling into Rebellion, gave unto him the Name of *Alexander*, and withal caused it to be published abroad, that he was the Son of *Epiphanes*, which by reason of his youth was easily believed. And at this time, *Demetrius*, because of his cruelty, being much hated of all sorts of People; it came to pass that most, and thofe of the greatest also, combined with this young man, supposing him indeed to be of noble Descent, and the Son of a King, Wherefore *Alexander*, or *Pronpalus*, being thus encouraged, took upon him to be the Brother of *Antiochus Eupator*, and called himself the Lawful Heir and Successor to the Crown of *Syria*, going from thence to *Ptolomais*, where he kept a Royal Court; and in the year of the World 3818, before Christ 150, by the help of the *Antiochians*, and others the Inhabitants of *Syria*, he took upon him the Government of that Country, and reigned five years. This man suffered many varieties and changes of Fortune: at first was put to flight by *Demetrius*; after he put *Demetrius* to flight, and at length put him to death and usurp'd upon his Government. In the third year of his Reign he married *Cleopatra* the Daughter of *Ptolomeus Philometor* King of *Egypt*, by whom he had his Son *Antiochus*. To this Marriage *Jonathan* was invited.

In the last year of his Government, he went from *Ptolomais* to *Antiochia*, which was 200 miles, where he opposed himself against *Demetrius Nicanor*, the Son of *Demetrius Soter*, 1 *Mac. cap. 10.*

From *Antiochia* he went to *Cilicia*, which was 120 miles, to suppress the Rebellion of his Subjects: but when he heard that *Ptolomeus Philometor* his Father-in-Law had taken up Arms against him, conquered *Syria*, and given his Wife to *Demetrius Nicanor*, which had been married unto him two years before, he gathered all his forces he could, and with all expedition made good the War against *Ptolomeus*: but he was overcome, and fled into that part of *Arabia* which bordereth upon the Mountain *Emanus* for refuge, where *Zabdiel* the Governour of that Country, fearing lest he should fall into the displeasure of *Ptolomeus*, caused his Servants to cut off his head, and sent it to him into *Syria*; Within three days after which fight, he died, being mortally wounded in the former Battel, *Jos. li. Ant. 13. c. 17.* So all his Travels were 320 miles.

Of Amanus.

AManus was a Mountain between *Syria* and *Cilicia*, which extendeth it self to the River *Euphrates*. Between this *Amanus* and *Euphrates*, *Arabia Deserta* is situated, 400 miles from *Jerusalem* Northward, and signifies the Mountain of Truth; from *Aman*, True and Faithful.

The Travels of Demetrius Nicanor, the Son of Demetrius Soter.

IN the 165 year of the Government of the Grecians in Syria, which was 131 years before Christ, *Demetrius*, surnamed *Nicanor*, which signifies Victory, sailed out of *Creet* into *Cilicia*, which was 600 miles, *Jof. Ant. 13. c. 6. 1 Mac. 10.*

Out of *Cilicia* he came into *Syria* the lower, 160 miles, where, joyning with *Apolonius*, he took upon him the Crown and Kingdom of *Syria*. Afterward *Apolonius* went into *Judea* with a great Army, and besieged *Tamnah*. *Ptolomeus Philometor* also assisted the proceeding of *Demetrius*, seeing *Alexander* his Son-in-law beginning to decline; and the better to strengthen their Alliance, married him to *Cleopatra* his Daughter, which before had been Wife to *Alexander*; by which policy, he added to the Kingdom of *Egypt* all *Asia*, over which he ruled two years, *1 Mac. 11.*

After, *Demetrius Nicanor* came out of *Syria* the lower, with *Ptolomeus Philometor*, to *Antiochia*, which was eighty miles, *1 Mac. 11.*

From *Antiochia* they went with their Army to a Plain near the Mountain *Amanus*, 120 miles; where in a sharp War they overcame *Alexander* and put him out of his Kingdom, *Jof. Ant. li. 3. c. 7.*

Now after the death of *Ptolomeus Philometor*, *Demetrius Nicanor* returned to *Antiochia*, 120 miles, where he governed the Kingdom of *Syria* two years.

From *Antiochia* he went to *Ptolomais*, which was 200 miles; to which place *Jonathan* the High-Priest came to meet him, where he gave to him many Presents and great Gifts to win his Favour, *1 Mac. 11.*

From *Ptolomais* he returned to *Antiochia*, 200 miles. There his Souldiers and the City of *Antiochia* rebelled against him. For which cause, *Jonathar* the High-Priest sent him 3000 men, which delivered the King out of danger, put to the Sword 100000 of the Seditious, and burnt the City of *Antiochia* *1 Mac. 11.* But after, *Demetrius* shewed himself unthankful, he was driven out of his Kingdom by *Tryphon* and young *Antiochus* the Son of King *Alexander*, who was also called *Theos*, which signifies God.

In the 172 year of the Reign of the Grecians in *Syria*, which was 138 years before Christ, *Nicanor* having slain *Antiochus* the Son of *Alexander*, he would have reigned alone in *Syria*, wherefore *Demetrius* who was the lawful King of *Syria*, being three years before driven thence, went 1200 miles into *Media* to crave aid against *Tryphon*: but *Arfaces* King of the *Medes*, *Parthians* and *Persians*, sent the chief Captain of his Host against *Demetrius*, who burned his Tents, took him Prisoner, and carried him back to his Master, to *Hecatomylon* the chief City of his Kingdom, distant from *Syria* 1220 miles toward the East, *Justin. lib. 36. 38.*

From

From *Hecatomylon*, *Arfaces* sent him to *Hyrkania*, the metropolitan City of that Country, which was 176 miles; where, although *Arfaces* kept him as a Prisoner, yet he allowed him royal Attendance, and after marrying him to his Daughter, *Just. lib. 38.*

After the Death of *Arfaces*, with singular Industry and Policy, he got out of Captivity, after he had been twelve years Prisoner in *Hyrkania*, and came into *Syria*, which was fourteen miles, where he recovered his Kingdom, and reigned four years. So all his Travels were 4156 miles.

Of the Places to which he travelled:

Of Creta, now called Candia.

THIS is an Island of the *Mediterranean* Sea, distant from *Jerusalem* 600 miles westward, very fruitful and pleasant, in which there grows great plenty of Cypress Trees, and Grapes of divers kinds, but principally such whereof Malmsey and Sack are made. Here *Titus*, *Paul's* Disciple, was Bishop; wherefore you shall read more of it after.

Of Seleucia.

Seleucia is a famous City of *Syria*, situated upon the shore of the *Mediterranean* Sea, 280 miles from *Jerusalem* North-ward, near to which the River *Orantes* runneth, and the Mountain *Casius* standeth, which is four miles high, *Plin. l. 5. c. 22.* You may read more of this in the Travels of *St. Paul.*

Of Syria.

SYRIA was sometimes called of the *Hebrews*, *Aram*, of *Aram* the Son of *Sem*, of whom all *Armenia* took the Name. *Aram* signifies, A man of great Spirit and Dignity, being derived of *Rom*, that is, lifted up; for he was a man of an excellent Spirit, *Gen. cap. 10.* *Syria* signifieth a great Tract of Land, and is divided into two parts, the upper and the lower. In the upper *Syria* are these Cities, *Antiochia*, *Seleucia*, *Laodicea*, and *Apamea*: in the lower *Syria* are *Sydon*, *Tyrus*, *Berytus*, *Tripolis*, and *Orthofia*. This Country is situated in a very temperate Zone; from whence it happeneth that it is neither oppressed with too much Cold nor Heat. There are that divide *Syria* into four parts, that is, into *Syria*, *Assyria*, *Leucosyria*, and *Caelosyria*. Also *Pliny*, *lib. 5. cap. 12.* attributeth *Mesopotamia* and *Babylonia* to *Syria*. But it is evident, that these were distinct Countries from them, in the which there reigned Emperours and Kings which had large and spacious Dominions. For *Syria* is situated between the *Mediterranean* Sea and *Euphrates*; but *Mesopotamia* (which is so called because it is situated in the middle of Waters) is separated from *Syria* and *Assyria*, with the Rivers *Euphrates* and *Tygris*; and *Ara-bia* is separated from *Syria* and *Babylon* with many vast Wildernesses. Therefore these Countries cannot properly pass under the denomination of *Syria*.

Of Parthia.

Parbia is a spacious Country, full of Mountains and Desarts, lying upon the Borders of Media, Westward; the Metropolis whereof his *Hecampylon*, taking the name of an hundred Gates wherewith it is fortified. It lieth (as *Stephanus* saith) 1512 miles from *Jerusalem* Eastward. Here *Arfaces*, that mighty King of the *Parthians*, kept his Court, who had under his Government *Media*, *Parbia*, *Persia*, *Hircania*, and the greatest part of all the Countreys toward the East. It is called *Parthia*, because of the fruitfulness of the Soil, being derived of *Parah*, to fructifie.

Of Hyrcania.

Hyrkania is a fruitful and pleasant Country, bordering upon *Media*, and the *Caspian Sea*, for the most part plain and champian, beautified with many fair Cities, the chief of which are, *Hyrcania*, (the Metropolis of the whole Kingdom) *Talebrotia*, *Samariana*, *Carta*, and *Tape*. It was so fat and fruitful, that the Inhabitants use not to till and dress the ground, as they do in other places, but the Seed that falleth from the husk upon the Earth, springeth up, and bringeth forth great Plenty and increase, without farther labour. The Dews also falling upon the Trees, there droppeth from them Oil and Honey in great Plenty. It taketh the name (as it is thought) from a Wood called *Hyrcania*. In like manner, the *Caspian Sea*, which bordereth upon it, of this Countrey, is called *Hyrcanum*. Many cruel Beasts are found therein, as the Panther, the Tyger, and the Leopard. The Panther is of a whitish colour, inclining something to yellow, spotted all over with round shining spots; in like manner are their Eyes. She is a friend almost to all kinds of Creatures, except the Alp and Dragon, and (as *Oppianus* saith) never taken but when she is drunk, or in her sleep. She is the Female to the Leopard. The Leopard is of the same colour, and of the nature of a Wolf, being full, he hurteth nothing; but if empty, he preyeth upon every thing; yea, even upon men: his Breath is very sweet, with which many other Creatures being delighted, he often preys upon them; but being full, he sleepeth sometimes three days together. The Tyger also is a very swift and cruel Creature, from whence he is so called; his skin is yellow, and full of black Spots, round and shining. If the chance to lose her young, she never leaves seeking till she finds them out.

The Travels of Tryphon, that put Antiochus to death.

IN *An. Mundi* 3826, before Christ 142. *Tryphon*, sometime chief Captain to *Alexander* King of *Syria*, who was slain in *Arabia*, went to *Emalguel*, Prince

Prince of *Arabia Deserta*, with whom *Antiochus* the Son of *Alexander* was brought up; where he so wrought with him, that he got the Boy from him, and brought him thence into *Syria*, 160 miles; and within a while after, besieged *Antiochia*, took the Town, drove thence *Demetrius Nicanor*, and crowned young *Antiochus* King of *Affyria*. This Journey to and again was 320 miles, 1 *Mac.* 11.

In the second year of the Reign of young *Antiochus*, *Tryphon* went from *Antiochia* to *Bethsan*, where he perfidiously betrayed *Jonathan* the Brother of *Judas Macchabens*, 1 *Mac.* 12. being 36 miles.

From *Bethsan* he went to *Ptolomais*, 32 miles.

From *Ptolomais* he went to *Addus*, a Town upon the Borders of *Judaea*, sixty eight miles, 1 *Mac.* 13.

To *Addus*, *Simon* sent his Brother's Children, and his Ransom, which was 60 Talents of Silver: but after he had received the Money, he broke his Word, and went thence with *Jonathan* and his Sons to *Ador*, which was forty eight miles.

From *Ador* he went to *Baschaman* in the Land of *Gilead*, ninety six miles. Here he put to death *Jonathan* and his Sons.

From the Countrey of the *Gileadites* he returned to *Antiochia*, which was 240 miles. Here he put to death young *Antiochus*, being but a Boy of seven years of age, and usurped upon the Government in his place. He began to reign in the 172 year of the *Grecians* Government in *Syria*, and reigned three years, 1 *Mac.* 14. *Jos. lib. ant.* 13.

About the end of the three years, which was in the 174 year of the *Grecians* Government in *Syria*, *Antiochus Sedetes* (Brother of *Demetrius Nicanor*) made War upon *Tryphon*, and compelled him to fly from *Antiochia* to *Dora*, 240 miles from *Antiochia* towards the South, 1 *Mac.* 85.

But *Antiochus Sedetes* followed him thither, and so streightly besieged *Dora*, that he was constrained to steal thence in a Ship, and sail to *Orthosia*, which was 160 miles.

Lastly, In the way, as he was going thence to *Apamea*, which was an hundred and twenty miles he was taken and put to death. So all his Travels were 1360 miles.

Of the Places mentioned in his Travels, which have been formerly recited.

Of Dora.

DORA was a Haven-Town situated upon the shore of the *Mediterranean Sea*, forty eight miles from *Jerusalem* Northward, in the mid-way between *Carmel* and *Caserea Strato*. In *Joseph. cap.* 17. it is called *Dor*, that is, a *durans*.

Of

Of Orthofia.

THIS was a City of *Affyria*, fituated upon the Shore of the *Mediterranean* Sea, near to the place where the *Eleutherius* falleth into it, 200 miles from *Jerusalem* Northward; being fo called of *Diana*, whom the *Grecians* called *Orthofia*, that is, Exalted or lifted up. Hither *Tryphon* sailed when he fled from *Antiochus Sedetes*, 1 *Mac.* 15. *Plin. lib.* 5. *cap.* 20.

Concerning the Travels of *Apolonius*, *Nicanor*, *Bacchides*, and *Cendebius*; because they are fufficiently described in the Travels of the *Macchabees*, I thought it unfit to fpeak further of them.

The Travels of Heliodorus.

Heliodorus fignifies the Houfe of the Sun. He was Secretary and chief Governour of *Antiochia* in *Syria*, for that mighty King *Seleuchus Philopator*, who was Brother to that cruel Tyrant *Antiochus Epiphanes*, and was fent by his Lord and Mafter *Seleuchus* from *Antiochia* to *Jerusalem*, which was eighty miles, to fpoil the Temple of the Lord: but the Lord fent an Angel richly beautified with Armour of Gold, fitting upon a Horfe; who went to *Heliodorus*, and with his Horfe trod him under his feet: and there appeared two other Angels full of Majefty and Power, that ftrook *Heliodorus* and beat him with Whips, fo that he lay upon the Floor of the Temple as a Man half Dead, and could not go forth until he was carried out, 2 *Mac.* 3.

From *Jerusalem* he went with that good man *Onias* chief Prieft of the *Jews* (at whose earneft Prayers and Supplications he was made whole) to *Antiochia*, 280 miles; where he told *Seleuchus Philopator* of the wonderful Works of the Lord. So all his Travels were 580 miles.

The Travels of the High-Prieft of the Jews, that ruled before the Macchabees, as they are feverally mentioned in the Books of Macchabees. And firft, of the Travels of Onias the High-Prieft.

ONIAS fignifies the Riches of God; from *On*, Opulency, and *Jah*, God: for although he was afflicted with Poverty in this World, yet he was rich in God. He fucceeded his Father *Simon* the Juft, *An. Mun.* 3757. before Chrift 211. *Antiochus* the Great being King of *Syria*. He was High-Prieft thirty nine years until the death *Seleuchus Philopator*; at the end of which time, one *Simon* the chief of thofe that kept the Temple

Temple, being ambitious of Rule, fell to words with *Onias*, and from words to blows; fo that there were many outrages committed by the Friends of *Simon*. Wherefore *Onias*, to give place to the Fury of his Adverfaries, went from *Jerusalem* to *Antiochia*, which was two hundred and eighty miles. But *Seleuchus Philopator* being dead, and *Antiochus Epiphanes* in the Government, who was a covetous and cruel Prince; good *Onias*, partly for fear of him, and partly of his Brother *Jason* (who had but a little before purchafed the Office of High-Prieft for three hundred and fixty Talents of Silver, and promifed to pay a yearly Tribute of eighty Talents) durft not return home to *Jerusalem*, but went to a Sanctuary that ftood in the Wood of *Daphne*, which was about one mile from *Antiochia*, in hope of fafety: to which place, one *Andronicus*, chief Captain to *Antiochus*, came to him, and with fair Speeches and flattering Words, allured him out of the Sanctuary, and traiteroufly put him to death. So all his Travels were two hundred eighty one miles.

The Travels of the High-Prieft Jason.

Jason and *Jesus* have both one fignification: he entred upon the Office of High-Prieft in the firft year of *Antiochus Epiphanes*, which was one hundred feventy three years before Chrift. He went from *Jerusalem* to *Antiochia*, which was two hundred eighty miles, where, almoft three Tuns of Gold, with promife to pay a yearly Tribute of 48000 Crowns.

From *Antiochia* he returned to *Jerusalem*, two hundred eighty miles; where he began to build the Tower of *Acropolis* in Mount *Acra*: and that he might pleafe that wicked King, and keep his favour, he built certain Theatres in *Jerusalem*, and caufed Interludes and Plays to be acted in them, at fuch times and upon fuch days as the People were wont to meet in the Temple to ferve God. Alfo King *Antiochus Epiphanes* in the fourth year of his Priefthood coming to *Jerusalem*, he gave him royal entertainment.

The fame year *Jason* was put out of his Office of High-Prieft by the policy and cunning of his Brother *Menelaus*, and was conftained to fly into the Land of the *Ammonites* beyond *Jordan*, being forty miles.

Two years after, when *Antiochus Epiphanes* invaded *Egypt*, there was a vain rumour that he was flain; wherefore *Jason*, with a thoufand Souldiers, returned to *Jerusalem*, being forty miles, and broke fuddenly into the City, fo that *Menelaus* was conftained for fafety of his life; to fly to the Garrifon of the *Syrians* that were in *Jerusalem*.

O o

But

But *Antiochus* hearing what had happened, came out of *Egypt* with a great Army to *Jerusalem*, wherefore he fled thence back again to the *Ammonites*, forty miles; but they fearing that *Antiochus* would come thither with his Army, he was accused before *Areta*, King of *Arabia*, and constrained to fly from one City to another for safety.

Wherefore, when he perceived that he could not live there secure, he went thence into *Egypt*, 280 miles.

From thence he went to the *Lacedemonians*, six hundred miles, where he died in Exile, being cast out unlamented or buried. So all his Travels were 1560 miles.

Of *Lacedemonia*, the Metropolitan City of *Peloponnesus*.

Lacedemonia, or *Sparta*, was a famous City of *Peloponnesus*, distant from *Jerusalem* six hundred miles toward the West; which although it had no Walls, yet was it one of the most fair and most populous Cities in all *Grecia*; and was called *Sparta* of *Spartus*, who was King thereof, and re-built it, adorning it with fair and goodly Buildings. At first it was built by one *Lacedemon*, who was sometime King thereof, and of him called *Lacedemonia*: and after, *Menelaus*, that mighty King of the *Grecians* (who had to Wife *Helena* the fairest Woman of all *Grecia*) kept his Court there. Here also *Lycurgus*, that famous Philosopher, reigned as King, and prescribed to the Citizens and Inhabitants excellent Laws, by the observance whereof they became famous in after-Ages, and performed many noble Wars and Exploits against their Enemies. *Jonathan* and *Simon* held a friendly league with the *Lacedemonians*.

The Travels of the High-Priest *Menelaus*.

THIS *Menelaus*, called also *Onias*, was (as *Josephus* saith) the third Son of *Simon* the Just, and Brother to *Jason*, although, 2 *Mac.* 3, 4, he is said to be the Brother of one *Simon* of the Tribe of *Benjamin*, who was chief of those that kept the Temple, of whom you may read before. This man, in the fourth year of *Antiochus Epiphanes*, was sent by *Jason* his Brother to *Antiochia*, being two hundred and eighty miles, upon certain business, but principally, to carry the King Money. Where he made a secret Contract with him, to pay him thirty Talents * beside all that his Brother *Jason* had pay'd him, if he would institute him to be High-Priest. The King in hope of profit, gave ear to his motion, and under pretence of Injury and Wrong offered by *Jason*, constrained him to leave his Office, and fly from *Jerusalem*

* That is, 180000 Crowns.

into

into the Land of the *Ammonites* for his Safety, and so instituted *Menelaus* to be chief Priest of the *Jews*; who entered upon his Government in the year before Christ one hundred sixty nine.

Wherefore *Menelaus* returned from *Antiochia* to *Jerusalem*, two hundred and eighty miles; where he began to govern, not as chief Priest, but as a cruel and wicked Tyrant, 2 *Mac.* 4.

But, when in the beginning of his Government he could not pay that great sum of money which he had promised, the King sent for him to *Antiochia*, being two hundred and eighty miles, where for that time he was removed from his Office, and his Brother *Lyfimacons* ordained chief Priest in his room.

Wherefore *Menelaus* being sore troubled, vexed, and grieved in mind, for that which had hapned in the first year of his Priest-hood, returned back from *Antiochia* to *Jerusalem*, being two hundred and eighty miles.

But a little after, when *Antiochus Epiphanes* brought an Army into *Cilicia*, to suppress the Rebellion of the *Tharsians* and *Mallotians*, *Menelaus* taking advantage of the Kings absence, went to *Andronicus* (who was chief Agent for the King in *Syria*) to *Antiochia*, two hundred and eighty miles, and there gave him certain golden Vessels and Jewels that he had stolen out of the Temple, to hire him to be his friend, and help him to his Office of High-priesthood again. But *Onias* the elder hearing of this Sacrilege, greatly reprehended *Menelaus* for his shameful Fact; but he taking it in ill part, combined with *Andronicus*, who by fair speeches alluring him out of the Sanctuary in the wood *Daphne*, put him to death, after he had been five years in exile: But King *Antiochus* returning from *Antiochia*, accused *Andronicus* of Treason, and by the means of a certain Courtier, received *Menelaus* into favour.

From *Antiochia*, *Menelaus* returned to *Jerusalem*, two hundred and eighty miles; where, by the help of his brother *Lyfimaachus*, he stole a great mass of money out of the Temple. Which Sacrilege being known to the People, they fell to uproar, and killed *Lyfimaachus* close by the Treasury. They accused *Menelaus* also before *Antiochus*; 2 *Mac.* cap. 4.

Antiochus, in the second year of his Priest-hood, went to *Tyrus*, which is one hundred miles, where he so corrupted certain Courtiers with money, that he procured the favour of *Antiochus*, and caused his Accusers (good and just men) to be banished thence, as slanderers, and such as went about to defame *Menelaus*.

From *Tyrus* he returned back again to *Jerusalem*, one hundred miles, where he fell into his old cruelty, and in the third year of his Government, received *Antiochus Epiphanes* with his Army into the City of *Jerusalem*, who cruelly murdered the Citizens, and spoiled the Temple, 2 *Mac.* 5.

After the death of *Antiochus*, who as it is said perished of a grievous disease, and was buried at *Babylon*; his Son *Antiochus Eupator* came with a great Army into *Judea* in hostile manner. Wherefore *Menelaus*, in the last year of his Priesthood, went out to meet him. But *Lysias* accused him unto the King, as one that was the only Author of all the Evils that had happened to the *Jews*. Wherefore *Antiochus* willed *Lysias* to take him Prisoner; who brought him to *Berea* a Town in *Syria*, distant from *Jerusalem* 360 miles Northward; where, upon the top of a Tower, fifty Cubits high, he was tyed to a Wheel, and had all his Joynts broken, and through the extremity of the pain, died, 2 *Mac.* 3. So all his Travels were two thousand two hundred forty miles.

The Travels of Alcimus, High-Priest of the Posterity of Aaron.

THIS *Alcimus*, after the death of *Menelaus*, which was the year before Christ one hundred fifty, went with certain impious and wicked men to *Demetrius Soter*, who lived in *Antiochia* in *Syria*, being two hundred eighty miles, and there accused *Judas Macchabens* and all the Godly *Jews*; using such flattery toward the King, that he obtained the Principality and Office of High-Priest, which he held three years, 1 *Mac.* 7.

From *Antiochia*, he and *Bacchides* returned back again to *Jerusalem*, where he was instituted in the Office of High-Priesthood, which is two hundred eighty miles.

But when he saw that he was not able to withstand the power and singular vertue of *Judas Macchabens*, he returned back to *Antiochia*, two hundred eighty miles; where after he had accused the good men among the *Jews*, he obtained the Aid of *Demetrius*, who sent *Nicanor* with a great Army into *Judea* against *Judas*, to establish *Alcimus* in the Priesthood.

So *Alcimus* and *Nicanor* returned into *Judea*, two hundred eighty miles.

But *Alcimus* seeing familiar Conference to pass between *Nicanor* and *Judas Macchabens*, he went back again to *Antiochia*, two hundred eighty miles, where he told *Demetrius* of the perfidious dealing of *Nicanor*. Wherefore *Demetrius*, being very angry at what had happened, wrote a sharp Letter to *Nicanor*, giving him to understand, That it was much against his mind that he should make a League with *Judas*: and further willed him (the said League notwithstanding) to bring him bound to *Antiochia*. Upon the receipt of which Letter, he made War upon *Judas*; in which expedition

expedition *Nicanor* was taken, and had his head cut off. All this happened the first year of the Priesthood of *Alcimus*.

But when *Demetrius* heard of this overthrow, he sent *Bacchides* and *Alcimus* with a great Army, who went to *Antiochia*, and came to *Masloth* in the Country of *Arbela*, one hundred ninety two miles, where they made Incurfions upon the Tribe of *Naphtaly*, and slew a great multitude of the *Israelites*, 1 *Mac.* 9.

From *Masloth* they went with their Army to *Gilgal*, seventy six miles. This happened in the second year of the Priesthood of *Alcimus*.

From *Gilgal* they came to *Jerusalem*, which was about twelve miles, 1 *Mac.* cap. 9.

From thence they brought their Army to *Berea*, being twelve miles: here they were overcome, and put to flight by *Judas Macchabens*, 1 *Mac.* cap. 9.

From *Berea* they fled amongst the Mountains which are between *Azotus* and *Gazeron*, six miles. Here *Judas Macchabens* was slain.

Wherefore *Alcimus* returned thence back again to *Jerusalem* twenty miles, and caused the Walls of the inner house of the Temple, and the Monuments of the Priests, to be taken down and destroyed: but before his command was fully executed, the Lord struck him with a dead Palsie, of which he lay a time dumb, but within a while after he died of that disease, in the second year of his Priesthood, *An. Mundi*, three thousand eight hundred and eleven, and before Christ, one hundred and fifty seven. *Alcimus* being dead, *Bacchides* returned back to *Demetrius* in *Syria*, 1 *Mac.* 9. For seven years after there was no High-priest in *Jerusalem*, till *Jonathan* the Brother of *Judas Macchabens* took upon him that Office, 1 *Mac.* 10. So all his Travels were 1717 miles.

Of the places to which he travelled.

Of Arbela.

THIS was a City in the upper *Galilee*, belonging to the Tribe of *Naphtaly*, ninety six miles from *Jerusalem* Northward; of which Town all the Country is called *Arbela*, being derived of *Arab*, to lie hid.

Of Masloth.

THIS also is a Town of *Naphtaly*, ninety two miles from *Jerusalem* Northward: and is derived of *Maschal*, which signifies, he hath governed.

Of Berea.

TO this City *Jotham* sometime fled from the Fury of his Brother *Abimelech*, Judge of *Israel*, *Judg.* 9. It is situated twelve miles from *Jerusalem* Westward, and signifies, a clear Well.

Thus by God's Providence have I described the Travels and Journeys of the Holy Patriarchs, Kings, and Prophets, &c. as they are severally mentioned in the Old Testament; that so, gentle Reader, thou might'st understand what difficult and tedious Journeys, and in them what great Labour and Vexation they were constrained to bear in this World, till God of his Mercy took them out of this Vale of Misery, and placed them in everlasting Happiness, where now, without doubt, they remain in peace.

The

*The Quantities of the Monies both Silver and Gold,
as they are severally mentioned in the Scriptures,
reduced to our Weights and English Valuations.*

EVER since the time that Monies have been allowed as current in Exchange betwixt man and man (which for that purpose, as *Aristotle* saith, was first ordained) it hath passed according to the valuation of a certain Weight, which for the most part is Universal, according to the worth and estimation thereof in the several Countries where it is to be sold and exchanged; or else by Coin, which is current according to the valuation that is imposed upon it by the consent of a State, or command of a Prince. In both which, there have been used sundry distinctions of greater and less valuations of Weights and Coin, according to the necessity and estimation thereof in several Kingdoms and Governments. As amongst the *Jews* they used Weights and no Coin, and these distinguished in several sorts, and, as is thought, separated with sundry Marks, that they might be known each from other. The Weights that they used were commonly three, *viz.* the Centiner or Talent, the Mina, and the Sicle; according to the Opinion of *Josephus*, *Budeus*, *Hofstius*, and many others.

Of a Sicle.

A Sicle was a kind of Weight, current among the *Jews*, containing precisely half an ounce of silver or Gold; which, that it might be distinguished, had a particular Effigies or Supercription; *viz.* upon one side was to be seen the measure wherein they kept *Manna* in the Sanctuary, with this Supercription, *The Sicle of Israel*; and on the other the Rod of *Aaron* flourishing, with this Inscription, *Holy Jerusalem*, which is ordinarily worth in English money 2 s. 6 d. and in Gold 15s. and more or less according to the purenels or baseness of either.

A Sicle was divided into these parts.

1. Into a Drachma, *i. e.* 7 d. ob. whereof four make a Sicle, *Gen.* 13, 15. *Exod.* 21. 32, &c.
2. Half Sicles, mentioned *Exod.* 30. 13. 15. *ca.* 38. 26. which was the yearly Tax imposed upon every man toward the building of the Tabernacle, *i.* 15 $\frac{1}{2}$ English.
3. Qua-

3. *Quadrans Sicli*, or the fourth part of a *Sicle*, which was also in use among the *Jewes*, 1 *Sam.* 8. 9. which amounts to a *Roman penny*, and in our money to 7 *d. ob.* and by the *Grecians* were called *Drachma*.

4. *Gheras*, *Exod.* 30. 13. which was the twentieth part of a *Sicle*, and was worth 1 *d. ob.*

Of Sicles there were three sorts.

1. A common *Sicle*, which weighed a quarter of an ounce, and was worth 15 *d.*

2. The Kings *Sicle*, which weighed three *Drachma's*, that is in our money 22 *d. ob.*

3. The *Sicle* of the Temple, which weighed directly half an ounce, and was worth 2 *s. 6d.*

Of a Mina.

A *Mina* was a pound weight among the *Jews*, and were of two sorts, one of Gold, which weighed 100 *Drachma's*, another of Silver, weighing 240 *Drachma's*. These were called the ancient Weights; but there was a later, which is said to contain 100 *Denaria's* or *Attick Drachma's*, which seem to be so called because of the Traffick the *Jews* had with the *Grecians*, among whom it was worth 100 *Attick Drachma's*, *i. 3 l. 2 s. 6 d. English.*

Of Mina's there were three sorts, as appeareth in Ezech. 45.

1. The common *Mina* or Pound (weighing twenty five half Ounces or Sicles of the Temple) amounted to sixty *Drachma's*, *i. 37 s. 6 d.*

2. The King's *Mina* or Pound (weighing twenty half Ounces or Sicles of the Temple) amounted to eighty *Drachma's*, *i. 50 s.*

3. The *Mina*, or Pound of the Temple or Sanctuary, (which weighed 25 half Ounces or Sicles) maketh 100 *Drachma's*, *i. 3 l. 2 s. 5 d.*

Of a Talent.

THE *Hebrew* Talent ordinarily weigheth 125 Pounds, which being divided, amounteth to 3000 Sicles or half Ounces, as it plainly appeareth, *Exod.* 38. 25, 26. where it is said that 600000 men offered so many half Sicles, which make 300000 Sicles, the 100th part of which make a Talent, from whence it appeareth, that 3000 Sicles make a Talent. Also *Ephanes* observeth, *lib. 1. de Pon.* That the *Attick* Talent is equal in weight with the *Hebrew*; for, as the *Hebrew* contains 3000 Sicles, which make 125 *l.* so the *Attick* contains 1200 *Drachma's*, which make the same weight, and is worth 375 *l.* of *English* Money. But the *Hebrew* Talent of Gold, which for the most part is used in every place, is worth 4500 *l.* in our Money.

The Jews had three sorts of Talents.

1. The common Talent (weighing 3000 quarters of an Ounce, or common Sicles) amounts to 6000 *Drachma's*, which is 187 *l. 10s.*

The

2. The Kings Talent weighed 3000 of the Kings Sicles, which amounted to 9000 *Drachma's*, which is 281 *l. 5s.*

3. The Talent of the Temple or Sanctuary, weighed 3000 Sicles of the Temple, which are precisely so many half Ounces, which amount to 375 Pounds.

From hence then may easily be gathered, that although the *Jews* had several Weights and denominations of Silver and Gold, yet only one kind was usually observed in traffick with other Nations, and that had correspondency with their Weights, the rest being only for the common sort, or particular uses; for although there were divers Sicles, *Mina's* and Talents among themselves, yet the common weight (whether it was of *Sicle*, *Mina* or Talent) was usually that which they termed the Talent of the Temple, and that had a just correspondency with the *Grecian* Talent both in weight and in worth; and this not only among them, but also by relation from them to the *Italians*; and that Nation obtaining an universal Monarchy, made it common with us also.

Of other Weights used among the Jews.

THEY had also other Weights which they used, passing under several denominations and differing value; as *Keseph*, a Silverling or *Nummus*, which name is very often used for a *Sicle*, as appeareth, *Gen.* 20. 16. and 23, 16. 43, 21. 2 *Sam.* 18. 11, 12. The *Chaldeans* called this *Silga*, and the *Hebrews*, *Shekel*, being precisely half an Ounce, and worth 2 *s. 6 d.* For thirty of these Silverlings of the Sanctuary our Saviour Christ was sold, *Matth.* 26. which amounteth to 3 *l. 15 s. English.*

There was also another kind of Silverling or *Nummus* used, which was called *Siclus*, but it was the common or Vulgar *Sicle*, which was but a quarter of an Ounce, and was worth but 15 *d.*

There was another kind of Silverling or *Nummus* used, which was called *Kelbitah*; of which you may read in three several places of Scripture, *Gen.* 33. 19. *Jos.* 24. 32. *Job.* 42. 11. and was signed with the Image of a Lamb upon it, from whence it is so called. The ancient *Nummus* of the *Arabians* and *Chaldeans* was like unto this, as may be gathered by many circumstances out of the places where it is mentioned, and was of the same valuation as the *Grecians* was amongst the *Jews*, which was 1 *d. ob.*

But the Silverlings mentioned *Act.* 1. 9, 19. are intended to be *Grecian* Silverlings or *Nummus*, and is worth an *Attick Drachma*; for the *Grecians* reckon their Sums of Money by *Drachma's*, as the *Jews* and *Romans* by *Sicles* and *Sestertia's*, and is worth of our Money 7 *d. ob.*

You shall read in *Mat.* 17. 24. of a *Didrachma*, which is worth in our Money 15 *d.*

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Also

Also *Mat.* 17. 27. of a *Stater*, which is a Greek Coin, worth 2 s. 6 d.
 And *Mat.* 18. 22. and 22. 19. &c. of a *Denarius*, which was a Roman Coin, which is evident *Mat.* 21. because the Image of *Cæsar* was upon it, and was worth 7 d. ob.

1 *S. m.* 2. of a *Scruple*, which was worth 1 d. ob. q. o.

In *Exod.* 30. *Num.* 3. *Ezek.* 45. of an *Obolus*, which was 1 d. q.

In *Mat.* 12. of a *Minus*, which was, ob. q.

And in *Mat.* 12. *Mat.* 5. you shall read of a Coin called *Quadrans*, being something more than half a farthing. These are briefly the *Weight*, and *Monies* the *Jews* used, both foreign and domestick, in their *Trade* and *Commerce*.

Of the Gold Weight among the Jews.

THE *Jews* also had their particular *Weights* for their *Gold*, as they had for their *Silver*, the least of which were called *Zuza*, or *Drachma*, which is worth 7 s. 6 d. and more or less according to the pureness or baleness of it. It was also called *Daikemonim*, *Esd.* 2. and *Nehem.* 7. The *Chaldeans* call it *Edarchonim*, *Esd.* 8. The common *Sicle* of *Gold* weighed two *Drachma's*, and was worth 15 s.

The *Kings Sicle* weighed 3 *Drachma's*, and was worth 22 s. 6 d.

The *Sicle* of the *Temple* weighed 4 *Drachma's*, being precisely half an ounce, and was worth 30 s.

The common *Mina* or pound of *Gold* weighed 60 *Drachma's* or *Hungarian Ducats*, which is worth 22 li. 10 s.

The *Kings Mina* or pound, 80 *Drachma's* or *Hungarian Ducats*, which is 30 li. English.

The *Mina* or pound of the *Temple* weighed 100 *Drachma's* or *Hungarian Ducats*, which was 2250 li.

The Common *Talent* of *Gold* weighed 6000 *Drachma's*, or *Hungarian Ducats*, and was 2250 li.

The *Kings Talent* weighed 9000 *Drachma's* or *Hungarian Ducats*, which was 3375 li.

The *Talent* of the *Temple* weighed 12000 *Drachma's*, or *Hungarian Ducats*, which was of our money 45000 li.

Of Gold Weights which were not originally the Jews, but borrowed of other Nations, and used amongst them.

THERE are four kinds of *Weights* that are mentioned in the *Scriptures*, which were common amongst the *Jews*, besides the former, viz. *Zahab*, of which you may read, 2 *King.* 5. 5. 2 *Chr.* 9. 16. and is called by the name of a *Nummus*. The *Sicle* of *Gold*, 1 *Chron.* 21. 25. which is there also

also called *Nummus*. Both which being so called, seem to signifie a *Drachma* of *Gold*: and these two were properly belonging to the *Jews*. The other that follow belonged not to them, but they received them from other Nations; as the *Stater*, *Drachmon*, and *Adarchon*.

The *Stater* was an ancient piece of *Gold*, common amongst the *Persians*, the *Grecians*, the *Romans*, and other great Governments, being distinguished by the *Supercription* of the *Kings* or *Countreys* where they were made or coined; as the *Stater Philippici*, *Stater Darici*, *Stater Alexandrei*, *Stater Romani*, &c. They were pure fine *Gold*, some of which were as much in value as a double *Ducat*, others as four *Hungarian Ducats*, and some as *Portugues*.

The *Drachmon*, (of which you may read, *Ezra* 8. 27. &c.) is a *Persian* Coin, as it seems, for the *Grecian* Interpreters call it *Drachmen*, which is as much more as the *Attick Drachma*, and in our money is worth 7 s. 6 d.

Adarchon also seems to be a *Persian* Coin, and doth imply the name of a *Prince*, or *Daricum* signifies the *Gold* of the *Persians*: For *Darius* the Son of *Hystassus* then reigned, when these *Nummus* of *Gold*, thus called, were dedicated to the *Building* of the *Temple*; and this man, for the most part, coined singular good *Gold*, as *Herodotus* in *Melpom.* saith: wherefore they were either called *Darici*, because they were coined by the *Persian* *Kings*, or else, as *Plutarch* in *Artax.* observes, because the Image of *Darius* stood upon one part of it. And was worth of our money seven shillings and six pence.

Thus you may perceive what diversities of *Weights* were used amongst the *Jews*; being crept in amongst them, partly because of their *Captivity*, and partly because of their *Commerce* and *Trade* with other Nations. It is therefore worthy of observation, that if at any time you read of any weight of *Money*, *Brass*, or the like, in the *Holy Scripture*, to consider of what sort of *Weight* it is, viz. whether a *Weight* of the *Jews*, or some *Foreign* and *strange Weight*. If of the *Jews*, whether it be the common *Sicle*, the *King's Sicle*, or the *Sicle* of the *Temple*. But if these may be discerned, you shall for the most part find the *Addition*, which may easily distinguish them. But if there be no addition, that is the *King's Sicle*, or the *Sicle* of the *Temple*, then you may presume that it is the common *Sicle*. And so for other *Weights* and *Monies*.

That these things may appear the plainer unto you, I have here added the principal Sums of Money, reduced to our English Valuations, as they are severally mentioned in most places of Scripture. And first out of Genesis.

GENESIS.

A Bimelech King of Gerar said to Sara, I have given your Brother an hundred silverlings, which were common Sicles, 62 l. 16 s. cap. 20.

Abraham bought a burying-place for his Wife Sara, for 400 Sicles of Silver, which are common Sicles, that is, 25 l. cap. 24. v. 22.

Abraham's Servant gave Rebecca half a Sicle of Gold, and two Bracelets upon her hands, weighing ten Sicles, which are intended to be common Sicles, because there is no addition; which was 4 li. 2 s. 6 d. cap. 15. v. 16.

Joseph was sold by his Brothers for 20 silverlings, that is, common Sicles, according to the seventy Interpreters, cap. 27. ver. 28. i. 1 l. 5 s. But the Silverlings our Saviour was sold for were as much again, being Sicles of the Temple, which were precisely half ounces.

Exodus.

THe mulct that was prescribed by the Lord to pay by him who had an Ox that gored or hurt another mans Servant, was thirty common Sicles, that is, 3 l. 15 s. cap. 31. ver. 32.

When the People were numbred, each man was to give half a Sicle of the Temple, i. 1 s. 3 d. cap. 30. v. 31.

The seven Lamps in the Temple, with their Snuffers and Snuffing-dishes, were made of a Talent of fine Gold, after the weight of the Temple, and were worth 4500 li. cap. 37. ver. 24.

All the Gold that was occupied in all the Work wrought for the holy Place, which was the Gold of the Offering, was 26 Talents, and 370 Sicles, according to the Sicle of the Sanctuary, being 130506 li. 5 s. cap. 38. v. 25.

But the Silver of them that were numbred in the Congregation, was 100 Talents, and 1775 Sicles, after the weight of the Temple; amounting to 37721 li. 18 s. 6 d. cap. 38. v. 25.

Moreover, there were 100 Talents of Silver to cast the Sockets of the Sanctuary, and the Sockets of the Vail, 100 Sockets of an hundred Talents, a Talent for a Socket, which was 375 l. a Socket, and in the whole 37500 l. cap. 38. ver. 27.

Leviticus.

IF any man shall make a Vow of a Person unto the Lord, by thy estimation then then thy estimation shall be thus; a male from twenty years old unto sixty years old shall be by thy estimation at fifty Sicles of Silver, after the Sicle of the Sanctuary, which is 6 l. 5 s. cap. 17. v. 2, 3. 15. 6, 7.

Ver. 3.

Ver. 3. But a Female, then but thirty Sicles of Silver, i. e. 3 l. 15 s.

Ver. 4. And from five years old to 20 years old, thy valuation shall be for the Male twenty Sicles of Silver, i. e. 50 s. and for the Female ten Sicles of Silver, i. e. twenty five shillings.

Ver. 5. But from a Month old to five years old, thy price of the Male shall be five Sicles of Silver, i. e. 12 s. 6 d. and for the Female three Sicles of Silver; which was 37 s. 6 d.

Ver. 6. And from 60 years old and above, if he be a Male, then 15 Sicles, i. e. thirty seven shillings six pence.

Numbers.

FOR the redeeming of the 273, which were more than the Levites of the First-born of the Children of Israel, there shall be taken five Sicles a man, after the Weight of the Temple, cap. 3. 46, 47. i. e. 12 s. 6 d. a man; and for the whole 170 l. 12 s. 6 d.

The Princes of Israel, being twelve in number, offered unto God each of them a Silver Charger of 130 Sicles weight, and a Silver Bowl of seventy Sicles, after the Sicle of the Sanctuary, cap. 7. 13. i. e. 25 l. a Prince, and amounted in the whole to 300 l. and an Incense Cup of Gold of ten Sicles, for every Prince, which was 7 l. 10 s. a man, which in the whole amounted to 90 l.

Deuteronomy.

IF any man take a Wife, and when he hath layn with her, hate her, and lay slanderous things to her charge, and she prove not guilty of the fact, he shall be condemned in 100 common Sicles of Silver, cap. 22. v. 19. i. e. 6 l. 5 s. If a Man lie with a Maid, he shall pay unto her Father 50 Sicles, viz. common Sicles, cap. 22. v. 29. i. e. 3 l. 2 s. 6 d.

Joshuah.

AND Achan answered Joshuah, and said, Indeed I have sinned against the Lord; for I saw amongst the Spoils a goodly Babylonish Garment, and 200 Sicles of Silver, cap. 7. v. 20 (i. e. 12 l. 10 s.) and a Wedg of Gold of fifty Sicles, i. e. 37 l. 10 s. English

Judges.

GIDEON gathered of the Spoils of the Midianites for a present 1700 Sicles of Gold, cap. 8. v. 26. i. e. 1275 l.

The Princes of the Philistines promised the Harlot Dalilah, if she could betray Sampson, to give her 1100 Silverlings, i. e. common Sicles, which was 68 l. 15 s. cap. 16. 5.

The Body of the Image in the House of Micah in Mount Ephraim, weighed 200 Silverlings, i. e. common Sicles, which is 12 l. 10 s. cap. 17. v. 4.

And the sum of Money which Micah's Mother misst was 1100 common Sicles of Silver, for which she cursed; i. e. 68 l. 15 s.

To

To the *Levite* that served *Micah*, she gave yearly a Suit of Apparel, tenths, and ten silverlings, or Sicles of the Sanctuary, for with that kind of Money the *Levites* were rewarded, *i. 1 l. 5s.*

I *Sammel.*

AND all that remain in the houle of *Eli* shall come and bow down to him for a piece of Silver, in *Hebrew* it is *Agorah*, which *Forejarinus* and *Avonarius* interpret *Scrupulo Argenti*, which was *1d. ob. q.* But if you take the ancient Interpreters, it was *Obolum*, that is, *1d. q.* *cap. 2. v. 36.*

When *Saul* fought his Fathers Affes, his Servant had about him the fourth part of a common Sicle of Silver, that is, *3d. ob. q.* *cap. 9. v. 8.*

The Brigandine of the Great Gyant *Coliab* weighed 5000 Sicles of Brass, which at sixteen Ounces in the Pound, comes to seventy eight Pounds and two Ounces: and the head of his Spear weighed sixty Sicles, that is, after the same weight, nine pound a quarter and half of Iron. *cap. 17. v. 5.*

II *Sammel.*

AND *David* won the Town of *Rabba*, and took the Kings Crown from his head and set it upon his own head; which weighed a Talent of Gold, and was (according to our common Interpreters in these times) a common Talent of the *Jews*, *i. 46 l. 14* Ounces, worth *2250 l. English.* *cap. 12. v. 30.* But other Writers, considering that if it had been so heavy, the King could not have worn it, therefore they think it to be a Talent, according to the *Syrian* weight, which is not above a quarter of an *Hebrew* Talent, and was of our weight eleven Pound four Ounces, that is, *55 l.* And the reason of their opinion was, because *Rabbah* and the whole Country of the Children of *Ammon* lay in the Land of *Syria*, and therefore it must necessarily follow, that their Weight was *Syrian* Weight; the King of *Rabbah* never wearing this Crown but when he made some Solemn Feast or Triumph. There are others that value it according to the worth of the Crown, not of the Weight; and for that it was made of fine Gold, set with pretious Stones and other Jewels, therefore it weighed a Talent, that is, it was worth a Talent; according to that of *Zach. ca. 1. So they weighed for my Wages as much as I am valued, i.e. thirty Silverlings.* Thus have I set before you three Interpretations, follow which you like.

And *Joab* spake unto the man that brought him word that *Absalon* was hanging upon an Oak-tree, saying, If thou had'st smote him to the ground, I would have given thee ten Sicles of Silver, or ten Silverlings, which was *12s. 6d.* The man answered him and said, If you had laid 1000 Silverlings (that is *62 l. 10s.*) in my hand, yet I would not have laid my hand upon the Kings Son, *cap. 18. v. 11.*

When the Angel of God stretched forth his hand over *Jerusalem*, and strook the People with the Pestilence; at the commandment of *God* the Prophet,

phet, *David* went to *Arannah* the *Jebusite* and bought his threshing-floor for fifty Sicles of Silver, of the common Weight. Some say that every Tribe gave fifty Sicles, being *3 l. 2 s. 6 d.* a Tribe; and in the whole amounted to *37 l. 10s. cap. 25. v. 25.*

I *Kings.*

THE Queen of *Saba* gave unto King *Solomon* 120 Centiners, or Talents of Gold; being 265000 Pounds *English*: this was pure *Arabia* Gold; and therefore, according to the worth of Gold in these days, much more than is set down, *cap. 5. v. 28.*

King *Solomon* had brought into his Kingdom in one year 666 Talents or Centiners of fine *Arabian* Gold; which at 4500 Pound the Talent, is 2997000 *l. viz.* two millions nine hundred ninety seven thousand Pounds *English.* But the Silver that *Solomon* had, was not to be numbred. *cap. 10 v. 14.*

And King *Solomon* caused 200 Targets to be made of the finest Gold, each Target weighing 200 Sicles of Gold, that is 600 *Hungarian* Ducats; and was worth 225 *l.* a Target: which in the whole amounteth to 45000 *l. English.* *cap. 10. v. 16.*

There came and went up out of *Egypt* a Chariot worth 600 Sicles of Silver, which is 37 *l. 10 s.* and a Horse worth 150 *l.* that is 9 *l. 7 s. 6 d.* *cap. 10. v. 29.*

II *Kings.*

NAaman General of the King of *Syria's* Host, when he travelled to *Samaria* to be healed of his Leprosie, took with him ten Talents of Silver, that were of the common Weight, each Talent worth 187 *l. 10s.* being in the whole 1875 *l.* But if you account it after the *Syrians* Talent (as some would have it) which is but the fourth part of the *Hebrew*; then it came to 46 *l. 17 s. 6 d.* the Talent, and in the whole to 468 *l. 15 s.* He also brought 1000 Drachma's of Gold, being so many *Hungarian* Ducats, being worth 375 *l. English.* *cap. 5. v. 5.*

Being healed of his Leprosie, he gave to *Gebazie*, two Talents of Silver in two Bags; which if they were according to the Weight of the *Jews*, amounted to 375 *l.* and was as much as a man could carry. But if according to the *Syrian* Weight, then it came but to 95 *l.* which he might well carry and not be discovered. *cap. 5. v. 5.*

Benhadad King of *Syria* so streightly besieged *Samaria*, that an Asses head was sold at eighty pieces of Silver, or Silverlings, which is five Pound; and a quarter of a cab of Doves Dung, at five pieces or Silverlings, that is, *5s. 4 d.* But after the Lord strook the *Syrians* so that they fled from their Siege, and the Citizens opened their Gates, and rifled their Tents; by which means there vvas such Plenty, that two Measures of Barley were sold for a Sicle, that is, fifteen pence, and two Measures of fine Flower, at fifteen pence.

When *Phul* King of *Assyria* invaded *Menahem* King of *Israel*, he vvas

constrained to give him a thousand Talents of Silver, that is, 187500 l. that his help might be with him to establish a Kingdom in his hand, and depart: for the payment of which Money, all the men of Substance in *Israel* were constrained to pay fifty Sicles of Silver a piece, that is, 3 l. 2 s. 6 d. a man.

I. *Chronicles.*

IT was said that *David* left *Solomon* towards the building the Temple 10000 Talents of Gold, that is, 45000000 l. four hundred and fifty millions of Pounds. *cap. 22. v. 14.*

Also he left him for the finishing of the same work 1000000 Talents of Silver, which amount unto 375000000 l. *viz.* three hundred seventy five millions of pounds.

Also *David* dedicated to the Temple, of his own Goods, 3000 Talents of Gold, that is, 135000 l. And of Silver 7000 Talents, that is, 2625000 l. *viz.* 2 millions six hundred twenty five thousand Pound, *English.*

The offering which *David* gave towards the building of the Temple, was 5000 Talents, and 10000 Adarcons, or Hungarian Ducats of Gold, that is, 22507500 l. *viz.* twenty two millions five hundred seven thousand five hundred Pounds. So all that was given by *David* towards the building of the Temple was 8 hundred 47 thousand millions, 3 hundred 82 thousand 5 hundred Pounds.

II. *Chronicles.*

Solomon made 300 Shields of fine Gold, every Shield weighing 300 pieces of Gold, that is, 112 l. 10 s. so in the whole they came to 33650 l.

Esdra.

SOME of the chief of the *Jews*, when they returned from the Captivity of *Babylon* unto *Jerusalem*, gave to the building of the Temple 61000 Drachma's, or Hungarian Ducats of Gold, *cap. 2. ver. 69.* that is, 21525 l. also five thousand pound of Silver, which at 37 s. 6 d. the pound, cometh to 9375 l.

ARTASHAST (who in some places is called *Darius Artaxerxes Longimanus*, commanded his Treasurer to give unto *Esdra* towards the building of the Temple of *Jerusalem*, 100 Centiners or talents of silver *cap. 7. v. 21. 22.* which (at 187 l. 10 s. the talent) cometh to 18750 li. according to the Hebrew common weight; for as oft as there is no addition, it is to be intended in every place the common weight.

The King of *Perfa* and his Nobles, with all *Israel*, gave to the building of the Temple in *Jerusalem* 650 Centiners of silver, of the common weight, *cap. 8. v. 16. 26.* which (at 187 l. 10 s. the Talent) cometh to 121875 li. also in silver vessels 100 Centiners or Talents which (at 187 l. 20 s. the Talent) cometh to 1875 l. also 100 Centiners or talents of Gold, which (at 2250 l. the Talent)

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in the whole cometh to 225000 li. or thereabouts: also 20 cups of Gold, weighing 1000 Drachma's or Hungarian Ducats, that is, 375 li. each of which cups were worth 18 li. 15 s.

Nebemiah.

THE *Tirshatha* (or as some have it *Nebemiah*) gave to the work 1000 Drachma's of Gold, *cap. 7. v. 37.* which was 275 l. and some of the Fathers gave to the Work 20000 Drachma's, or Hungarian Ducats of Gold, which came to 5500000 l. also 2200 pounds of Silver, which was 4125 l. and the rest of the People gave 20000 Drachma's or Hungarian Ducats of Gold, which came to 5500000 l. also 2000 pieces of Silver, which were common pounds, which cometh to 3756 l.

Ester.

PRoud *Hammon* offered 10000 Centiners, or Talents of Silver, to destroy the *Jews*; *cap. 3. v. 9.* which (at 187 l. 10 s. the Talent) cometh to 1875000 li.

Ezekiel. chap. 45. v. 43.

A Sicle of the Temple shall be twenty Gerahs, that is, 2 s. 6 d. (for in this place he speaketh of that which belongeth to the Sanctuary) and the Mina (that is the Kings Mina) shall be twenty Sicles: and 25 Sicles shall be the Mina of the Temple: and fifteen Sicles shall be the common Mina; of which you may read before.

Tobias. chap. 1. v. 10.

OLD *Tobias* willingly lent to the poor man *Gabel*, in *Rages*, a Town in *Media*, ten pounds of Silver, that is, 18 l. 15 s. But if it be according to our translation, that is, ten Talents, at 187 l. 10 s. the Talent, is 1863 l. after the common Weight. But if after the Weight of the Temple, it cometh as much more.

I Macchabees. chap. 10. v. 40. 42.

DEMETRIUS King of *Syria* offered to give yearly unto the *Jews* for the building of the Temple, 15000 Sicles of Silver, of the Temple Weight; that is, 1000 Mina's, which (at 37 s. 6 d. the Mina) comes to 1875 l. And, if they would aid him, he would restore the Money again, which his Officers had kept back of the Revenues of the Temple; which was yearly five thousand Sicles of the Temple, of Silver; that is, 2500 Crowns *English*; which is, 625 l.

Jonathan the High-Priest of *Jerusalem*, wrought so well with *Demetrius* King of *Syria*, that he released the *Jews* of their yearly Tribute, and made them free: for which freedom he gave three hundred Centiners of Gold, or common Talents; *cap. 11. v. 28.* which at 2250 l. the Talent, cometh to 675000 l.

Simon to release his Brother, sent to *Tryphon*, the King of *Syria's* General

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of

of his Host, one hundred Centiners or Talents of Silver, of the common Weight, *cap.* 13. v. 16. 19. which at 187 l. 10 s. the Talent, amounts to 18750 l.

Simon the High-Priest of *Jerusalem* sent to the *Romans* a great Shield of Gold, weighing one thousand pounds; *cap.* 14. v. 14. which is one hundred thousand *Hungarian* Ducats, thirty seven thousand five hundred Pound *English*. *Antiochus*, *Demetrius*, his Son, King of *Syria*, asked of *Simon* the High-Priest of *Jerusalem*, for the Redemption of certain Towns that he had taken, five hundred Centiners, or common Talents of Silver: and for his charges as much more; *cap.* 15. v. 31, 35. in all, a thousand Centiners or Talents: that is 187500 l. in *English* Money. But *Simon* refused the proffer, yet nevertheless, that he might live in Peace, he offered him 100 Talents of Silver, which (at 187 l. 10 s. the Talent) amounteth to 18750 l.

H. *Macchabees.*

WHEN *Heliodorus* would have robbed the Temple, there was in it 400 Centiners of Silver (of the weight of the Temple) which at 375 l. the Talent, cometh in the whole to 150000 pounds *English*: also two hundred Centiners of Gold, which at 4500 l. the Talent, amounteth to 900000 l. *chap.* 3. v. 11.

Jason, that wicked Priest, deceived his Brother *Onias* of the Office of High-Priest, and gave to King *Antiochus* for it, first, 360 Talents of Silver; then 80; after, 150: *cap.* 4. v. 8. and 19. 2, 4. all the common Weight; which were in the whole 590 Talents, and amounted at 187 l. 10 s. the Talent to 110625 l.

The wicked *Jason* being High-Priest, hearing that *Antiochus* held a great Feast in *Tyrus*, sent 300 Drachma's of Silver, that is, 9 l. 7 s. 6 d. for a Sacrifice to *Hercules*. But if you change these into *Hungarian* Ducats (as there are some think them to be Gold) then they came to 112 l. 10 s.

Meneleus, being sent by *Jason* the High-Priest to the King, he behaved himself in such cunning manner, that he got the High-Priests Office; promising the King 300 Centiners or Talents of Silver more than *Jason* would give; which at 187 l. 10 s. the Talent, cometh to 56250 l. 10 s. But being unable to perform his promise, he was put from his Office of High-Priest.

Antiochus payed yearly to the *Romans* 2000 Talents of Silver, that is, 375000 l. *cap.* 8. v. 10.

Antiochus took 1800 Centiners or Talents of Silver of the Temple of *Jerusalem*, which at 187 l. 10 s. the Talent, cometh to 3375000 l. *cap.* 5. v. 21.

Nicanor caused to be proclaimed, that he would sell the captive *Jews*, 19 for a Centiner, that is, for every *Jew* 9 l. 17 s. 4 d. *q. c. cap.* 8. v. 10.

Ju.

Judas Macchabeus sent 2000 Drachma's of Silver to *Jerusalem* for a Sin-offering, that is, 62 l. 10 s. *cap.* 12. 43.

Now followeth the Reckonings of the Moneys in the New Testament.

And first of *Matthew.*

HE that agreeth not with his Adversary, shall be cast into Prison, and not come forth (so saith our Saviour Christ) until he hath paid the utmost farthing. The *Hebrew* and *Latine* Translations have it, *Quadrans*, or a fourth part, that is, a farthing in our Money: but if you account according to the *Roman* Coin, it was *ob. q.*
Doe not men buy two Sparrows for a Penny? *cap.* 10. v. 29. that is, something more than half a farthing.

When our Saviour Christ went into *Capernaum*, the Receivers of Tribute spake to *Peter*, saying, Doth not your Master pay Tribute? The Tribute Money in the Text is called *Didrachma*, *cap.* 17. v. 25. which was 15 d. for so much every man paid for Tribute: from whence may be gathered, that the Penny that *Peter* took out of the Fishes Mouth, was worth 2 s. 6 d.

The Kingdom of Heaven is like unto a King that would call his Servants to account, and when he began to reckon with them, the one ow'd him 10000 l. in *Hebrew* Weight; which at 37 s. 6 d. the Pound, cometh in the whole to 18750 l. so much was the wicked Servant in Debt to his Master. And on the contrary, one of his Fellow-servants ow'd him 100 Pence: in the *Hebrew* Text it is *Centum Obulus*, and one *Obulus* was 1 d. q. that is, 10 s. 5 d. so that the bad servant ow'd his Master 30000 times more than his Fellow-servant ow'd him.

The *Greek* Text saith, that this fellow ow'd him *Centum Denius*; that is, 3 l. 2 s. 6 d. which is yet a great deal of difference; for the wicked Servant ow'd his Master above 6000 times more than his Fellow-servant ow'd him.

The Lord of the Vineyard agreed with his Labourers for a Penny a day; *cap.* 2. v. 9. In the *Hebrew* Text it is *Zuzas*; and in *Greek* *Denarius*; both which are of like value *English*, that is, 7 d. ob. so much each Labourer had by the Day.

When the *Pharisees* and *Herod's* Servants, tempting Christ, asked him, whether it was lawful to pay Tribute unto *Cesar* or not: Christ answered and said, *You Hypocrites, why tempt you me? shew me the Tribute Money, and they brought him a Penny*: where it is exprest by the word *Zuzas*, or *Denarius*; that is 7 d. ob.

The Kingdom of Heaven is like unto a man that travelling into a far Country, called his Servants, and delivered unto them his Goods; to one he gave five

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five Talents; that is, 937 l. 10 s. with which he gained just as much more, that is, 937 l. 10 s. to the second he gave two Talents, of the common weight also, which was 375 l. and he also gained just as much more, that is, 375 l. and to the third he gave one Talent, that is, 187 l. 10 s. and he gained nothing with it, but hid the Talent in the Earth.

Judas Iscariot betrayed our Saviour Christ for thirty Pence, or pieces of Silver, *cap. 26. v. 14.* which were so many Sicles of the Temple, each Sicle be: g half an ounce, which were accounted worth 2 s. 6 d. so the whole came to 3 l. 15 s. for which our Saviour Christ was betrayed. And with it they bought a Potters field.

Mark.

OUR Saviour Christ fate over against the Treasury, and beheld how the People cast into the Treasury: and many rich men cast in much; and there came a certain poor Widdow, and she threw in two mites, *cap. 12. v. 41, 42.* which is a farthing or *Quadrans*, which was the fourth part of an *Assis*, being almost a Penny English.

Our Saviour Christ being at *Bethanie*, in the house of *Simon* the Leper, there came a Woman having a box of Oyntment of costly Oyl, called Spikenard, and she broke the box, and poured it upon his head; therefore some murmured among themselves and said, To what end is this waste of Oyntment? for it might have been sold for more than three hundred *Denarios*, or pence, *cap. 14. v. 15.* that is, 91. 7 s. 6 d.

Luke.

OUR Saviour Christ saith, Are not five Sparrows sold for two farthings? *cap. 12 v. 6.* that is, *Assibus duobus*, which is 1 d. ob.

Or what Woman having ten pieces of Silver, that is, ten Drachmas or Groats, (each being worth seven pence ob.) and lose one, will not seek all she find it, &c. *cap. 15. v. 8.* So these ten were in English Money 5 s. 3 d.

A certain Noble-man went into a far Country to receive for himself a Kingdom: and he called his ten Servants and delivered them ten pieces of Money, or ten pounds, or Mina's (according to the weight of the Temple) which came to (at 3 l. 2 s 6 d. the Mina) in the whole 31 l. 5 s.

John.

WHEN our Saviour Christ would feed 5000 men, besides Women and Children, he said unto *Philip*, Where might we buy Bread for these People might eat? (which he spake to prove *Philip*.) *Philip* answered and said, That 200 penny worth of Bread will not be sufficient for them that every man might take a little. The two hundred penny worth of Bread are called *Denarios*, which was worth 7 d. ob. in our Money, and in the whole is worth 6 l. 5 s. From whence may be gathered, that there being 5000 every one of them should

should have had no more bread than might have been bought with a Farthing, Mite and half of our Silver.

As our Saviour Christ, six days before the Passover, was eating in the house of *Lazarus*, (whom he had raised from the dead in *Bethania*), *Mary*, *Lazarus*'s Sister took a Box, some say a pound of Oyl of Spikenard, and annointed Jesus Feet, and wiped them with her Hair; and the whole house was filled with the favour of the Ointment. Then said one of his Disciples, even *Judas Iscariot*, *Simon*'s Son, Why was not this Ointment sold for 300 pence; *cap. 12. ver. 5.* that is, *Denarios*, every *Denarios* being worth 7 d. ob. which amounted in the whole to 91. 7 s. 6 d.

When Christs body was to be buried, *Nicodemus* came and brought Myrrh and Aloes mingled together, about 100 pound weight, *chap. 19. v. 39.* according to the common weight, which was 2500 half ounces, and came to 78 pounds and eight ounces English.

Assis.

IN *Asia* many Books were burnt, to the value of 50000 pieces of silver, that is, Roman *Denarios*, every of which vvas 7 d. ob. the whole amounting to 1562 l. 10 s.

Thus have I briefly set forth to you the several Weights that were common amongst the *Jews*, both as they vvere originally from themselves, and as they received them from other Nations, comparing them with the Scriptures, as they are severally mentioned, and reduced them to our Valuations. In casting up of vvhich, if there shall chance to be any error, you may vwith the due examination of the vvorh of every piece of Silver or Gold (according as you may find them at the beginning of this Treatise) easily reform them, and bring them to your ovvn understanding.

Of the ancient Money and Coin that was used amongst the Grecians and Romans.

FROM vvhath hath been said, may be gathered, that the *Jews* used no Coin, but Weights only, though perhaps, to put a distinction betwixen those Weights, there vvas used some impression: yet that cannot properly be said Coin. But in all other Kingdoms (vvhether Money vvas current) there vvas used Coin; and that valued according to the vvvill or command of the Prince or State vvhether it vvas coined; vvhich also because of the captivity of the *Jews*, came amongst them, and past as current according to their vvorh; of which Coins I have already spoken. Yet because there are many other Coins and Weights mentioned in the Epistles of the

the Apostles, which were partly of the *Grecians*, partly of the *Romans*, into which Governments most of them travelled; I will therefore endeavour to set before you the valuation of the *Grecian* and *Roman* Coynes and Weights, reduced to our Valuation and Weights, that so those Monies mentioned in the New Testament, and in this Treatise omitted, may with the more facility be apprehended and made plain unto you.

Of the *Grecian* Coin; and first of their Silver and Brass *Nummus*, or Money.

The Attick Drachma.

AN Attick Drachma, was a proportion for almost all the *Greek* Monies: for the *Grecians* numbered their Monies by Drachma's, as the *Romans* by Sesteria's. [This was the *Nummus* or Coin amongst the *Athenians*] and was the eighth part of an Ounce, which is worth in our Money 7 d. ob.

The *Stater*, which was also called *Tetradrachma*, upon the one side whereof was the Head of *Minerva*, upon the other the Owl: was worth four Attick Drachma's, as is manifest, *Mat.* 17. 25. which is in our Money 2 s. 6 d.

The *Didrachma*, which was also amongst the *Athenians*, called *Bos*, because it was signed with the similitude of an Ox upon the one side of it (of this *Thesens* was the first Author) as *Plutarch* remembreth: it was worth half a *Stater*, or two Drachma's, that is in our money 15 d.

The *Tridrachma*, which was three Drachma's, and worth in our Money twenty three pence, ob.

The *Obulus Atticus*, which was the sixth part of an Attick Drachma, was worth in our Money 1 d. q.

The *Semiobulus*, which was the least of the *Greek* Silver Coin, was worth ob. a.

There was also a *Diobulus*, which was the third part of a Drachma, and worth 2 d. ob.

Triobulus, which was half a Drachma, and worth 3 d. ob. q.

Tetrobulus, which contained two third parts of a Drachma, and was worth 5 d. English.

The Ægina Drachma.

THE Drachma of *Ægina* contained ten Attick *Obulus*'s, and was worth, 1 s. ob. English.

Obulus Æginus, was the sixth part of the Drachma of *Ægina*, and was worth 2 d. half farthing and a third part of a farthing.

Triobulus Æginæus, was half an *Æginus* Drachma, and of ours was worth six pence q.

Stater Corinthius, was worth ten *Obulus*'s of *Ægina*, and of ours one shilling eight pence, ob. q.

Stater

Stater Macedonius, was worth in ours 2 s. 9 d. q. and three seconds of a farthing.

Of the Asiatick Silver.

THE *Asiatick* Money was of less Valuations, and other Denominations than the rest of *Greece*; for the greatest of their Silver Coin that was usually current, was but ten pence: and was called by the name *Stylus*, which was worth seven Attick *Obulus*'s and an half, as *Xenophon* saith: but, as *Hesychius* saith, it was worth eight Attick *Obulus*'s, and four *Scruples*, which is 10 d. in our Money.

Cistophorus was also *Asiatick* silver, and was so called, because *Lucian* in *Caront. Suid. loc. allegat. Hysich. in.* of the Image that was upon it: and was worth of our money 4 d. ob. c.

Danaces, which piece of Money the *Grecians* usually put into the mouth of the dead, to pay *Charon* for their passage to *Elisium*, was worth ob. q. and two third parts of a farthing.

Of the Brass Money among the Grecians.

THEY had but two sorts of Brass money, that is mentioned to continue current among them; and they were *Æreolum* and *Minutum*.

Æreolum was worth the sixth part of an Attick *Obulus*, according to the Opinion of *Stridon* and others, which in our money is q. c. and one third part of a Mite.

Minutum, is the seventh part of that, which is little more than half a Mite.

Of the Gold Coins among the Grecians.

IN the next place, is to be described the quantity and valuation of their Gold Coins, of which there is any mention in ancient Authors; and they were among the *Athenians* an Attick *Stater*, which weighed two Drachma's, as *Pollux* saith, and was worth with us fifteen shillings, and a *Daricus*, which was worth 15 s.

A *Stater* was divided into these parts, that is, a *Semi Stater*, which was worth 7 s. 6 d.

A *Tetrestater*, of which *Aristotle* and *Pollux* speaketh, *lib.* 9. which was worth of our Money 3 l.

And the *Macedonian Golden Stater*, coined by *Philip*, *Alexander*, *Lysimachus*, *Demetrius*, and others which succeeded in *Macedonia*, *Syria*, and *Asia*, which was worth of our Money 18 s. 4 d.

Of the Asiatick Gold.

S*tater Daricus*, which before was called *Adarchon*, was a *Nummus*, or a piece of Coin of the *Perians*, and worth a *Didrachma*, having upon it the similitude of a *Sagittarius*, according to *Plutarch* in the Life of *Agesilaus*, and was worth with us 15 s.

Semi

Semi Daricus, of which there is mention in *Xenophon*, lib. 1. was worth half a *Darick Stater*, and weighed an Attick Drachma, being worth with us 7 s. 6 d. *Cizycenus*, was a piece of Coin so called, as may be thought, of a Town called *Cizycus*, of which you may read, *Strabo*, lib. 14. and was worth 7 s. 6 d.

Of the Grecian Mina and Talents.

THE Attick Mina's weigh one hundred Drachma's, and was equal to the Mina of the Temple amongst the *Jews*, according to the opinion of *Xenophon* and *Plutarch*, and was worth with us 3 l. 2 s. 6 d.

There were divers kinds of Talents, according to the opinions of *Pollux* and *Varro*, most of which weighed sixty Mina's, and a Mina one hundred Drachma's, and for the most part, six thousand Drachma's (of the Countrey where the Talent was) make a Talent.

The Attick Talent contained six thousand Attick Drachma's, according to the opinion of *Pollux* and *Festus*, and is equal to the common Talent among the *Jews*, worth in our Money 187 l. 10 s.

But according to the opinion of *Livie* and *Priscianus*, there was an Attick Talent worth eight thousand Drachma's, which was 250 l.

The Egyptian Talent, according to the opinion of *Plinie* and *Varro*, weighed as much, that is, 250 l.

The Syrian Talent contained 1500 Attick Drachma's which was 46 l. 17 s. 6 d.

The Eubeian Talent (according to the opinion of *Pompey* and *Festus*) weighed four thousand *Denarios*, that is, Drachma's, and was worth 125 l.

The Rhodian Talent contained 4500 Attick Drachma's, and worth 240 l. 12 s. 6 d.

The Babylonian Talent was 7000 Attick Drachma's, worth 218 l. fifteen shillings.

The Aegina Talent was 1000 Attick Drachma's, that is, 312 l. fifteen shillings.

The Alexandrian Talent is 12000 Attick Drachma's, which was as much as the Talent of the Temple, which is 375 l. English.

The ancient *Talentum Siculum* (according to the opinion of *Pollux*) was six Drachma's, which was 3 s. 9 d. English.

The Neapolitan Talent was as much, according to the opinion of *Varro*, that is, 3 s. 9 d. English.

The ancient *Talentum Siculum*, and the Sicilian Talent (as *Varro* saith) is all one, and is worth 1 s. 10 d. ob.

The Regian Talent was but half a Drachma, and is worth 3 d. ob. q.

Of

Of the Coins and Moneys of the ancient Romans: and first of the Brass Money.

AS (as *Varro* saith) is as much as *Æs*, that is, Brass: for *Ærius* was a Coin weighing a pound weight: but after many changes that hapned in the Roman State, it came to be worth the tenth part of a Roman Penny, which with us is worth ob. q.

Semis, is as much as half an *As*, according to *Varro*: and was worth q. c.

Triens, that is, the third part of an *As*, which was half a Farthing.

Quadrans, was the fourth part of an *As*. *Plinie* calls it *Triuncus*; *Cicero*, *Triuncus*, because it was a diminution of the former pound, containing three Ounces, and with us worth three Mites.

Sextans, that is, the sixth part of an *Assis*, which was worth q. or two Mites.

Uncia, the twelfth part of an *Assis*, worth one Mite, c.

Semiuncia, worth half a Mite.

Sextula, that is, the sixth part of an Ounce, worth the sixth part of a Mite.

These are the ancient Brass Monies usual amongst the *Romans*; but there were greater used in later Times, according to the opinion of *Varro*.

Of the Silver Money amongst the Romans.

DENARIUS was so called because it was worth ten *Asses*; but it was not always of one worth and estimation amongst the *Romans*, for the ancient Roman *Denarius* or penny, which was current in the time of the Consuls, weighed but the seventh part of an Ounce (according to the opinion of *Celsus*, and many other Authors) and was worth of our Money 8 d. ob. c. and one seventh part of a Mite.

Denarius Novus, or the new Penny, was first coined in *Claudius* the Emperor's time, and was worth (according to the opinion of *Plinie* and others) precisely a *Drachma*, that is, 7 d. ob.

Bigatus and *Quadrigatus*, is all one with the Roman Penny, and was so called, because these words were stamped upon one side of it, and was worth 7 d. ob.

Victoriatius, was a Coin first brought up by the Law of *Claudius* amongst the *Romans*, being so called, because the Image of Victory was upon it; and according to *Plinie*, was half a *Denarius*, and is worth 3 d. ob.

Sestertius is so called of *Sesquiterterius*, according to *Priscian*, it was two *Asses* and a half, and was worth 3 d. ob. q.

Obulus, is the sixth part of a *Denarius*, and worth 1 d. q.

Libella, is the tenth part of a *Denarius*, and worth ob. q.

Simbella, so called, because it was half a *Libella*, and was worth farthing and half.

R r

Termin-

Teruntius, was the fourth part of a *Denarius*; and was worth two mites and a half.

Of the Gold among the Romans.

THERE were also gold *Denarius's* amongst the *Romans*; either so called because they had the same stamp; or else because they were about the same bigness to see to, coyned in the time of the Consuls; worth in English money 17s. ob. a piece.

The other was coined later, about the beginning of the Emperours, and weighed two *Drachma's*; being of equal weight with our English *Spuroyals*, which are worth 15s. This was after the first five Emperours much diminished in weight: *Nero* made it lighter by two or three grains; *Galba*, *Nerva*, *Trajanus*, and *Hadrianus*, by eight grains: but those that *Vespasian* and succeeding Emperours coined, were precisely two *Drachma's*.

A *Semissis* of gold, weighed a just *Drachma*, and was worth 7s. 6d.

A *Tremissis* of Gold, which was three parts of an *Is*, and worth 5s.

Of the Gold after the Seat of the Empire was translated to Byzantium, or Constantinople.

CONSTANTINE the Great diminished that Coin which was a *Drachma*, to a *Didrachma*, and the seventh part of a *Drachma*; and was worth of our money, 8s. 6d. ob.

And thus they continued till the time of *Valentinian* the Emperour, who caused six of them to be coined out of an ounce of Gold, and therefore, as *Isidore* saith, were called amongst the *Gracians* *νέξυρον*, that is, *Sextuala*, because it was the sixth part of an ounce, and was worth 10s.

The *Semissis* of *Valentinian* Gold was worth 5s.

The *Triens* or *Tremissis*, was worth 3s. 4d.

The *Scruple*, which was the fourth part of a golden shilling, 2s. 6d.

Of the Silver and brass Money of the Empire; after it was translated to Constantinople.

MILLIARISSIMUM weighed two *Drachma's* (according to the opinion of *Cedrenus*) and was worth 15d.

Ceratus, was a piece of Coin, called also *Siliqua Cornuta*, because there was stamped upon it the Moon increasing; by which mark it was known to be more than the common *Ceratio* or *Siliqua*, and was worth 7d. ob.

The

The common *Siliqua* or *Ceratio*, was so called, because it was worth four grains of Gold (which is the weight of a *Silique*) and according to *Julian* was worth 5d.

† A *Silique* is the Fruit of a *Charob-tree*, which carrieth certain sweet

Cods or Husks about five inches long, and as broad as a mans Thumb: six *Carobs*, or *Charob-Bean-cods* weighed a *Drachma*, or *Carraç*.

Follis, of which there is often mention in the History of *Eusebius*, was a brass, or (as *Lampadius* saith) an iron coin, so called, because there was stamped upon it the similitude of a leaf, and was worth farthing, half, and one third.

Of the Roman sums of Money.

A *Sestertium* (being taken in the neuter Gender) containeth a thousand *Sestertius's*, and is worth 7li. 16s. 3d.

A Pound weight, containing twelve ounces of silver, which is worth 3 li.

A Talent, containing 24 *Sestertias*, 6000 *Denarios*; being of equal weight and worth to the Attick Talent, and is worth 187 li. 10s.

I will also add that which is called *Sportula*, because it was a certain small Sum of 400 *Quadrans*, which maketh 10 *Sestertios*; of which you may read in *Suetonius*, in the Life of *Domitian Nero*, and contained 1s. 6d. ob. q.

The Hebrew, Greek, and Latine Measures reduced to ours, whereby you may find the Quantity of all such Measures as are mentioned in the Old and New Testament.

BUT now, having briefly, and as exactly as I can, described the Weights and Valuations of the ancient Monies that were current amongst the *Jews*, *Gracians* and *Romans*, as well those that are mentioned in the Scripture as others; It resteth (that I might make this a perfect Work) to say something of the Measures mentioned in the Scriptures, which I will (as near as I can) reduce to the quantity of our Measures which are common amongst us.

Of the Corn Measures.

A Gomer is a Gallon or thereabouts with us, according to *Budaus*, in *Mensuris Herb.*

An Attick *Chenix* (according to *Budaus*) is the third part of a Gomer, or half *Modius*, which measure is almost three pints.

R r 2

Stater

Of the Measures of Corn and Wine, &c.

Stater was a Measure containing three Gomers or Simodio's, and is with us three Gallons and three Pints, or thereabouts.

An Ephra was as much as a *Medimnius Atticus*, which, according to the opinion of some Authors, is a Pottle less than our Bushel: but if you follow the proportion of *Budeus*, it is ten Gomers or Gallons, or more, which is a Bushel and a Peck of our Measure and more.

A Letech is the half of a Corus, and contained five Ephra's, or Attick Medimnos, *i.* according to *Budeus*, six Bushels and a Peck.

A Cor or Corus, following the same Proportion, was two Letechs, *i.* ten Attick Medimno's; and of ours twelve Bushels and half.

Of the Measures of Wine and Beer.

Hemina (according to *Georgius Agricola* and *Budeus*) was three quarters of a Pint.

A Sextarius was two Hemina's, *i.* a Pint and a half.

A Lag was as much.

A Congius contained six Sextario's, *i.* nine Pints.

A Hin was twelve Sextario's, *i.* eighteen Pints.

A Cad was sixty Sextario's, *i.* fifty five Quarts.

A Bath was seventy two Sextario's, *i.* forty four Quarts.

A Homer was a great Measure containing 720 Sextario's, that is, sixty seven Gallons and a Pottle.

An Urna, according to *Capulis*, contained twenty four Sextario's, that is, thirty six Pints, which make four Gallons and a half of our common Measures. But according to *Budeus's* account, it comes but to three Gallons and a half or thereabouts.

An Amphora was a Measure common amongst the *Gracians*, of which there is mention made of three sorts, the one containing three Gallons and a Pottle; the other, eight Congio's or forty eight Sextario's, which was 9 Gallons of our measure; the third (as *Pliny* saith) was an Amphora, which contained twenty Gallons and a half.

A Modius contained sixteen Sextario's, which was twenty four Pints, that is three Gallons or thereabouts; but according to the opinion of some Authors, it is but a Peck and some small matter more.

A Semimodius was eight Sextario's, that is, a Gallon and half.

A Gomer was somewhat less than a Semimodius: and contained but seven Sextario's and a fifth part of a Sextario, which is some ten Pints and a quarter and three spoonfuls.

A Quartarius contained one Sextario and a half, which was a Quart and the fourth part of a Pint.

A spoonful.

A

A Cyame is two spoonfuls.

A Mystrus and Cyame, according to the Opinion of some, is all one.

A Cyathus contains four spoonfuls.

An Hemila Cottilla is six times so much, which is twenty four Spoonfuls, *i.* three quarters of a wine Pint.

The Measures mentioned in the old Testament. And first,
Genesis. Cap. 18. v. 6.

When *Abraham* received three strange men, he went to his Wife *Sara* into the Tent, and said, Make ready at once three Measures of fine meal, which, according to some Divines, was three Zata's; according to others, forty four Sextarios, which was of our Measure, at a pint and a half the Sextario, a Bushel and a quart.

Exodus, cap. 16. v. 31, 33, 34, 37.

Moses said to *Aaron*, Take a pot, of the quantity of a Gomer, (which was seven Sextario's, and a fifth part, and is of our Measure a Gallon, a Quart, and four Spoonfuls) to keep for your Posterity. In the same Chapter *Moses* saith, that a Gomer is the tenth part of an Ephra, which, as is said, is more than our Bushel.

Cap. 29. v. 49. You shall present upon the Altar two Lambs of a year old every day, the one Lamb in the morning, and the other in the evening; and to each Lamb the tenth part of an Ephah (which was five Quarts and and half a pint) of fine flower with the fourth part of an Hin, *i.* four pints) of Wine for a drink-offering.

Cap. 30. 33. The anointing Oil of the Sanctuary was made of the best and sweetest Spices that could be gotten, *viz.* of Myrrh 500 Sicles, or 250 ounces; of Calamus 125 ounces, of Cinnamon 125 ounces. All this was mixed with an Hin (*i.* 18 pints) of Oyl Olive, as the Apothecaries make it.

Leviticus, cap. 5. v. 11.

He that sinned, and was not able to bring two Turtle Doves, or two young Pidgeons for an offering, he must bring the tenth part of an Ephah of fine flower, that is, ten pints and a half.

Cap. 14. 19. When the Leper was visited, and found to be infected with the Leprosie, the eighth day after, he was to take two he-Lambs of a year old without blemish, and an Ewe Lamb of a year old, without blemish, and three tenth parts (that is fifteen quarts a pint and half) of fine flower for a Meat-offering, mingled with a Lag of Oyl, that is, a Pint and half.

Num-

Numbers, chap. 15. v. 4.

TO a Meat-offering was added the fourth part of an Hin (that is four Pints and a half) of Oyl, and as much Wine, and the third part of an Hin (that is six Pints) of Oyl, and as much Wine. Some say half a Hin, that is nine Pints of Oyl, and as much Wine.

Deuteronomy, chap. 25. v. 13, 14, 15.

THERE shall be two sorts of Ephah's within thine house; which concludes there was a greater and a lesser.

Judges, chap. 7. v. 16.

WHEN *Gideon* would have set upon the *Midianites*, he gave each of his Soldiers a Trumpet in one hand, and an empty Pitcher in the other hand, with Lamps therein. These Pitchers were called *Cados minores*, as some say, that is, Oyl Cans, like Lamps, wherein they used to set *Tede nuptiales*, or Bride-candles. For such was the usual custom in those days, that the Bridegroom went to fetch his Bride by Night, and then certain Virgins were appointed to bear the Wedding Candles or Lamps before them. Whereof our Saviour Christ made that notable similitude of the ten Virgins that went to meet the Bridegroom, *Mat. chap. 25*. This difference is herein to be noted, that in the Lamps of the Virgins whereof our Saviour Christ speaks, there was Oyl, but in *Gideon's* Pitchers there was no Oyl, but they were empty Oyl-Pitchers, with thick bellies and narrow necks, wherein stood Lamps or Candles, such might be called *Cados Minores*, being not very great, but so light that they might easily be carried in one hand without trouble: but what their measure was is not specified.

Ruth, chap. 2. v. 31.

THE young Widdow *Ruth*, the *Moabite*, was not slothful nor yet idle, but went into *Boaz's* Field, where she gleaned so many ears of Corn after the Reapers in one day, that at night when she had threshed the ears, it was an Ephah, i.e. a Bushel, or thereabouts; for there were two kinds of Ephahs, as you may read before.

Chap. 3. When *Ruth* laid her self down at the feet of *Boaz*, and desired him that he would marry her; in the morning when *Boaz* rose, he gave her six measures of Gomers, i.e. six Gallons of Barly or thereabouts.

I Samuel. chap. 17. v. 17.

WHEN *Saul* was gone out to fight against the *Philistines*, and that *Goliath* daily mocked the Host of the *Israelites*, the Lord stirred up *Ishai* the Father of *David*, to send him to his Brethren to the Host, with an Ephah of parched Corn, that is, a Bushel or thereabouts,

Chap.

Chap. 25. v. 18. *David* being upon the way, meaning to destroy the Fool *Nabal*, *Abigail*, *Nabal's* Wife, a very wise and discreet Woman, went to meet him, and finding *David*, she appealed his wrath, by a Present of 200 Loaves of Bread, two Bottles of Wine, five Sheep ready dressed, and five Zata's (i.e. fifteen Gomers, which is fifteen Gallons and somewhat more) of fine Flower, 100 Frailes of Raisins, and 100 of Figs; which laded upon an Ass, &c.

I Kings, chap. 7. v. 23, 25.

THE Molten Sea that stood upon the twelve Knops like Cucumbers, was very curiously made of divers sorts of Metals, being ten Cubits wide, and five high: it held 2000 Baths, that is, 27000 Gallons English, or thereabouts; every Bath containing (according to the opinion of *Josephus*) 72 Sextario's, that is, at a pint and a half the Sextarius, thirteen Gallons and a half.

Chap. 7. v. 38. King *Solomon* caused ten Copper Kettles to be made, that stood upon ten Stools, each Kettle containing forty Baths, every Bath 72 Sextario's, which come to 13 Gallons and a half English; so that every Kettle contained 540 Gallons.

Chap. 17. v. 12, 13, 14. When the Prophet *Elijah* desired the Widdow of *Sarepta* to fetch him a little Water and a bit of Bread, she answered and said, as true as the Lord your God liveth, I have not any Bread, but only a handful of Flower in a Caba (which was a kind of Vessel that held eight quarts) and a little Oyl in a Pitcher. And *Elijah* said unto her, Thy Meal, &c.

Chap. 18. v. 32, 34. The Prophet *Elijah* being upon Mount *Carmel* about the time of the evening Sacrifice, built up an Altar in the sight of the whole Congregation of the People of *Israel*, and laid Wood upon it, and upon the Wood an Ox cut in pieces for a Sacrifice, and caused a Ditch to be digged round about it, of such wideness and depth, as might contain two Zata's, that is six Gomers and something more; about six Gallons and a half of our Measure. And there was twelve Cads (that is 175 Gallons) of water cast on the Sacrifice; but when *Elijah* called upon the name of the Lord, fire fell from Heaven, and devoured the Sacrifice, dried up the Water; and burned the Wood and Stones of the Altar to dust.

II Kings. chap. 6. 25.

WHEN *Benhadad* King of *Syria* besieged *Samaria*, there was such a Famine and dearth in the City, that they sold an Asses head for eighty Silverlings (that is, common Sicles, which is, 5 l. English;) but some Texts read it, 8 Silverlings, that is, 10 s. And the fourth part of a Cab, (that is, a Pint and half of Pigeons dung) was sold for five pieces of Silver, that is, 6 s. 3 d.

When

When the *Syrians* were striken by the Lord, and fled from the Siege of *Samaria*, Corn became so cheap (according to the Prophecie of *Elisha*) that under the Gates of *Samaria* one Zata (which contained 24 Sextarios, that is, half a Strike and a Pottle of fine Flower) was sold for 15 d. and two Zata's of Barley was sold for 15 d.

II. *Chronicles. chap. 2.*

Solomon gave to the Carpenters, &c. that cut and hewed down Wood in Mount *Libanus*, for the building of the Temple, 20000 Corus of Wheat, and 20000 of Barley; every Corus containing ten *Medimnos Atticos*, which, according to *Budens's* account, came to twelve Bushels and a half English, and in the whole to 150000 Bushels. But if you account it according to the opinion of some of our English Authors, it comes but to nine Bushels and seven Gallons and a Pottle the *Medimna*, and in the whole to 198750 Bushels. And besides, *Solomon* gave them 20000 Baths of Wine, and as much Oyl; every Bath containing thirteen Gallons and a Pottle, which amounteth to in the whole, 8437 Barrels and a half.

The Measures mentioned in the New Testament.

And first of *Matthew. chap. 13. 33.*

THE Kingdom of God is like unto a piece of Leaven, which a Woman taketh and putteth into three Measures, or Zata's of Meal, which make a Bushel.

Luke, chap. 16. v. 9.

WHEN the unjust Steward called his Masters Debtors to account, the first was Debtor 100 Baths of Oyl, that is fifty one Barrels and eighteen Gallons; and he bid him write down half, that is, twenty five Barrels and a half. The second Debtor ow'd 100 Corus of Wheat, which at nine Bushels and seven Gallons the Corus, comes to 988 Bushels, or thereabouts; and the unjust Steward willed him to set down eighty Corus, that is 790 Bushels, and one Gallon and a half.

So the unjust Steward deceived his Master of 25 Barrels and a half of Oyl, and of 198 Bushels and one Gallon of Wheat, and gave to his Masters Creditors.

John, chap. 2. v. 1. 11.

AT the Marriage at *Cana* in *Galilee*, our Saviour Christ changed the six Pitchers of Water into Wine, every Pitcher containing two or three Cads, every Cad holding 60 Sextario's, that is, 11 Gallons and a Quart, or there-

thereabouts. Some say, that the first three Pitchers held each three Cads, or *Metreta's*, which, if it should be so, every of them should hold 33 Gallons and three Quarts: then say the other three held each two *Metreta's* a piece, that is, twenty two Gallons and a Pottle a piece; then the whole that our Saviour Christ gave unto the Bride and Bridegroom, amounted to 168 Gallons and three Quarts, or thereabouts.

Revel. 6. 6.

I heard a voice saying, A Chenix (that is, three Pints of Wheat) for a Denarius (that is, 7 d. ob.) There being eighty five times so much, and a Quart over in a Bushel, it would amount unto 51 s. 8 d. the Bushel, or thereabouts, which would be a great Dearth.

Here is to be observed, that the *Grecians* in times past were very strict in their house-keeping, and for that cause, confined their Servants to certain Measure, that is, to a Chenix, which was three Pints of Meat; and to a *Sextarius*, which was a pint and half of Wine for every day: and by this means the Master could readily tell what his Servants Meat and Drink would cost him in a year, that is 365 Chenixes; which in our Measure, at three Pints the Chenix, comes to eight Bushels, two Pecks, and a Pint; and 365 Pints of Wine, that is, forty five Gallons, a Pottle, and a Pint: so much did every Servant eat and drink in a year. But God fed the *Israelites* forty years in the Wilderness with a greater quantity; for he gave each man daily an Omer (that is, three Chenixes) of Manna, i. e. a Gallon and something more.

Cicero, in his eighth Oration for *Verres*, writes, that a Modius of Wheat (which was a Peck wanting a Pint) was commonly sold in *Sicilia* for three Sestertio's, about 6 d. sterling, and so much had every Servant in *Grecia* daily, and a Pint of Wine to drink.

These Customs, howsoever in these Countries they might be tolerable, in regard they lived in a hot Climate; yet to us, where it is much colder, our Bodies require a greater quantity for Nourishment: nevertheless, a mean and spare Diet is both more healthful and profitable for the body, than excess; because the Stomach being surcharged, it cannot duely concoct that which it receiveth, whereby the Body is filled with many Crudities and noisome Dis-eases.

And thus have I, as exactly as I can, reduced the *Hebrew, Greek and Latine* Measures to ours: but if there be any who in casting up these quantities of Measures mentioned in the Scripture, shall chance to find any error, or would reduce them to a more near Estimation (because I have in this Treatise principally followed *Budens*) to our Measures, he is then to understand, that there is another course to be taken, namely by Weight; four ordinary Spoonfuls of Water weigh an Ounce, 12 Ounces of Troy weight make a pound, 8 Pounds of Troy weight make a Gallon, and 32 Gallons make a Barrel, &c. The same course may be taken in the account of Corn-measures

there going eight Gallons after the same proportion to a Bushel. So that what I have set down may be rectified by your own industry, and made more capable to your understanding.

Examples collected out of Prophane Histories, by which you may perceive the profit that may arise by the due use of this Treatise, to all such as read the Grecian and Roman Histories.

IN the time of *Claudius*, Emperour of *Rome*, there was so great a Famin (according to the Prophecie of *Agabus*, *Act* 1.) that a Modius, that is, a Peck wanting a Pint of Wheat, was sold at six Drachma's, which at 7 *d. ob.* the Drachma, comes to 3 s. 9 *d.* English. This great Famin is specified by *Suetonius* and *Dion*, where they say, that but a little before, the same measure of Wheat was worth but four Sestertia's, which was 7 *d. ob.* English.

Of Pythius King of Lydia. Herodot. 7.

Pythius King of *Lydia*, who entertained that mighty Emperour *Xerxes*, and all his Army, would have lent him three Millions of Talents of Silver towards the charge of his War; which according to the *Attick* Talent, (that is, 187 l. 10 s. the Talent,) amounts to 562 millions five hundred pounds. And further, he would add to it four millions of Daricon's, which at 15 s. the Daricon, cometh to three millions of Pounds. But *Xerxes* being greatly pleased with his Hospitality and Liberality, that he might make evident his Noble Disposition, refused his offer, and gave him by way of Gratitude 7000 Darico's, which was in our Money 5250 l.

Of Croesus, the mighty King of Lydia.

THIS King *Croesus* sent an Ambassador to *Delphos*, to ask the Idol of *Apollo* if he should prosper in the Wars he took in hand against *Cyrus* King of *Persia*; withall sending divers rich Presents, and amongst the rest, a Lion of Gold, most cunningly wrought, weighing 100 Talents, every Talent weighing 4500 l. which in the whole amounted to 450000 l. Moreover, two Cups, wherof one was fine Gold, cunningly wrought, weighing eight Talents and a half, which at 4500 l. the Talent cometh to 36000 pound; the other Cup was made by that noble Workman *Theodorus Sanius*, of pure Silver, very curiously and artificially wrought, containing forty Gallons; but of what valuation it was, is not set down. For this great and rich present King *Croesus* received of the Devil a double and deceitful answer, whereby he

he was not only provoked to make War against *Cyrus*, but by that means lost his Kingdom; and being taken Prisoner, he was set upon a pile of wood to be burnt: but crying with a loud voice, *O Solon, Solon*, (thereby shewing, that wise *Solon* had foretold him, *That no man is to be accounted happy before his end.*) King *Cyrus* granted him his Life. This recompence did the Devil return to *Croesus* for so great a Present. Such and many other the like Histories by this Book may be understood.

The first rule for Drachma's.

IF you have any number of Drachma's, divide them by eight, and the production will be English Crowns; according to *Budaus* 100 Drachma's make a Mina, which is about 12 Crowns, or 3 l. sterling.

The second rule of Mina's.

THE Mina multiplied by twelve, the production is Crowns: for twelve Crowns *Englisch* is a *Roman* Mina, or a Mina of the Temple; 125 Mina's make a Talent; so that multiply 125 by 12, and the production will be 1500 Crowns, which maketh a Talent.

The third rule of Talents.

THE Talent multiplied by twelve, the production is Crowns. For 125 Mina's being multiplied by twelve, makes 1500 Crowns *Englisch*, which is a Talent; and 3000 Crowns is two Talents, &c. by which means you may reduce all Drachma's and other less Weights mentioned in the Scriptures to Mina's, and Talents; and these again into Crowns. But concerning the distinction of Talents, you may read before. Notwithstanding observe this, that if you chance to read of any Talent, Mina, or Sicle, in the Scripture, whereto there is not an addition of the Kings Talent; or, the Talent of the Temple (as I have said) you may then presume that it is the Common Talent. And this shall suffice for the Weights, Measures, and Monies mentioned in the Scriptures.

A Catalogue of the principal Authors out of whom this fore-going Treatise of Weights and Measures, &c. was gathered.

Ambrosius Calapinus.
 Aulus Gellius.
 Cassius Peucerus.
 Athenæus.
 Flavius Joseph.
 Galenus.
 Guilielmus Budæus.
 Hefychius.
 Saint Jerome.
 Joachim Camerarius.
 Johannes Avonarins.
 Johannes Fosterus.
 Julius Pollux.
 Martin Luther.
 Matthew Hostius.
 Paulus Eberus.
 Philip Melancthon.
 Priscian Grammaticus.
 Sebastian Munster.
 Septuaginta. Interpreter.
 Suidas.
 Volutus Metianus.

The due Proportion of Weights and Measures are also found in *Myropolis.*

IT I.

ITINERARIUM
 Novi Testamenti.

Wherein is contained the Travels of the Virgin Mary, and Joseph; also of the Wise men of the East, of our Saviour Jesus Christ, and of his Apostles.

BUT since I have briefly related the Travels of the ancient Patriarchs, Judges, Kings, and Prophets, (which things I know cannot be unprofitable unto such as are judicious) mentioned in the *Old Testament*; that I might make a perfect end of what I have begun, I will proceed, and shew unto you the Travels of all the holy Men and Women mentioned in the *New Testament*; where, by due observation of this discourse, you may well understand, that as all the Nations of the World were derived from one man, that is, *Adam*; so all the Righteous, and such as are to be saved, are derived from one man, that is, *Christ Jesus*. For, as by the first *Adam* Sin came into the World; and by Sin, Death and Damnation; so by the second *Adam* that Sin is pardoned, and Man made partaker of Eternal happines. And that these things might be the more apparent unto thee, I have described the Towns, Cities, and Places mentioned in their several Travels; both what they were in former times, and what they are at this present: that so by the due consideration of both, thou might'st observe the mutation and change of Estates; since, through the revolution of Times, those things which seem most permanent, have within the compals of a few years been subverted, and the ruines of those Cities which have been greatest, left to make evident lamentable Examples of vast and unheard of destructions; from whence, such as have any small knowledge of the Spirit, may draw such comfortable resolutions; that neither Poverty can subvert them, nor Riches and Honour exalt them; but, according to *S. James, ca. 1. they may possess themselves in peace*; since neither the Prosperity of the World is permanent, nor the adversity thereof

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intolerable. The knowledge of both which, howsoever to some it may seem ridiculous, yet to such as are at all touched with the sense of Worldly Affairs, it cannot chule but take a deep impression, and draw them thence to the knowledge of Christ Jesus, and of his Doctrine. To which end, and for which purpose, I have principally endeavoured to publish this Treatise, that so comparing the Estate of man in this present World, with the Estate of Grace in the World to come, they might perceive the impotency of the one, and the permanency of the other, and from both draw immoveable Axioms, that there can be no Salvation where there is no Humility, nor no Prosperity where there is not a knowledge of Christ Jesus in his Humanity: and thence gather, that the afflictions of this World, to which he is most subject through the whole course of his Life, is the ready means to honour and immortal Glory. But that these things may the better appear unto thee, I will endeavour to lay before thee the Beginning, and (so far as the holy Scripture leads me) the ending of our Saviour. From whence thou may'st draw such comfortable Resolutions, that in what Estate soever thou art, whether in Prosperity or Adversity, thou may'st therewith rest content, &c.

Of Zacharias the Father of John Baptist.

Zacharias or Zachariah, signifies Gods Remembrance. This man was the Father of John the Baptist, being a Priest, of the Tribe of Aaron, and dwelling at a Town called *Abia*, of which you may read, *1 Chr. 24*. There were three famous men of this name, as *Basilus* saith. One that was a Prophet of the Lord, and lived 520 years before the birth of Christ; *Zach. 1*. And another, that was the Son of *Jehoiada* the high Priest, who at the command of that ingrateful King *Joaas*, was stoned to death in the upper Court of the Temple, *2 Chr. 24*. And a third, which was this *Zacharias*, the Father of *John Baptist*, and Son of *Barachias*, that is, the Blessed: who, according to the Opinion of *Basil*, was slain for no other cause but for saying that Christ was born of the Virgin *Mary*. This man had to wife *Elizabeth*, of the Posterity of the High-Priest *Aaron*, and by her had a Son called *John*; so named of the Lord, who was afterward called *John the Baptist*. *Elizabeth* signifies, the rest of God, being derived of *Eli* and *Scabbath*, that is, the Rest and Sabbath of the Lord. The Inhabitants of the holy Land take upon them even to this day to shew the House were *Zacharias* and *Elizabeth* dwelt, in a Town that standeth on the right hand of the way as you go from *Emmaus* to *Jerusalem*. But Saint *Luke*, *ca. 1*. saith, that *Zacharias* dwelt not in a Town or Field, but in the City of *Judah*, which was situated in the mountain of *Judah*. *Risnerus* and *Johannes Hedenus* write, that *Zacharias* dwelt in *Jerusalem*, in the part of the City situated upon Mount *Bezetha*, as
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in the first Book of the description of *Jerusalem* hath bin declared. And this seemeth to be verified out of *Nehemiah*, *cap. 3*. Yet there are some of opinion that he dwelt at *Hebron*, because that was the chief City of the Tribe of *Juda*, and a Town of the Priests.

The Travels of the Virgin Mary.

MARY, if it be derived of *Marah*, signifieth such a Person as is oppressed with carefulness and grief, one that is laid open to all misery and calamity, press'd with continual vexation and mourning. She was born upon the eighth day of *September*, 14 years before the birth of Christ; and in the fifteenth of her age brought forth her only begotten Son, according to *S. Hierome* and others. Her Fathers name was *Eliakim*, of the House of *David*.

Upon the five and twentieth day of *March*, in the same year that our Saviour Christ was born, *Mary* being then fourteen years old, the Angel *Gabriel* declared unto her the Embasie of the Conception of our Lord Jesus Christ. A little after, about the beginning of *April*, *An. M. 3567*, the went from *Nazareth* in great haste over the Hills to *Jerusalem*, sixty four miles, to the House of *Zacharias*, and there saluted her Cousin *Elizabeth*, *Luk. 1*.

From thence she returned back again to *Nazareth*, which was sixty four miles.

And when the command came out from *Augustus*, that all the World should be taxed, then *Joseph* and *Mary* went from *Nazareth* to *Bethlehem*, seventy two miles: and there the time of *Marys* deliverance drew near, and loe, she bare the Son of the living God, our Lord and Saviour *Christ*. *Luke. 2*.

From *Bethlehem*, *Joseph* and *Mary* brought the Child Jesus to *Jerusalem*, and presented him in the Temple, which was six miles, *Luke. 2*.

And when they had accomplished all things according to the Law, they returned back again to *Nazareth*, a Town in *Galilee*, sixty four miles.

From *Nazareth* they went back again to *Bethlem*, seventy two miles. Thither the wife men, coming out of the East, brought the Child Jesus Gold, Frankincense, and Myrrh, *Mat. 2*.

From *Bethlehem* (the same night that *Herod* caused all the Infants of two years old and under to be slain) *Joseph* and *Mary* fled with the Child Jesus to *Hermopolis*, a City in *Egypt*, which was 296 miles. *Mat. 2. Zoosom. lib. 6*.

From thence they returned back again with the Child Jesus to *Nazareth*, 368 miles: for they were greatly afraid lest *Archilanus* (who succeeded his father *Herod* in the Government of the Jews) would seek the Childs life, *Mat. 2*.

From *Nazareth*, *Joseph* and *Mary* came every year to *Jerusalem*, which was sixty four miles, to the feast of the Passover and so many miles back again; which for ten years continuance, came to 1280 miles.

When Christ was twelve years of age, and at the beginning of the thirteenth, he went with his Parents from *Nazareth* to the Feast of the Passover, being sixty four miles, *Luke 2.*

And when the days of the Feast of the Passover were accomplished, they returned home again. But the Child *Jesus* stayed at *Jerusalem*, and his Parents knew it not, for they thought he had been among the company. Wherefore, when they had travelled a dayes Journey (that is, twenty miles) they missed their Son.

After, they search'd through the company, but could not find him: wherefore they returned back to *Jerusalem*, being twenty miles; where, on the third day after, they found him in the Temple, sitting among the Doctors, and disputing with them. So the next three days he returned back again with his Parents to *Nazareth*, being sixty four miles, and was obedient to them, *Luke 2.*

After, *Joseph* and *Mary* went every year, during the life of *Joseph*, up to *Jerusalem* to the Passover, and without all doubt took *Jesus* along with them. Thus they continued for the space of three years, about which time *Joseph* died, Christ being then sixteen years of age: which three years Travel from *Nazareth* to *Jerusalem* and back again, cometh to 384 miles.

From that time forward he continued with his Mother till he was thirty one yeats of age, which was the first year of his Ministry. *Mary*, his Mother, being then forty five years old, was invited to a Marriage in *Cana* a City of *Galilee*, which stood eight miles from *Galilee* towards the North-West, *John 2.* Here our Saviour Christ wrought his first miracle by changing water into wine.

From *Cana* in *Galilee* she went with our Saviour to *Capernaum*, a City of *Galilee*, a little before the Feast of the Paschal Lamb, which was twenty miles.

From *Capernaum* she returned back to *Nazareth*, which was accounted twelve miles.

In the thirty second year of the age of our Saviour Christ, which was the second of his Ministry, *Mary* went from *Nazareth* back again to *Capernaum*, where our Saviour Christ cast forth a Devil, *Mat. 12. Mark 3.* which was 12 miles.

From thence she returned back again to *Nazareth*, which was twelve miles: for in this Town she dwelt, whilst *Jesus* travelled from place to place, teaching and preaching the Word of God, *Mark 6.*

And although she oftentimes went from *Nazareth* with him to many places, continuing still in his company; yet then especially, when he was to sustain the wrath of God, and punishment for the Sin of man, which was in the thirty fourth year of his age. In which year she would not forsake him

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till his death: for she went from *Galilee* to *Jerusalem* with him, which was sixty four miles; a great Journey for one of her age (being then forty eight years old.) And when our Saviour was crucified, she stood close by the Cross with a heavy and pensive countenance, bewailing the death of her Son. Then was the Prophecy of old *Simon* accomplished, *And a Sword shall pass through thy Soul.* But after, by his Glorious Resurrection and Ascension, she was revived and comforted. From the Passion of Christ to the death of the blessed Virgin *Mary*, was twelve years: all which time she lived with *John* the Evangelist in *Jerusalem*, and then being fifty nine years of age dyed, and was buried (according to the opinion of *Nicephorus* and others) in the Garden called *Gethsamene*. So all her Travels were 3506 miles.

Now follows the description of the Towns and Places to which she travelled.

Of Nazareth.

THIS was a Town almost of no estimation; situated in a certain Mountain in *Galilee* the lower, sixty four miles and something more from *Jerusalem* towards the North, in the Tribe of *Zabulon*. In this Town our Saviour *Jesus* Christ was brought up, *Luke 1. 2.* Some say that it was nineteen or twenty miles from *Jerusalem*, but they mistake themselves; yet I will not dispute thereof, but follow my Authors, *Jacobus Zieglerus*, and *Tilmanus Stella*. There is not any mention made of it, that is extant in the Old Testament. It hath a two-fold derivation, the one by *Zain*, and the other by *Zade*. If it be written by *Zain*, it may have a two-fold signification, since the exposition of this name doth depend upon the Verb *Nazar*, which signifies, to consecrate and keep; from hence *Nezer*, a Garland of Flowers, or a Crown set with precious Stones, &c. such as Kings and High-Priests are accustomed to wear. Also from the same word *Nazar*, is derived *Nazir*, and thence *Nazareus*, which is as much as to say, He is separated from the use of Wine; and suffering his Hair to be un-cut, as being dedicated to the Lord. Therefore our Saviour Christ is justly called a *Nazareite*, *Luke 2.* For *Nezer* first signifies a holy man, who hath made a holy Vow unto the Lord: Secondly, it doth denote a Crown or wreath of Sincerity, *Exod. 29. 36.* Thirdly, a holy Ointment, wherewith Kings and Priests were anointed, *Levit. 27.* And fourthly, this word *Nezer* signifies, a Princely Crown, *2 Sam. 1. 2 Kings 11. Psal. 89. 132.* So that *Nazareth*, being derived of *Nazar* and *Nazir*, may signify both a Crown, and a holy City, *Judg. 13.* but if *Nazareth* be written by *Zade*, it signifies a flourishing plant or Grass, according to that of *Isay, c. 11.* But there shall come a rod forth of the stock of *Isai*, and a Grass shall grow out of his root, and the Spirit of the Lord shall rest upon him. The Inhabitants of this Town at this day shew certain Monuments and Reliques of what had

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happened in preceeding Ages: as, two Churches, one built there where the Angel *Gabriel* saluted the Blessed Virgin, and she conceived by the Spirit; in which there stands three Altars, hewn out of a Rock: and the other built (as they say) where the house of *Joseph* and *Mary* stood, because there our Saviour Christ was brought up. Also they shew a Well, where the Child *Jesus* drew Water, and ministr'd to his Mother; they also shew the warr Ruins of the Synagogue where our Saviour Christ expounded the sixty first Chapter of *Isay*, for which cause they would have thrown him headlong down the Hill, *Luke 4.* and many other things, of which you may read in *Burchardus* the Monk. In *Saint Jerom's* time, some forty years before Christ, *Nazareth* was a small Town called *Nazarah.*

Of the Mountains by which Mary passed when she went to visit her Cousin Elizabeth.

Between *Nazareth* and *Jerusalem*, there standeth many high Hills, as, *Mount Gilboa*, whereon King *Saul* killed himself; *Mount Gerisim*, and *Hebal*, upon which Hills the Blessings and Cursings were pronounced, *Deut. 27.* and *Mount Ephraim*, upon which *Ehud* kill'd *Eglon* King of the *Moabites*, *Judg. 13.* Over this Mountain, being very great and steep, *Mary* travel'd when she went to visit her Cousin *Elizabeth.*

Of Bethlehem.

THERE were two Cities called by this name, the one *Bethlem Judah*; the other *Bethlem Euphrata*, where our Saviour Christ was born, and signifieth fruitful, or the house of Bread: It stood upon a Hill, some six miles from *Jerusalem* towards the South. The Inhabitants take upon them to shew the place where our Saviour Christ was born, which stood upon the East side of the City, close by the Wall thereof; where, as *Eusebius* saith, *Hellen*, the Mother of *Constantine* the Great, caused to be built a fair and stately Church, three hundred and twenty years after the Nativity of Christ. This Church was dedicated to *St. Mary*, and remaineth to this day, being had in great honour, both amongst the *Christians*, and the *Turks*, and *Saracens*. This Church is such a stately building, that it is thought to exceed all the Churches of Christendom, for Beauty and curious Workmanship: It is two hundred twenty eight Foot long, and eighty seven Foot wide, being built all of Marble of divers colours, and covered with Lead: there are in it four rows of Marble Pillars, wonderful to look upon, not only in regard of their number but of their greatness, for there is fifty Pillars in every row. The Body of this Church, the Pillars from the bottom to the top, the Walls, and every part of it, is beautified with lively Pictures, adorn-

ed with divers Colours, Silver, Gold, and curious Workmanship, so as it is wonderful to behold. The Pavement of it is of Marble, polished, and of divers colours, so cunningly set in Works, and with such variety, that it is very delightful to such as look on it. There is painted on the Pillars and Walls, almost all the Stories of the Old Testament, till the Birth of our Lord and Saviour *Jesus* Christ, with such excellent cunning, and so lively, that it is to be admired. In the Quire of this Church there is found two Altars, one close by the Chappel of *St. Katherine*, at the East end thereof; not far distant from which, they shew the place where our Saviour was circumcised: and in the middle of the Quire there standeth another Altar, where they say the Wife men left their Dromedaries, and prepared their Gifts to present unto our Saviour, when they worshipp'd him. Upon the South side of this Quire, towards the East, they descend by ten stone steps into the Chappel of the *Nativity of Christ*, richly beautified, and curiously wrought, paved with polished Marble. This Chappel is not very great, but wonderful fair and sumptuous. When the Holy Land was over-run by the Gentiles, this (as many other places were in that Country) was all polluted with Filth and Dirt, that they had much ado to make it clean a great while after. Upon the place where they said our Lady the Blessed *Virgin Mary* brought forth our Saviour into the World, there is placed a Table of white Marble, after the manner of an Altar: about some four Foot from this they shew the place where the Manger stood, a part of it yet remaining, cut out of a Rock, not of Marble, but of other stone, as many other Mangers are in that Country. Close by that there is an Altar, where they say the Wife men presented their Gifts to our Saviour Christ, and worshipp'd him. At the entrance into the Church, there standeth a goodly Building, which in times past seemed to have been some Arch-Bishops See, but now is called *St. Maries* Church. Upon the North side, they descended by certain steps into the Chappel of *St. Jerom*, who lay a long time buried there, till his Bones were removed thence to *St. Maries* in *Rome.*

About a mile from *Bethlehem*, Southward, stood the Tower of *Eder*, being a Watch-Tower of the *Bethlehemites*, and so called, because there resorted thither many flocks of sheep: for *Eder* signifieth a Herd. Round about this Tower were fair and fruitful Pastures, to which many Shepherds resorted to feed their Flocks; to some of which Shepherds the Angels told the glad tidings of the Birth of our Saviour, and that he was laid in a Manger at *Bethlehem*. For which cause, in after times there was a Church built just in the place where the Tower stood; and in *Saint Jerom's* time called by the name of *Angelos ad Pastores*: the same *Luther* affirmeth, that it is yet standing. *Jacob* sometime dwelt in that Place, and buried his wife *Rachel* thereabouts. The Monument that he set upon her grave remaineth to this day, which was twelve Stones pitch'd an end, standing about a quarter

of a mile from this place, upon the right Hand as they go to *Jerusalem*: of which Grave, all the Country thereabouts is called by the name of *Rachel*.

Of the Way between Judea and Egypt.

Between *Egypt* and *Judea* lieth *Arabia Petraea*: a Land for the most part barren and unfruitful, full of Sands, Rocks, and Mountains, destitute of Water, and subject to many dangers: being in the Summer Solstice scorched with extremity of heat, the Sun being then perpendicular over them (according to *Munster*) in the day time; and in the night, troubled with extrem Wind, which, blowing the Sand with great violence, it casteth it upon great heaps and Mountains, by which dust, both Beasts and sometime men are suffocated and slain.

Moreover, there dwelt in this Desert, a rude and dangerous People, called *Saracens*; who take their beginning from *Ishmael*, and are therefore also called *Ishmaelites*, being given to cruelty and malitiousness. They get their living, for the most part, by Theft and Violence: and as *Ishmael* was an excellent Archer, so they also are very cunning in shooting and hunting, using to this day their ancient evil custom of robbing and spoiling all that pass that way; inasmuch as Merchants are constrained to go in great companies, lest they should be indangered by them, and by reason of the Winds and Sands, are constrained to guide their Journey by the Compass, as men do that sail upon the Sea. Through this Wilderness did *Joseph* and *Mary* pass, when they went with the Child *Jesus* out of *Judea* into *Egypt*; where they were in danger of Thieves, subject to be smothered by the Sands, constrained to travel over high Rocks and Mountains, and to rest in Fear, because of Lyons, Bears, and other Beasts which greatly abound in that Place. Besides, divers other commodities were incident unto them, as want of Meat, Drink, and other necessaries, there being little Water to be found there, inasmuch as had not the Lord by an express command charged him in a dream to go down into *Egypt*, *Joseph* durst hardly have ventured upon so difficult and dangerous a Journey. But the Lord so mercifully provided for him, that he both went and returned safe. Thus may we see to what dangers these good People were exposed, and what miseries they sustained from the beginning because of their Son *Christ Jesus*.

Of Hermopolis.

H*ermopolis* was called the Town of *Mercury*, distant from *Jerusalem* 304 miles towards the South-West: it was one of the chief Cities in *Egypt*, as *Appianus* writeth. *Nicephorus* and *Zozemennus* affirm, *lib. 5. cap. 22.* that *Joseph* and *Mary* came and lived in this Town, where they continued all the

the days of *Herod*, that cruel King. But *Ziglerius* saith, that they lived in the Land of *Gosen*, where the Patriarch *Jacob* and his Posterity lived: which agreeth well with the words of *S. Matthew, cap. 2.* and *Hosea 11. Out of Egypt have I called my Son.* This Land of *Gosen* lay 200 miles from *Jerusalem*, towards the South-West. The Inhabitants of *Alcair* in *Egypt*; take upon them to shew the place where *Joseph* and *Mary* dwelt, when they went down into that Country; but how true it is I cannot tell, because there is no Author for it.

Of Canah in Galilee.

This was a City in *Galilee*, distant from *Jerusalem* sixty eight miles towards the North; of which you may read more in the Travels of our Saviour *Christ*.

Of Capernaum.

This Town stood upon the Sea of *Galilee*, sixty eight miles from *Jerusalem* toward the North; of which you may read more after.

The Travels of the Wise Men of the East, which came to Bethlehem to see Jesus.

THE *Magi* were certain wise men of *Persia*, so called from Meditation, being derived of *Hagab*, that is, he hath meditated; and taken in the third Conjugation, it signifies, to find or search out a thing, they being such as gave themselves to the knowledge of hard things, and to find out the Secrets and mysteries of Nature. But, according to *Varinus*, they were not only Philosophers, but Priests also. And *Pluto* upon *Alcibiades*, saith, *Magia est Deorum observantia sive cultus divinus*; that is, Magick prescribed the due observance and divine worship of the Gods. *Strabo* saith, *Geogra. lib. 6.* That the *Magi* were such among the *Persians*, as those whom the *Indians* call *Gimnosophists* and *Academians*; the *Babylonians*, *Chaldeans*; and the *Hebrewes*, Prophets, or Priests, which taught the People Divine knowledge. And when the ten Tribes were carried into captivity by *Salanasser* Emperour of the *Assyrians* (into *Assyria, Media, and Persia*) there is no question but they took with them into the East, the holy Books and Volumes of the Law, and of the Prophets, whereby, without doubt, many of the People and Philosophers of the East came to have a taste of true knowledge and worship of God. Also the Prophet *Daniel* was brought up in all the Arts of the *Chaldeans*; whose Writings and Prophecies were not only written and published amongst the *Babylonians*, but also had in great ac-

account and estimation amongst the *Magi*: so that they diligently perusing those Books, came not only to the knowledge of God, but also without doubt, to the knowledge of our Saviour Jesus Christ, whom they called the *Star of Jacob*; from whence may be concluded, that the Wise-Men that came to see our Saviour Christ, were rather of *Susa* in *Persia*, than of *Zaba* in *Æthiopia*.

Wherefore these Wise Men came from the *Academy of Susa* in *Persia* to *Jerusalem*, which was 920 miles; saying, *Where is he that is born King of the Jews? for we have seen his Star in the East, and are come to worship him.* This hapned in the month of *January*, in the second year after the birth of our Saviour; for *Herod* in the seventieth year of his age caused all the male Children of the *Bethlemites* of two years old and under (according to the time that he was told of the Wise Men) to be put to the Sword.

From *Jerusalem* they went to *Bethlehem*, which was six miles, where, upon the sixth of *January* they offered their Presents which they brought out of *Persia*, to our Saviour; *viz.* Gold, as to a King; Frankincense, as to a Priest; and Myrrh, as to a Mortal man, *Mat. 2.* So let us offer unto Christ our Saviour, the Gold of Faith and heavenly Doctrine; the Frankincense of earnest Prayers, and the Myrrh of Patience in the midst of Calamity.

Afterward, the Wise-Men (as they had been warned in a dream) returned another way to *Susa* in *Persia*, which was 920 miles. So their Travels were 1846 miles.

Of *Susa* you may read before in the Travels of the Old Testament.

Of the Star that appeared to the Wise-Men in the East.

Since this Star appeared in the lower Region of the Air, (as it is apparent it did) from thence it may be concluded, that it neither was any of the fixed Stars, Planet, or a Comet, because they commonly are seen in the upper Region of the Air; but rather, according to the opinion of some, it was an Angel of God, appearing in the form of a bright shining Star, to direct the Wise Men in their way they went to the Town of *Bethlem*; and so by little and little descending from the sublimity of the Air, pointed out unto them the very house where they might find *Mary* the Mother of our Lord, and the Child Jesus; almost after the same manner as the Angel of the Lord in the time of *Moses* appeared to the Children of *Israel*; that is, in the day like a cloudy Pillar, and in the night like a flaming Fire, to direct them their way, *Exod. 13. 14. 34.* Wherefore this Star without doubt was no natural Apparition, which happened in the inferiour Region of the Air, suddenly vanishing away; but, as I have said, an Angel of the Lord representing the form of a Star. Or else, as *Chrysofom* saith, a certain miraculous new Star, which, according to the opinion of *Augustine*, was governed by an Angel of the

the Lord; and for the greatness of the Body, and variety of the Aspects, was not seen first in the Land of *Judea*, but in *Persia*, a Country in the East, where the *Magi* dwelt, and accompanied thence into *Judea*. And although for a short space it left them in their Journey, yet when they came in the way to *Bethlem*, it appeared to them again, *Mat. 2.* As *Nicephorus* and *Chrysofom* observe, the Star appeared upon the day of the Conception of Christ, being the twenty fifth day of *March*; about which time the Arch-Angel *Gabriel* spoke with the Virgin *Mary*, *Luke 1.* and was seen for a whole year and forty one weeks, that is, till the sixth of *January*, in the beginning of the second year after the Nativity of Christ. It wanted eleven weeks of two years; and therefore *Herod* caused all the Male-children of the *Bethlemites* of two years old and under, to be slain according to the time declared unto him by the Wise-men, *Mat. 2.* Wherefore this new Star did first fore-shew the Birth of Christ, that bright shining Star and eternal light of Glory, according to the Prophecy of *Billa*, *Num. 22.* Secondly, the Light of God's Word and the Gospel, *2 Pet. 1.* Thirdly, Godly and Faithful Ministers and Teachers, who by their Doctrine and godly Life and Conversation, should set before their Auditors and such as observe their actions, the way to Christ and eternal happiness, *Dan. ult.*

The Travels of John Baptist.

IN the Month of *Thisri*, which answereth to our *September*, *Anno Mundi*, 3966, the Feast of the Tabernacles being then celebrated, the Arch-Angel *Gabriel* told *Zacharias* the Priest, of the Conception of *John* the Baptist, which should be the voice of a Crier in the Wilderness. And a little after, that is, about the Autumnal Equinoctial, *John* the Baptist was conceived six Months before our Saviour. The next year after, about the Month of *July*, he was born. Six Months after that, our Saviour Christ was born. In which year, *Zacharias*, the Father of *John* Baptist, was slain in the upper Court, between the Altar and the Temple, for saying, that our Saviour Christ was born, and, that *Mary* his Mother was a Virgin, *Mat. 33.* Wherefore *Elizabeth*, the Wife of *Zacharias*, fearing the cruelty of *Herod* and of the *Pharisees*, about that time when the young Infants of the *Bethlemites* were slain, she fled from *Jerusalem* to *Apumim*, as *Nicephorus* saith, which was situated in the Wilderness between *Fericho* and *Jerusalem*, where she privately brought up her Son, being thirty two miles.

In the thirty ninth Year of the Nativity of Christ, and upon the twenty fourth day of *June*, *John* the Baptist being then thirty Years of Age, by the Commandment of the Lord, took upon him the Ministry; for it was not lawful for any to enter into that Function before they were thirty Years of

Age, *Numb.* 4. Wherefore, upon the eight and twentieth day of *September*, it being then the Feast of the Tabernacles, and about the middle of the last Week spoken of by *Daniel*, he went from *Adumim* to *Bethabara*, where he took upon him the Ministry of the New Testament: *Hannas* the chief Priest being then newly entered into that Office, *Luke* 2. (which was about four miles) and within a short time after, that is, upon the seventh day of *October*, being then the Feast of Expiation, our Lord and Saviour Jesus Christ was baptised, when he was fully thirty Years of Age, *Luke* 3. *Matthew* 3. *John* 1.

In the Year following, which was the one and thirtieth Year of the Nativity of Christ, a little before the Feast of *Easter*, the *Synedron* of *Jerusalem* sent Messengers unto *John*, he then remaining at *Bethabara*, to know whether he was the Christ, or *Elias*, or some other Prophet, *John* 1. Upon the eighteenth day of *September*, the same Year, *John* entered upon the second year of his Ministry; about which time, *Caiphas* began to enter upon the Office of the High Priest, and the *Sadducees* and *Pharisees* to persecute *John* Baptist. Wherefore he departed from *Bethabara*, and went to *Ænon*, a City in *Galilee*, which was twenty four miles.

After that *John* had preached publickly and freely, by the space of a whole year and two months; about the month of *December*, and the end of the first year of the Ministry of our Saviour, by the Commandment of *Herod*, he was taken and led Prisoner from *Ænon* to the Tower of *Macherontes*, which was twenty eight miles; where he remained untill his Death. So all his Travels were eighty eight miles.

Of the Towns and Places to which he travelled.

Of *Adumim*.

A *Dumim*, or *Adummim*, (as it is in *Joshua*, *cap.* 15.) was a Tower twelve miles from *Jerusalem* towards the East, situated in the Wilderness that is between *Jerusalem* and *Jericho*; so called because of the multitude of Robberies and Murders that were done in that place: for *Dam* signifieth Blood. Here the poor man that Christ mentioned, *Luke* 10. fell amongst Thieves; and here *Eliab* continued when he was sed by the Ravens, and drank the Water of the River *Cherith*, *1 King* 17. which was a notable Type of *John* the Baptist, who lived in a Cave in this place. This Cave stood close by the Garden of *Engedi*, where in former times the Academy and School of the Prophets *Eliab* and *Elisba* was kept: here the *Esses* (which was a Sect amongst the *Jews*) also continued, who led a Monastical kind of Life, and gave themselves wholly to Prayers and good Works; under whose Discipline and Instruction *John* was brought up. *Matheus* wisely observes, that of all other, the *Esses* would never oppose Christ; but were a People that

that lived chastly and honestly, according to the Custom of the *Nazarites*, with all diligence reading the Scriptures, and avoiding idleness as a great temptation of the Devil, giving themselves principally to the Study of Physick. After this sort was *John* brought up.

Of *Bethabara*.

THIS was a Town situated upon the East side of the River *Jordan*, sixteen miles from *Jerusalem* towards the East, where there was either a Bridge or a Ferry to pass over *Jordan*: from whence this place was called *Bethabara*, being derived of *Baitih*, a House; and *Abarah*, a Passage: wherefore, at a certain time, there being assembled in this place a great Concourse and Congregation of People, *John* did first enter upon the Ministry of the New Testament, and taught the People the Doctrine of Repentance and Baptism. Here *Elias* the *Thesbite*, who was a Type of *John* the Baptist, was taken up into Heaven in a fiery Chariot. Here *John* spake with the Messengers that came to inquire whether he was Christ or not: to whom he answered, That he was neither *Elias*, nor a Prophet of the Old Testament, but the Voice of a Cryer in the Wilderness, *Jo.* 4. *Is.* 40. And in the same place where the Priests stood with the Ark of the Covenant, whilst *Joshua* and the Children of *Israel* passed over *Jordan*, *John* baptized Christ, the true Ark of the Covenant of the Throne of Grace, *Josh.* 3. 4. *Mat.* 4. *Luke* 3. *Heb.* 9.

Of *Ænon*.

THIS Town stood upon the West-side of the River of *Jordan*, 42 miles from *Jerusalem* Northward, a little on this side of the Sea of *Tiberias*, near the mouth of the River *Jaboch*, where it falleth into *Jordan*, in which place was great abundance of Waters. Here also *John* sometimes baptized, *Joh.* 3. it being two miles from *Salem*, where *Jacob* in times past dwelt, *Gen.* 33. Of the meeting together of the Water in this Town was called *Ænon*, of *Ain*, which signifies an Eye, and a Fountain that springeth as it were from an Eye.

Of *Macherus*, or *Macharuntus*.

Macherus was a Town of *Peræa*, beyond *Jordan*, twenty miles from *Jerusalem* towards the East, situated in a high Mountain; being derived of *Macherab*, that is, a Sword. This was one of the chief Castles of *Herod Antipas*, who obtained the chief Command in the City of *Jerusalem*, *Plin. lib.* 5. c. 16. In this place *John* Baptist was beheaded, as *Joseph. faith, lib. Antiq.* 80. c. 10. And although his Disciples buried his Body thereabouts, yet long after the Christians removed his Bones and Relicks to *Scabastan*, that is, *Samarita*, where they were the second time buried with great Honour and Reverence. Afterward (as *Nicephorus* and *Theodorus* say) his Bones were taken up again by *Julian* the Apostate, and burn'd. There are

are many other things that are written concerning his Reliques, which (because of the uncertainty of them) I omit to speak of; and will proceed to a further Description of this City. *Alexander*, King of the *Jews*, first built and fortified it; and then making War against *Aristobulus*, it hapned to be destroyed by *Gabinus*, one of his Captains, and so continued desolate till *Herod's* time, who rebuilt the Town and the Castle, and fortified it with strong Walls and high Towers, even a hundred and sixty Cubits in height, so that a man could scarce see to the top of it. But, that God might revenge the blood of his Saints, at such time as *Jerusalem* and the *Holy Land* was left desolate, *Lucius Bassus* (a noble Roman) came to this City, and besieged it; during which Siege, *Bassus* took a certain young man, which was a Prince of the *Jews*, called *Eleazer*, and caused a Cross to be set on purpose to have crucified him; but they which were besieged in the Town, seeing the pitiful Lamentations this young man made, promised *Bassus*, if he would spare his Life, to yield up the Town, which he did; so the Castle being taken, the Gates of the City were set open. But the *Romans* fell to the Slaughter without Mercy, and put to the Sword 1700 Persons, besides, there were a great multitude of Women and Children carried thence into Captivity, as *Josephus* (*lib. de Bello Jud. 7. cap. 25.*) affirmeth.

There were many goodly Wells and stately Buildings within this City: there is cut out in the Castle a Rue Tree of an admirable greatness: and in the Valley, upon the North-side of the City, the Root *Baarns* is found, presenting both in Colour and Figure a Flame. There are also found many hot Baths and Fountains of wholesome Waters: but above the rest, *Josephus* maketh mention of one in a Cave, where two Streams issueth, as it were out of two Dugs; the one hot, the other cold; which two Waters being mingled together, are very wholesome, and cure many Diseases, but principally the shrinking of the Sinews. And this shall suffice concerning the Travels of *John* the Baptist.

The Travels of our Lord and Saviour Christ in his Infancy.
Matth. 3. Luke 2.

From *Bethlehem* the Child *Jesus* was brought to *Jerusalem*, and there presented in the Temple, *Anno Mundi* 3967, which was 6 miles.
From *Jerusalem*, *Joseph* and *Mary*, (when they had accomplished all things in the Temple of the Lord) carried the Child *Jesus* to *Nazareth* in *Galilee*, which was sixty four miles.

From thence *Joseph* and *Mary* brought *Jesus* back again to *Bethlehem*, which was seventy two miles.

Upon

Upon the second day of *January*, in the second Year after the Nativity of *Christ*, the wise men of *Persia* brought Gifts, and worshipped him. A little after, that is, about the Ides of *January*, just the Night before the Command came from *Herod* to kill the innocent Children, *Joseph* and *Mary* went, with the Child *Jesus*, through the Mountains and Delarts of *Judea* into *Egypt*, to *Hermopolis* in the Land of *Gosen*; which was reckoned from *Bethlehem* 296 miles.

From *Hermopolis* in *Egypt* (after the death of *Herod*) *Jesus* was brought back again by his Parents to *Nazareth* in *Judea*, which was above 368 miles.

When *Jesus* was twelve years of age, he went with his Parents from *Nazareth* to *Jerusalem*, to the Feast of the Passover, which was sixty four miles.

And when his Parents had lost him, and found him again in the Temple among the Learned; then he continued in obedience unto them, and went with them from *Jerusalem* to *Nazareth*, which was sixty four miles. So his Travels were 934 miles.

Concerning the Towns and Places mentioned in his Travels, you may read before in the Travels of the Virgin *Mary*.

The Travels of our Lord and Saviour *Jesus Christ*, from his Baptism till the first year of his Ministry.

Christ, in the thirtieth year of his age, went from *Nazareth* and came to *Bethabara*, which stood upon the River *Jordan*, where *John* baptized; and upon the seventh day of *October*, in the middle of the last Week spoken of by *Daniel*, cap. 9. was there baptized, at whose baptism the testimony of the Spirit descended down upon him in the likeness of a Dove; which was fifty two miles.

From *Jordan*, *Jesus* was led by the Spirit into the Wilderness to be tempted of the Devil, and there fasted forty dayes and forty nights: at the end of which time, the Devil came and tempted him. How this Wilderness was called, the Evangelist doth not specify; but it is to be thought that it was the Desert of *Arabia Petrea*, and that our Saviour *Christ* fasted upon the mountain of *Sinai*, where *Moses* and *Elijah* fasted forty dayes and forty nights, *Exod. 24. 1. Reg. 19.* For this Desert extendeth it self from the borders of *Egypt* and the Red Sea, to *Jordan*, where *John* baptized: and from thence, by the Country of *Trachonites*, to the mountain of *Libanus*. Therefore our Saviour *Christ* might that present seventh day of *October* whereon he was baptized come into this Wilderness; and by little and little go thence to Mount *Sinai*, which was 136 miles. For there was no place more fit for *Sath: n*

to tempt our Saviour in, than where the Law was delivered, which is the power of Sin : for although the Son of God was without Sin, yet he took upon him the Sins of all the World, *Levit. 16. Job. 1. Isa. 53.* So then our Saviour Christ (according to this supposition) continued in the Desert from the seventh day of *October* to the sixteenth of *November*, which was forty dayes and forty nights. *Epiphanius, lib. 2. Tom. 1. Heref. 51.* saith, that our Saviour Christ was baptized upon the eighth day of *November*, which was the twelfth day of the month *Atbyr* amongst the *Egyptians* : but this supposition is false, and altogether repugnant to the certain Mathematical calculation.

Wherefore, upon the seventeenth day of *November*, our Saviour Christ hungered, *Mat. 4. Mark 1. Luke 4.* and then the Devil, with an extraordinary boldness, came unto him, and carried him from Mount *Sinai* with great violence through the Air, and set him upon the top of a Pinnacle of the Temple in *Jerusalem*, which was 120 miles : this Pinnacle was so exceeding high, (as you may read in the description of *Jerusalem*) that whosoever lookt down from it into the Valley of *Cedron*, their eyes dazled, and it seemed as though there had been Clouds in the bottom of the Valley ; for it was 600 foot from the bottom to the top. From this place the Devil bid our Saviour Christ throw himself down &c. *Mat. 4.*

From the Pinnacle of the Temple, the Devil took our Saviour Christ and set him upon a high Mountain ; but what Hill it was, or how called, the holy Evangelist doth not set down. The Inhabitants of the holy Land think it was the Hill that stood betwixt *Bethel* and *Ai*, upon which Hill in times past *Abraham* dwelt, *Gen. 13.* But that Hill is not very high, and there are many higher Hills in the holy Land : wherefore it is to be thought that he was carried upon the top of that high Mountain *Nebo*, which was also called *Pisgab*, and stood 24 miles from *Jerusalem* Eastward, where God shewed unto *Moses* all the holy Land beyond *Jordan*, *Deut. 34.* And in this place, as God had shewed *Moses*, so the Devil shewed our Saviour the Kingdoms of the World, and the Glory of them, saying, *All these will I give thee, &c.* It is to be thought, that all these sharp temptations of the Devil were done in one day.

This Hill *Pisgab* is distant from *Bethabara* 8 miles, where *John Baptist* baptised, and bare witness of our Saviour Christ, *Job. ca. 1.* Now after the Devil had left him, and the Angels had comforted him, he came thence unto *John*, which was 8 miles, and *John* said to his Disciples, *Behold, this is the Lamb of God which taketh away the Sins of the World, Job. 1.*

So these Travels were 140 miles.

The Travels of our Saviour Christ, in the first year of his Ministry, which was the 31 of his age.

BUT yet our Saviour Christ began not to preach publicly, because it was not lawful for any to be admitted into the Ministry of the Word until they were past thirty years of age. Now our Saviour Christ, in the Months of *January* and *February*, being then past thirty (for he was full thirty upon the 25 day of *December*) began to preach publicly, but yet he had no Disciples, neither had he wrought any Miracles. In the month of *March*, *John Baptist* testified of Christ before the Priests and Levites, and within two days after, Christ being then present, *John* said, *Behold the Lamb of God that taketh away the Sins of the World, &c.* Within a while after, Christ went thence towards *Cana* in *Galilee*, in which Journey he took unto him some Disciples, namely, *Andrew*, and *John* the Evangelist, and, as some think, *Peter*, *Philip*, and *Nathaniel* ; near to the Town of *Bethel*, where the Patriarch *Jacob* saw a Ladder reaching from Earth to Heaven (for Christ maketh mention of that Vision in his Journey) which was 32 miles, *Job. 2.* where he graced the Marriage with a notable Miracle, turning six pots of Water (containing 168 Gallons and three Quarts or thereabouts) into Wine, *Job. 2.*

After he went thence with his Mother and his Disciples to *Capernaum*, 20 miles : but he stayed there but a while, for the Passover of the *Jewes* was at hand, *Job. 2.*

In the beginning of *April*, Christ went from *Capernaum* to *Jerusalem*, to the Feast of the Passover, which was 56 miles, and there cast out of the Temple the Money-changers, and those that sold Sheep, and Oxen, and Doves in it. This was done about 46 years after *Herod Ascalonita*, King of the *Jewes*, had rebuilded and beautified the Temple ; of which you may read in *Ioseph. lib. Ant. 15. cap. 14. Job. 2.*

The first Passover of the Ministry of Christ.

This first Passover of the Ministry of our Saviour Christ, of which you may read, *John 2.* was celebrated upon the sixth day of *April*, and continued until the thirteenth day of the same Month. During which time, our Saviour Christ did many Miracles, insomuch that many believed in his Name ; and amongst the rest, *Nicodemus*, who came to him by night, and reasoned with him concerning the Kingdom of God. *Nicodemus* signifies the Victory of the People, *Job. 3.* At this time he continued in *Jerusalem* till the month of *October*, and there celebrated the Feast of the Tabernacles, and Preached the acceptable year of the Lord, *Esa. 61.*

The Feast of Tabernacles being ended, Jesus with his Disciples came into *Judea*, that is, he went from *Jerusalem*, and began to teach in *Judea*, and his Disciples baptised, *Joh. 3. 4.* *John* also baptised at this time upon the borders of *Galilee* near *Judea*, 42 miles from *Jerusalem* Northward, upon the East side of the River *Jordan*, for he was not yet cast into Prison. Therefore Christ chose him a place to teach and baptise in, upon the River of *Jordan* near *John*, that they might meet and converse together. A little after, the question was moved concerning Purification, and *John* began to preach of Christ, and that he was the Son of God, and Spouse of the Church. In this Sermon *John* in many places called himself the Friend of the Spouse. From whence it is evident, that Christ and *John* in the month of *November*, did often meet and converse together.

In the month of *December*, Christ being assured of the captivity of *John* the Baptist, *Mat. 4. Mark 1.* and of the Persecution and fallacies of the Pharisees, *John 4.* went from *Jordan*, and returned into *Galilee*, by the Province and Country of *Samarra*: in which Country he came to *Jacob's Well*, which stood close by *Sichar*, in former times called *Sichem*, about some 10 miles from *Jordan* towards the West; in which place he spake with the *Samaritan* Woman, (this happened some four months before Harvest) and after went into *Sichar*, and continued there for the space of two days; and after returning into *Galilee*, was very acceptably entertained of the *Galileans*, because they formerly having seen his miracles done at *Jerusalem*, were joyful to see him there.

When he had travelled from *Sichar* to *Cana* (a City in *Galilee* the lower, which was 32 miles, where he had changed water into wine) there was a certain Ruler came unto him, whose Son lay sick at *Capernaum*, 20 miles distant, and besought him to heal his Son; our Saviour told him that his Son was made whole: so he believed, and his Son was made whole the same hour. This was the second miracle that our Saviour Christ did, *Jo. 4.* It is thought that this Ruler's name was *Chuzza*, of whom there is mention *Luk. 8.* and was *Herod's* Procurator; whose Wives name was *Johanna*, which signified Gracious. This Woman ministered of all her substance unto Christ, *John 4.* So these Travels were 192 miles.

Of the Towns and Places to which he travelled.

Of Cana in Galilee.

THIS was a City of the lower *Galilee*, where our blessed Saviour Christ turned Water into Wine, being distant from *Jerusalem* 68 miles Northward. The place where our Saviour wrought this Miracle is to be seen at this day; but it is within the Ground, and you must descend by certain steps before you can come at it, because (as it, seems) there have been many

many Churches and Buildings set upon it, which being sundry times overthrown, the ruins thereof have raised the Earth in such sort, that the ancient Place is as it were hidden and laid under the earth, as is also the place of the Annuntiation of the Nativity of our Saviour Christ, and many other where he wrought Miracles; to which they do descend down under the earth by steps. Upon the North side of this Town stood a round Hill, and upon the South a goodly Plain; being called *Cana* in *Galilee*, to put distinction between it and another Town called after the same name, which stood upon the borders of *Tyrus* and *Sidon*, in the Tribe of *Asher*; in which the *Canaanitish* woman, or *Syrophaenicean* dwelt, which besought Christ to heal her Daughter, who was possessed of a Devil, *Mat. 15. Mark 7.* Which was called *Canah* the greater, as this was called *Canah* the less, and was distant each from the other 44 miles.

Canah was so called, because round about it grew Reeds, and there were many moorish and waterish grounds, whereof the Town took the name. For *Canah* signifies a Reed: which is a fit type of the Church; for, as our Saviour Christ at this Town (which stood in a moorish and Reedy place) graced the marriage with an extraordinary Miracle; so likewise will he grace the marriage of his Church (though troubled with miseries and afflictions in this World, tossed to and fro like a wavering Reed) with the glorious presence of his gracious countenance, and in the World to come crown it with Eternal Glory.

Of Capernaum.

THIS City was so called from the pleasant and comfortable Situation of it. In the Hebrew Text *Matthew* calls it *Ca barnacum*, i. The Town of comfort; being derived of *Nobam*, i. Consolation. In this Town our Saviour dwelt after he had left *Nazareth*, and in it wrought many Miracles, as the healing of the sick, casting out of Devils, and such like, whereof you may read, *Mat. 8. Mark 1. Luke 5. 7. John 4.* It stood in the Land of *Genazareth*, upon the West and North side of *Jordan*, in an angle of Land joyning to the Sea of *Galilee*, 56 miles from *Jerusalem* Northward, in the Tribe of *Issachar*; and, as it is thought by some, just in the midst of the twelve Tribes. *Mat. 9.* calls it the City of our Saviour. And that Christ was no Stranger, but an Inhabitant of this City, it is manifest, *Mat. 17.* where Christ, when he gave Tribute to the Magistrates of this City, asked *Peter*, saying, *Of whom do the Kings of the Earth take tribute? Peter* said, *of Strangers: then*, quoth he, *the Children are free; yet nevertheless, &c.* From whence may be gathered, that he was no Stranger, but an Inhabitant in *Capernaum*. It had upon the North side of it the three Tribes, *Neftalim*, *Asher*, and *Zabulon*; upon the South, *Benjamin*, *Juda*, *Dan*, and *Simeon*; upon the West *Issachar*, *Ephraim*, and the half Tribe of *Manasse*; and upon

upon the East, *Reuben, Gad*, and the other half Tribe of *Manasse*: so that our Saviour Christ dwelt in the midst of the twelve Tribes of *Israel*. Furthermore, it was a goodly Market Town, and had as well relation to *Tyrus* and *Sidon* (two Towns of the *Gentiles*, within forty milcs of it) as to *Jerusalem*: from whence may be verified that saying of *Esa. ca. 8, 9. The Land of Zebulon and Naphtalim, near the way of the Sea beyond Jordan, and Galilee of the Gentiles; a People which sit in Darkness, and in the shadow of Death, saw a great Light.* This Town is therefore justly called the City of Comfort and Consolation; since our Saviour Christ dwelt there, who with his Doctrine and preaching refreshed and comforted all such as were afflicted with the Burthen of their Sins. But the greatmen that were Inhabitants of this City, had more respect to their private profit, than to the Doctrine and Miracles that Christ wrought among them; from whence it came to pass, that they did as it were neglect and contemn that Good which God had offered to them: which made our Saviour say, *And thou Capernaum, which seemest to be exalted up unto Heaven, shalt be cast down into Hell: for if the Miracles had been done in Sodom and Gomorrah, which have been done in thee, they had continued until this day. Verily, verily, I say unto you, it shall be easier for Sodom and Gomorrah in the day of Judgment, than for thee, Mat. 11.* For there was no such benefit offered to any City, neither such Honours and Dignities, as were to *Capernaum*, our Saviour himself dwelling there. Wherefore, for their Ingratitude and Impiety, the City hath divers times been wasted and destroyed, as well by the *Romans* as other Nations; so that at this day, this Glorious City is become so Desolate, that there is scarce eight Houses standing, and they all like small Sheds.

Of Sichar.

IN antient time this Town was called *Sichem*, of which you may read more both in the Travels of *Jacob* and *Abimelech*. After it came to be called *Sichar*, according to the opinion of *Luther* upon *Genesis*, because the Inhabitants of that Country were given to Pleasure and Voluptuousness, the greatest part of their Delight being in drinking and quaffing: so *Sichar* being derived of *Schachar*, signifieth, to be Drunk, or inordinately to swallow sweet and pleasant Wine, of which there was plenty in that Town, made of the Juice of Apples, the Fruit of Palm-Trees, and Honey, which may very well resemble *Hipocras* or *Metheglin*, as some Authors have it. And although by the Incurfions of the *Romans* it was utterly wasted and left Desolate, yet in succeeding times it was re-built, and called *Nicapolis*, that is, a New Town. It is situated very pleasantly, and aboundeth with all manner of Delights; but it is unfortified, neither can it by any means be fortified; neither have the Inhabitants any help, if they be oppressed by the Enemy, but to fly: for it is situated in the middle of a Valley, between two

two high Mountains, so that a man may sling a stone from the top of one of them into the City. About two Bows shot without the South Gate of this Town, is to be seen the Fountain or Well of *Jacob*, upon the Brim of which our Saviour Christ sat when he was weary, as we may read in the fourth of *John*. This Well standeth just in the way as Pilgrims travel to *Jerusalem*. Upon the right hand above this Well, there standeth a Mountain of an exceeding height, divided into two tops, the one of them being called *Gerizim*, the other *Hebal*. In Mount *Gerizim* the Patriarch *Ishuab* built an Altar, and the People standing upon Mount *Hebal*, he caused the whole Book of *Deuteronomy* to be read over, with the Blessings and Cursings, so that all the People might hear them; for thus we read in *Jos. 8. The one half of the People stood close by Mount Gerizim, and the other by Mount Hebal, &c. Deut. chap. 27.* These two great Mountains began upon the right side of the City *Sichar*, and extended themselves in length to the City of *Jericho*.

Upon the left side of this Well is to be seen the Ruins of a great Town, which is thought to be the old *Sichem*, and by the Reliques that remain there, it may be judged to have been a very goodly City. For there are yet to be seen certain broken Pillars of Marble, as also large and spacious Buildings, which in times past, without Question, have been very goodly things, and standeth wonderful pleasantly; the Soil round about it being very pleasant and fruitful, only there is want of Water. This Town lieth some two Bows shot from *Sichar*, and the Inhabitants of that place judge this *Sichar* to be *Thebez*, where *Abimelech* died, *Judg. 9.* Not far from *Jacob's* Well, is to be seen that piece of Ground which *Jacob* gave to *Joseph*, more than the rest of his Brethren, *Gen. 48.* It is a long Valley, very fruitful and pleasant, where there lies buried, in a certain fair Garden, the Bones of *Jacob* and *Joseph*, which were brought out of *Egypt*, *Iosh. 24.* the Reliques of which Sepulchre are yet to be seen. Mount *Gerizim* or *Gerizim*, is so called from the cutting down of Trees: for *Garaz* signifies, to cut down. Upon this Mountain is to be seen (even to this day) the place where the Temple stood, that was built by *Sanballath*, dedicated to *Jupiter Olympius*, in contempt of the Temple of *Jerusalem*. The Chief Priest of this Temple was one *Manasses*, a Fugitive, of the stock of *Levi*. This *Manasses* was Brother to *Jaddus*, Chief Priest of *Jerusalem*, of whom you may read, *Nehem. 13.* But some 200 years after the first Foundation, *John Hircanus*, High-Priest of *Jerusalem*, utterly destroyed it to the Ground.

*The Travels of our Saviour Christ in the second year of his Ministry;
which was the two and thirtieth year of his age.*

IN the Month of *January*, Christ went from *Cana* in *Galilee* to *Nazareth*, which was eight miles. Here, upon the Sabbath-day, he went into the

the Synagogue, and began to teach, insomuch as the Inhabitants were astonished at his Doctrine: but the Citizens being ingrateful, he went to *Capernaum*, a City which I have chosen to dwell in before all others, *Luke 4. Mat. 4.* being twelve miles, or thereabouts.

In the Month of *February*, he compassed about all *Galilee*, preaching the Gospel of the Kingdom of God, healing the Sick, and those that were diseased amongst the People, *Mat. 4.* In this Visitation our Saviour went to *Cæsarea Philippi*, which was distant from *Capernaum* forty eight miles toward the North. Here *Matthew* was called, as he was at the receipt of Customs; and the Woman was healed of her Bloody Issue, *Mat. 9.* But that *Matthew* was called about this time, the circumstances of times make evident; for, a little after the second Passover of our Saviour Christ, the same *Matthew* was chosen to be an Apostle, *Luke 5. 6. Mat. 9. Mark 2.* In the Month of *March*, the Inhabitants of the Towns which Christ visited in *Galilee*, brought unto him many that were possessed of Devils, and afflicted with other Diseases, all which he healed: insomuch that there followed him a great company out of *Galilee* and *Decapolis*, and from *Jerusalem* and *Judæa*, and of all the Countries beyond *Jordan*, *Mat. 3.* Thus having finished this Visitation, as it may be thought, he returned back to *Capernaum*, where he dwelt, as I have told you before, which was forty eight miles; for *Cæsarea Philippi* stood so far from *Capernaum*.

The second Passover of the Ministry of Christ.

A little after these things were finished, was the Feast of the Jews, *John 4.* and Jesus went up to *Jerusalem*, *John 5.* to celebrate the Feast of the Passover, which this year happened a little before Harvest, which was 56 miles. This second Passover of the Ministry of Christ fell upon the six and twentieth day of *March*, at which time Christ celebrated the Passover with his Disciples, according to the Law of God. Here, upon the Sabbath day, being the last day of *March*, he healed a certain man that lay by the Pool of *Bethesda*, which had been diseased eight and thirty years, *Ioh. 5.* And at the end of the Passover he went with his Disciples from *Jerusalem*, through the Corn Fields; but his Disciples being hungry began to pluck the ears of Corn, and to eat them; wherefore the Pharisees being offended at them, began to reprehend our Saviour Christ and his Disciples: upon which followed the disputation concerning the Sabbath, *Luke 6. Matth 12.*

Upon the seventh day of *April* he went on the Sabbath day to *Perea*, which Country was in the Command of *Herod Antipas*, and there he healed a man with a dried hand, *Luke 6. Mark 3.* The Country of *Perea* beyond *Jordan*, is distant from *Jerusalem* twenty miles.

But when the *Herodian* Council heard that he had healed a man on the Sabbath day, they sought occasion how they might do to put him to death, where.

wherefore our Saviour Christ went thence to the Sea of *Galilee*, which was 40 miles. Here he went up unto a mountain not far from *Capernaum*, and chose the twelve Apostles, *Luke 6. Mark 3.* And then upon this Mountain he preached unto the People which resorted thither unto him out of the Country round about, whom they heard with great diligence and attendance. This Sermon being ended, he came down from the Mountain and healed the man that was sick of the Leprosie. He also went into *Capernaum*, and healed the Centurion's Servant, *Mat 8. Luke 7.* Afterward Christ, in the same Month of *April*, when the man whom he healed of his Leprosie had published the Miracle, he went from *Capernaum* into the Desert which lay near unto *Bethsaida*; for there was a certain Desert, *Mark 1. Luke 7.* In the month of *May*, our Saviour went out of *Galilee* towards *Jerusalem* to keep the Feast of *Pentecost*; so he came to the gates of the City *Naim*, which stood on the border of *Samaria*, and was distant from *Capernaum* 16 miles. Here he recalled the Widows Son to life, *Luke 7.* and after he went to *Jerusalem*, which was 48 miles, that he might celebrate the Feast of *Pentecost* according to the Law of God, *Exo. 23.* *Thrice every year shall every male Child appear before the Lord thy God.* This Feast fell this year upon the fifteenth day of *May*, for it behoved our Saviour, according to the Law, to go every year to *Jerusalem* to these three principal Feasts, that is, of the Passover, *Pentecost*, and of the Tabernacles. A little after the Feast of *Pentecost*, *John Baptist* (being then in Prison) having certain intelligence of the Miracle that our Saviour wrought upon the Widdows Son at the gate of *Naim*; and of other wonderful Miracles that he did in *Jerusalem*, and in other places in *Judæa*, sent two of his Disciples from the Castle of *Macharuntas*, to ask him the question, whether he was the *Messias* or no? So when they came unto him, and delivered him their Message, at that time he cured many of their sickness and Plagues, and evil Spirits, and to many blind men he gave sight freely. And Jesus said unto them, *Go your ways, and tell John what things you have seen and heard, that the blind see, the halt go, the lepers are cleansed, the deaf hear, the dead are raised, and the poor receive the Gospel: And blessed is he that shall not be offended on me,* *Matthew 11. Luke 7.* At this Sermon it was thought he converted the sinner that washed his feet, and poured a box of precious Oyl upon his head, *Luke 7.*

In the month of *June* our Saviour Jesus Christ went with the Twelve about six and fifty miles out of *Judæa* into *Galilee*, and there, in divers Cities and Towns he began to preach and teach the Kingdom of God. At this time there were divers Women followed him, whom he had healed of evil Spirits and of their Infirmities; but principally *Mary Magdalen*, out of whom he had cast seven Devils; and *Joan* the wife of *Chuzas*, *Herod's* Procurator, and *Susanna*: all which ministered unto him of their Substance, *Luke 8.*

Now when he had travelled from place to place some certain time, and visited many Cities and Towns thereabout, he returned back again to the City of *Capernaum*, where it is said that our Saviour Christ dwelt; and there disposed the man of a Devil, that was both blind, lame, and dumb, *Mat. 12. Mar. 3. Luke 11.* And going thence to the Sea, he recited eight Parables, *Mat. 13. Mark 4. Luke 8.* In the evening of the same day, he went six miles, into the Country of the *Gadarens*, *Mar. 4. Luke 8.* The next day, betimes in the morning, he went out of the Ship into the Country of the *Gadarens*, and healed two that were possessed of Devils, *Mat. 2. Mar. 5. Luke 8.*

Out of these two he cast a Legion of Devils, and suffered them to enter into the Herd of Swine, which they carried headlong into the Sea. Presently our Saviour Christ went thence six miles, into the Land of *Genesareth*, where there was a great multitude upon the Sea shore, not far from the City of *Capernaum*, that expected his coming, *Mar. 5. Luke 8.* Within a few daies after, about the beginning of *June*, he entered into *Capernaum*, and there he healed the man that lay sick upon his Bed of a dead Palsie, *Mat. 9. Mar. 2. Luke 5.* After, he went to Sea, and taught the multitude that came to him, *Mar. 2.*

From *Capernaum* he went to *Cesarea Philippi*, forty eight miles, where, being invited to a Banquet by *Matthew*, he eat among Publicans and Sinners, and consulted the Pharisees and *John's* Disciples. In the same City he restored the Daughter of *Jairus* to life, *Mat. 9. Mark 2. Luke 5.* and as he went thence, he restored two men to their sight, and cast out a Devil, *Mat. 9.*

About the end of the Month of *July*, our Saviour Christ went from *Cesarea Philippi* to *Nazareth*, thirty six miles; where, because of the ingratitude and contempt of the Citizens, he did no great Miracles, *Mark 6. Mat. 13.*

In the Month of *August*, our Saviour Christ went from *Nazareth* toward *Jerusalem*, to the Feast of Tabernacles, and as he went, he visited the Towns and Cities near adjoining. Now when he saw that they wanted Teachers, it being at this time the second Harvest, he said unto his Disciples, *Lo, the Harvest is great, but the Labourers are few, &c.* and he sent his Disciples out into the Harvest, *Mat. 9. Luke 9.*

Of this second Harvest you may read, *Exod. 23.* where God commanded the People that they should observe the Feast of the Tabernacles, when in the end of the year they had gathered in all the Fruits of the Fields. Also in *Levit. 23.* it is thus written, *From the fifteenth day of the seventeenth Month, when you have gathered all the Fruits of your Land, you shall celebrate unto the Lord your God seven days, &c.*

From *Galilee*, our Saviour Christ came to *Jerusalem*, sixty four miles; where, from the twentieth to the twenty seventh day of *September*, he celebrated the Feast of Tabernacles, according to the Law of God.

The

The rest of the Travels of our Saviour Christ, and the Miracles that he wrought in this three last Months of this year, viz. in *October*, *November*, and *December*, for their great multitude cannot be described. So the Travels of our Saviour Christ in the second year of his Ministry were 912 miles.

About the 18 day of *October* in this year, the Practices of *Sejanus* were dis-

covered, and he died miserably, *Tac. lib. 5.*

Of the Towns and Places to which he travelled.

Of Cesarea Philippi.

THIS City is situated not far from the foot of the Mountain *Amilibanus*, 104 miles from *Jerusalem* toward the North, close by the two Wells of *Jordan*, *Jor*, and *Dan*. Upon the East side of this City these two Streams meet, and make the River *Jordan*.

Philip, the Tetrarch of *Traconitis*, called this City after his own name, *Philippus*; and in honour of the Roman *Cesars*, he added the name of *Cesarea*; *Tiberias* at this time being Emperor of *Rome*. In times past it was called *Laisch*, or *Lais*, which signifies a ravening or roaring Lion. But the Tribe of *Dan* having conquered it and rebuilt it again, they called it *Dan*, and the Inhabitants of the Holy Land, *Leehem Dan*, as you may read in the Travels of the *Danites*. But the Town (as it is reported by such as have travelled into the Holy Land, and by the Authority of *Voluteran*) notwithstanding these names, is often called *Beleus*. Here (as *Eusebius*, *Zozomenes*, and *Nicephorus* lay in their Ecclesiastical Histories) the Woman that was diseased with the bloody Issue, was healed by touching the Hem of our Saviour's Garment; which Woman, in token of thankfulness for so great a benefit, and in memory of so notable a Miracle, erected in this City, a little without the Gates of her House, a stone Pillar, on which she caused to be set the Image of Christ made of Brass; and behind that stood the Image of this Woman, who had been diseased twelve years with the bloody Issue, bowing her self at the feet of our Lord, and touching the Hem of his Garment. They also say there grew certain Herbs about this Pillar, whereby Miracles were wrought thirty years after it was set up. But *Julian* the Apostate having intelligence of these things, caused those Images to be broken down, and erected his own in the same place. But soon after, there happened such an exceeding Thunder, that fire falling from Heaven, strook this Image, thus set up by this cruel Tyrant, upon the Breast, and cast the Head and the Neck thereof with great violence upon the Earth. These things happened in *Cesarea Philippi*. Upon the Borders of *Cesarea Philippi* our Saviour Christ asked his Disciples, saying, *Whom do men say that I am,*

am, Mat. 6. *Joseph. Ant. li. 20. cap. 6.* saith, *Agrippa* King of the Jews did much enlarge *Cæsarea Philippi*, in honour of *Nero*, and called it after his name *Neronia*, but it retained not that name long.

Of Peraea.

P*eraea*, or *Peraia*, was the utmost part of the Holy Land, in which were the Tribes *Gad* and *Reuben*, separated from the rest of *Judea* by the River *Jordan*, and under the Subjection and Government of *Herod Antipus*. It was sixteen miles from *Jerusalem* Eastward, so called of *Peran*, which signifies beyond, or upon the other side, *Plin. li. 4. ca. 1.* In the Castle of *Machabantes*, standing in this Country, *John Baptist* was beheaded.

Of the Sea of Galilee.

THIS Sea lay forty four miles from *Jerusalem*, Northward, representing upon the Banks a Harp in figure; whence it was called *Kinnareth*, that is, the Sea of the Harp, *Num. 34.* for *Kinnor* signifieth an Harp. Toward the North it extendeth it self into some breadth, but toward the South it drew into a straight Angle, and was called the Sea of *Galilee*, because it bordered upon *Galilee*. It was also called the Lake of *Genesareth*, because of the pleasantness and fruitfulness of the Soil lying upon the North side of it. It is called (*Job. 6.*) the Sea of *Tiberias*, from the City *Tiberias* that stood upon the shore of it. It was but four miles and a little more broad, but in length, from the North to the South, twelve miles. Upon the East side it had the Town *Chorazin*, and upon the West *Capernaum*; and (as *Josephus* saith) the Water of this Sea was very sweet and pleasant; from whence it came to pass that Fishes did greatly abound in it, and there were many Fishers that lived thereabouts only by fishing in that Sea. There were many other Cities besides those two before mentioned, that stood upon this Sea; as *Bethsaida*, *Migdala*, *Tiberias*, and *Trichæa*; these stood upon the West. Upon the East stood *Julia* and *Cadara*.

Of the holy Mountain near Capernaum in Galilee.

ABout a mile from *Capernaum*, toward the South-west, is to be seen an exceeding high Hill, standing upon the shore of the Sea of *Galilee*, beautified with many Herbs and Flowers of divers kinds, being very fruitful and pleasant, extending it self in length almost two Bows shoot, and in breadth one. From this Hill one might have seen the whole Sea of *Galilee*, the Countries of *Itura* and *Trachonitis*, even to Mount *Libanus*, also the Mountains *Sanir* and *Hermon*, and a great part of the upper and lower *Galilee*. Here also the Inhabitants of the Holy Land shew a certain Stone, on which they say our Saviour Christ did usually sit when he preached to the People; which Stone the Christians call the Table: here was that Sermon made

made of the eight Beatitudes, *Mat. 5. 6, 7. Luke 6.* Here were the twelve Apostles chosen, *Luke 6. Mar. 3.* And our Saviour Christ descending from this Mountain, in the Suburbs of the City of *Capernaum* healed a Man that was infected with the Leprosie.

About thirty Paces from the foot of this Hill there ariseth a Fountain, which is compassed about with a Wall, and is thought to be a Vein of *Nilus*, because they find in it such kind of fishes, the like whereof are not to be found in any other place but *Nilus*, *Josephus* calleth this Spring *Capernaum*, and likewise all the plain (being very pleasant and fruitful for the space of a mile, even unto *Jordan*) after the same name, because it is subiect to the Jurisdiction of that City. About 20 paces from this wall, on the shore of the Sea of *Galilee*, there is shewn a place where they say Christ appeared to his seven Disciples after his Resurrection, and asked them whether they had any meat? And about ten paces from that is shewn a place where they say our Saviours Disciples came to Land, and they drew up in their nets a great draught of fishes, &c. *John 21.*

Of Naim.

N*aim* signifies fruitful and pleasant: it stood 48 miles from *Jerusalem* towards the North; and typically representeth the condition of the World. For the Children of this World live in all manner of Pleasures and Delights, never thinking of any sorrow till Death seiseth on them; but then that never overturns all, and those delights become loathsome unto them. Notwithstanding this one comfort we have left us, Hope in Christ Jesus; who as he raised the Widows Son (at the gates of this City) from Death to Life, will by his mighty Power raise us again at the last day, from the Bowels of the Earth and make us partakers with him of an heavenly habitation. It stood in the Land of *Samaria*; and in the tribe of *Issachar*, about two miles off it, upon the East side, stood mount *Tabor*; and a little from it, upon the South side, stood mount *Hermon* the lesser; and extended it self thence unto the Sea of *Galilee*, 16 miles. Of these two Hills you may read, *Psal. 89.* and about two miles from *Naim* Westward *Sunem* is to be seen, to which the Prophet *Elisha*s sometimes resorted, *2. Reg. 4.*

Of Gadara.

G*adara* or *Gederah* in Hebrew signifies munition; and sometimes it is taken to compass about, of *Gadar*, he hath hedged or compassed about. *S. Jerom* saith, in his time (that is, 400 years after Christ) this was a very fair City, and stood in a very high Mountain, upon the East side of the Sea of *Galilee* beyond *Jordan*, in the half tribe of *Manasses*, some 48 miles from *Jerusalem* Northward, and is to be seen at this day. *Strabo, lib. 6. Georg.* saith, that close by *Gadara* there is a venomous lake, whereof what Beasts soever drink

drinketh, he immediately loseth his Horns, his Hoofs, and his Hair; and there are many that think this Lake became thus venomous, because of the 2000 Swine that were drowned in it, when our Saviour suffered the Devils to enter into them, *Mat. 8. Mark 5. Luke 8.* Close by this Town stood *Gerasa*, called also *Girgesa*, *Mat. 8.* so named (as some think) of *Girgasus* the Son of *Canaan*, *Gen. 10.*

Of Genesareth.

THIS was a Country bordering upon the North-west side of the Sea of *Galilee*, from whence this Sea was called the Lake of *Genesareth*, *Luke 5.* This Land was very pleasant and fruitful, as if it had been a Princes Garden, bringing forth fair Apples, Pomegranates, Palmes, Olives, Vines, and divers other kinds of pleasant Fruits, fair and goodly to the eye, and therefore, not without cause, was it called the Garden of a Prince; being derived of *Gan*, which signifies, a Garden; and *Sur*, a Prince. It is distant from *Jerusalem* six and fifty miles towards the North, as you may read, *Matth. 6. & 14.* The chief Cities of this Country were *Capernaum* and *Bethsaida*; of which Cities, though in former times they were very fair and large, there are at this day not scarce eight houles to be seen.

The Travels of our Saviour Christ in the third year of his Ministry, which was the three and thirtieth year of his age.

FROM *Jerusalem*, our Saviour Christ returned, some six and fifty miles, into *Galilee*, and in the beginning of this year wintered in that place: so that (as it may be gathered out of the Evangelists) he continued there the most part of *January* and *February*, and now the Spring approaching, a little after the death of Saint *John* the Baptist, (who as it is thought, was put to death between the midst of *Winter* and the Spring, not long before the Feast of the Passover; so that he lived two years and a half in his Ministry) he wrought many notable Miracles, not far from the City of *Bethsaida*. The same time, the Feast of the Passover drawing near, (which was the third Passover of his ministry) he went thence over *Jordan*, and so beyond the Sea of *Tiberias*, *Matth. 14. Mark 6. Luke 9.* At this time, the Apostles of Christ being dispersed through all *Galilee* and *Judea*, teaching the Gospel of the Kingdom of Heaven, hearing of the miserable death of *John* the Baptist, about the beginning of the month of *April*, returned with all possible speed out of every Part to our Saviour Christ, that so they might be secure against the tyranny of *Herod*, *Matth. 14. Mark 6. Luke 9.* Also the Disciples of *John* came unto him, and told him of his Death and Burial, *Matth. 14.*

Our

Our Saviour Christ therefore having by this means certain intelligence, as he was between *Bethsaida* and *Tiberias*, of the death of *S. John* Baptist, in the month of *April* he went into a Ship, and passed about four miles to the further side of the Sea of *Galilee*, where, in a certain Desert, he fed five thousand men with five Barley loaves and two fishes, *Joh. 6.*

From thence he returned back again to the Sea, and so to *Capernaum*, which was four miles: here he made that long Sermon of the Spiritual eating of his flesh, *Mat. 14. Luke 9. John 6.*

From thence he went to *Jerusalem*, which was 56 miles, to the Feast of the Passover, being the third Passover of his ministry.

The third Passover of the Ministry of Christ.

Upon the thirteenth day of *April*, being Sunday, according to the Ecclesiastical computation, Christ (as God commanded) celebrated the third Passover of his ministry for the space of eight days in the City of *Jerusalem*, that is, till the twentieth day of the same month.

After the Feast of the Passover, the *Jews* took counsel how they might put him to death, *Joh. 7.* wherefore, about the end of *April*, he departed thence, and went 56 miles into the Land of *Galilee*.

In the month of *May*, after the controversy that happened concerning the Tradition of the Elders (because of the fallacies and contentions of the Scribes and Pharisees) he departed thence into the borders of *Tyrus* and *Sidon*, which was 56 miles, *Matth. 15.* and there entered into a house, and would fain have been private; but there was a certain Woman that was a *Grecian* of *Syrophanissa*, came unto him, and intreated his aid, *Mark 7.*

But our Saviour, having a determination to depart from this place, this Woman was very importunate that he would dispossess her Daughter of a Devil; which (because of her importunity) he did, *Mat. 15.* And after he went thence into the Country of *Trachonitis*, beyond *Jordan*, going through the borders of *Decapolis*, and coming to the *Galilean* Sea, and in the way he healed one that was both blind and dumb, *Mark 7.* and there, ascending up into a Mountain, he cured many that were blind and lame, and the third day after fed four thousand with seven loaves and a few fishes, *Mat. 15.* So this Journey was 64 miles.

Afterward, in the same month of *May*, he went into a Ship, and passed thence into the parts of *Dalmatia*, and upon the borders of *Magdala*, which was four miles, he propounded the sign of the Prophet *Jonah* to the Pharisees and Sadducees, *Mat. 15. & 16.*

From thence he sailed to *Bethsaida*, which was four miles, and by the way he admonished his Disciples to take heed of the leaven of the Sadducees and Pharisees, *Mat. 16.* and as he was entering into a Town, he cured a blind man of his sight, *Mark 8.*

Y y

About

About the end of the month of *May*, Christ went to *Jerusalem*, which was 56 miles, where, upon the second day of *June*, he kept the Feast of Pentecost, according as God had commanded, *Exod. 23*.

The Feast of Pentecost being ended, he returned from *Jerusalem* into the Country of *Galilee* to *Capernaum*, where he dwelt, which was 56 miles.

In the same month of *June*, he went the second time unto the borders of the Gentiles, where *Peter*, in the name of all the Disciples, upon the confines of *Cæsarea Philippi*, made that notable confession, saying, *Thou art Christ the Son of the living God, Luk. 9*. *Capernaum* is distant from *Cæsarea Philippi*, 48 miles.

Six, or (as *Luke* saith) eight days after, our Saviour in the month of *June* went to the mountain *Thabor*, which stood 48 miles from *Cæsarea Philippi* towards the Southwest, where he was transfigured; and the next day after he cured the Lunatick, and cast out a Devil, *Mat. 7. Mark 9*.

In the month of *July*, Christ walked into *Galilee*, and there confirmed his Doctrine with many wonderful miracles, which did greatly amaze his Disciples, where he put them in mind of the Cross and of his Death, *Mat. 17. Luke 9*.

From thence he returned to *Capernaum*, which was ten miles from mount *Thabor*: at this time *Peter* went to the Lake of *Genesareth*, and there caught a fish, in whose mouth he found a Stater, which was worth 2 s. 6 d. in our money, *Mat. 17*. Here also our Saviour Christ made a long Sermon, wherein he reprehended the pride and arrogancy of his Disciples, and withal taught the doctrine of the Remission of sins, *Mat. 12. Mark Luke 9*.

In the month of *August*, he had a full determination to make a Journey through *Samaria* into *Judea*, and so by little and little (visiting the Churches as he went) to go to *Jerusalem* to the feast of the Tabernacles, *John 7*. but when he came to *Samaria*, which was ten miles from *Capernaum*, the *Samaritans* would not receive him, because he made as though he would go to *Jerusalem*; wherefore he turned aside into *Galilee*, *Luke 9*. And as he was there visiting the Churches, there came a certain man unto him, saying, *I will follow thee whithersoever thou goest*. But Christ answered him, saying, *The Foxes have holes, and the Fowls of the heavens have nests, but the Son of man hath not where to hide his head, Matth. 8*. And to another Jesus said, *Follow thou me*. But he answered, *Let me first go and bury my father*. There was another also that would have followed Christ, but he would first go to take his leave of his friends, *Luke 9*.

In the month of *September*, about the time of the second harvest, which was next before the feast of the Tabernacles, *Lev. 23*. Christ began his last visitation throughout all the Land of *Judea*; at which time he sent forth seventy of his disciples into *Galilee*, to prepare the way, and so dispersed Labourers into his harvest; saying, *The harvest is great, but the labourers are few, Luk. 10*.
This

This Speech seems to be taken from the present condition of the time: for it was now harvest time, it being a little before the Vernal Æquinoctial.

About the beginning of *October*, when the feast of the Tabernacles drew near, the Disciples and those that were of the kindred of our Saviour according to the flesh, went up to the Feast, but he remained in *Galilee*, notwithstanding to the flesh, went up to the Feast, but he remained in *Galilee*, notwithstanding a little after he went privily up: now between *Galilee* and *Jerusalem* were accounted 56 miles, *Job. 7*. Upon the ninth day of *October* was this Feast celebrated in *Jerusalem*, and being now half past, our Saviour Christ taught publicly in the Temple, *Job. 7*. Upon the fifteenth day of *October* (it being the last day of the Feast of the Tabernacles, and the Sabbath day) he taught the second time publicly in the Temple, and so continued preaching and doing miracles in *Jerusalem* until the Feast of the Dedication, which was kept about the middle of Winter, *Matth. 4*.

In the month of *November*, he preached daily in the Temple, and at night went to the Mount of *Olives*, where he rested, which was about half a mile from *Jerusalem*, and every morning returned back to the Temple. At this time there came unto him certain Scribes and Pharisees, who brought a Woman which had been lately taken in Adultery, and said unto him, *Master, what shall we do with this Woman, &c.* And he answered, *He among you that is without sin throw the first stone at her, John 8*. About this time also were the Sermons concerning the Power of the Son of God, and a great disputation between our Saviour and the Jews, *Job. 8*. for which cause they would have stoned him. In the month of *December*, Christ wintered in *Jerusalem*, and recited the Parable of the Sheep, *Job. 10*. Also upon the Sabbath day, a little before the Feast of the Dedication, he healed a man that was born blind, *Job. 9*.

In this feast the Jews (being angry because he had healed the blind man upon the Sabbath day) compassed our Saviour about as he was in *Solomon's Porch*; and when they heard our Saviour confess openly, that he was the Son of God, they began to grow into a fury, and for very anger would have stoned him to death. Wherefore our Saviour Christ went thence beyond *Jordan*, and continued there the rest of the Winter, *John 10*. But before he went to *Jerusalem*, there were returned unto him certain of the seventy Disciples, which a little before (in the month of *September*) he had sent abroad, and there at that time he recited the similitude of the man, who descending from *Jerusalem* to *Jericho*, fell amongst Thieves. This similitude seemeth to be taken from the present occasion, because our Saviour Christ going from *Jerusalem* beyond *Jordan*, was to pass through great wildernesses just in the way as they go thence to *Jericho*, *Joh. 10*.

At the same time he went from *Jerusalem* to *Bethania*, which was almost two miles, and there visited *Mary* and *Martha*, where *Martha* ministered unto him, but *Mary* sitting at his feet gave diligent heed to his Doctrine, *Luke 10*.

At this time he took his leave of these two Sisters, and went thence to *Bethabara*, beyond *Jordan*, where *John* baptized, which was sixteen miles, it being now about the midst of Winter, Christ at this time being about thirty three years of age.

I am not ignorant that there were many which refer that long Journey of our Saviour Christ, when he went to visit all *Judaea*, the sending forth of his Disciples, and divers other Miracles mentioned from the ninth Chapter of *Luke* to the sixteenth, to the beginning of the following year. But I am of opinion that all those things could not have been done within the compass of four Months, and before the Feast of the Dedication: so that it must needs be that the seventy Disciples were sent forth before the Feast of the Dedication; for after the Feast of the Dedication (which was celebrated in the midst of Winter, *John* 10.) there were but two Months between it and the raising up of *Lazarus*, in which short time all those things which are described by *Luke*, could not possibly be accomplished; especially considering that our Saviour Christ wintered some time in *Bethabara*, and there taught the multitude that came unto him, *Job* 2. So these Travels of our Saviour were five hundred ninety six miles, or thereabouts, besides the divers Visitations and Journeys he went thither and thither: which, because of the great multitude of them, it was not possible for the Evangelist to set them down.

Of the Towns and places to which he travelled.

Of Bethsaida.

B*ethsaida*, signifies the house of hunting: being derived of *Baith*, a house, and *Zaid*, hunting; from *Zod*, he hath hunted: for from this place went the Fishers and Hunters, which fished and hunted thorough the World, *Jerem* 16. In this Town dwelt three Apostles, *Peter*, *Andrew*, and *Philip*, *John* 1. It was situated upon the West side of the *Galilean* Sea; in the Tribe of *Issachar*, fifty six miles from *Jerusalem* toward the North. And because of the abundance of Fishes that were in the Sea of *Galilee*, *Peter* and *Andrew* became Fishers, and in that Vocation got their living, till our Lord and Saviour Christ made them Fishers of Men, *Mat* 4. *Luke* 5. Before the Birth of Christ this was but a small Town, and without doubt was so called from hunting; because close by it stood a Wilderness that did greatly abound with wild Beasts. *Philip*, the Tetrarch of *Traconitis* and *Itura*, made this a fair City, which, in honour of *Julia*, he called *Juliaides*. This *Julia* was the Daughter of *Augustus Cesar*, and Wife of *Tiberias*. *Philip* also brought many Inhabitants thither, who dwelt in that City. But when *Herod* (the Tetrarch of *Galilee*, and Brother of this *Philip*) had builded up *Bethabara*, (which stood beyond the River *Jordan* on the East side of the Sea of *Galilee*.)

Galilee) and called it by the name of *Juliaides*, in honour of this *Julia*. This Town, re-edified and enlarged by *Philip*, was called again in the time of our blessed Lord and Saviour Christ, after the ancient name *Bethsaida*, and so continueth to this day. From hence it is manifest, that the Sea of *Galilee* was subject to the Government of both these Tetrarchs, since upon the shore thereof on both sides they had Cities standing.

I do think the Wilderness or Wood and Land near adjoining to *Bethsaida*, is called *Itura*, of *Ietur* the Son of *Ismael*, *Gen* 25. or else from the compass and roundness of it; for *Tur* in Hebrew signifies, a circle. But that *Itura* stood upon the West side of the Sea of *Galilee*, those that have been at the Holy Land can testify.

This City of *Bethsaida* hath an ancient Water-course coming from a River not far from it, which *Josephus* calleth little *Jordan*, which falleth into the Sea of *Galilee*, just in the mid-way between this Town and *Capernaum*, the Channel whereof appeareth to this day. Beside the many Sermons which our Saviour Christ preached here, he did many notable miracles, *Mark* 8. &c. But for the ingratitude and impiety of the Citizens, the curse of our Saviour fell upon them, *Wo be to thee Chorazin, wo be to thee Bethsaida: for if the miracles had been done in Tyrus and Sidon, which have been done in thee, they had long ere this repented in sackcloth and ashes: Verily, verily, I say unto you, it shall be easier for Tyrus and Sidon in the day of Judgment, than for you, Mat* 11. *Luk* 10. The prophetic of our Saviour Christ fell upon them accordingly; for, after divers and sundry overthrowes and devastations, this Town became utterly unpeopled, and as *Brittenbacchus* saith, there are scarce six houses standing in it at this day.

Of Chorazin.

T*HIS* City also stands upon the further side of *Jordan*, close by the Sea of *Galilee*, in the same Country as *Capernaum* stands: for the City of *Chorazin* standeth upon the East side of the River *Jordan*, where it falleth into the Sea of *Galilee*; and *Capernaum* upon the West, in the half Tribe of *Manasse*, some 16 miles from the City of *Jerusalem* towards the North. This City also neglecting the preachings and miracles of our Saviour Christ, felt the efficacy and force of the curse of the Son of God, *Mat* 11. *Luc* 10. For there is not at this day a house to be seen, only some ruines where it stood. *Chorazin* doth denote a Dukedom or Principality, from *Cob* and *Razon*, a Prince and Duke; for *Rozez* signifies, a laborious Prince. *Jerom* turning this word *Rozez* into *Razi*, calls it a secret mystery, or my secret.

Of Tiberias.

T*iberias* standeth upon the West side of the Sea of *Galilee*, 48 miles from *Jerusalem* towards the North. Before the Birth of Christ it was called

called *Kimmereth*, that is, the City of the Harp; after which name the Lake of *Tiberias*, or the Sea of *Galilee*, is called, *Numb 14*. But *Herod* the Tetrarch of *Galilee* (at whose command *John* the Baptist was beheaded) did beautifie this City with many fair Buildings, and compassed it about with strong Walls, and after *Tiberias Caesar's* name, called it *Tiberias*. He also gathered thither many Inhabitants, and endowed it with many large Priviledges: for although this place before the restoring of the City was very filthy and impure, by reason of the dead Bodies both of Men and Beasts, which lay in that place, (from whence it happened that the *Jews* shunned this place as utterly unlawful, and durst not dwell there) yet notwithstanding, *Herod*, with singular Indultry and Diligence, removed all that filthiness, and in that very place built up this City both fair and spacious; partly with Gifts, partly with fair Speeches, alluring many *Jews* to inhabit therein. Many poor People also built themselves houses at their own charge, and those that had no Children, gave way unto the liberty of the City; besides, many rich and noble men were constrained to remove their whole Families, and to dwell in this City, so that in short time it became very well peopled, according to *Jos. lib. Antiq. 18. cap. 4. & Egipt. lib. 2. cap. 3*.

Not above two miles from *Tiberias*, towards the South, upon the shore of the Sea of *Galilee*, stood *Terachæa*, a Town wherein *Josephus* dwelt. Now it happened that the Citizens of *Tiberias*, upon some discontent, and as it was thought, at the instigation of one *Clitus*, fell into Rebellion; of which *Josephus* having certain intelligence, he cauled all the Gates of *Terachæa* to be shut, lest any man going thence should disclose his intentions; or any coming from *Tiberias*, should move that City also to Rebellion; and then privily sent out a command to assemble all the Ships and other Vessels that were upon the Sea or Lake, even to the number of 230 Ships; all which he cauled to be manned only with four men apiece, and of a sudden sailed towards *Tiberias*. But when he came within view of the City, so that the Citizens from the Wall might discern the Ships, he left the Body of the Navy a good way remote from *Tiberias*, and took only one Ship, manned with seven men, and went close to the City of *Tiberias*, as it seemed, to have had a parly with the Citizens: but they seeing such a multitude of Ships, and the bold resolution of *Josephus*, supposing that they had been sufficiently manned, and contained a great Army, were greatly afraid, insomuch that they cast away their Arms, and came out of the City with humble Petitions to *Josephus*, intreating him to spare the City, and to take pity on the Inhabitants. Notwithstanding he utterly refused to shew them any mercy, unless they would deliver unto him the Ruler of the City, which they did, so he settled the Affairs of that Town, and took the Ruler thereof with him to *Terachæa*, where he committed him to Prison.

But

But after, it being certainly found out that one *Clitus* was the principal Author of this Rebellion, he sent *Leyn* one of his Guard, with command to apprehend him, and cut off both his Hands: of which punishment *Clitus* being certainly informed, with tears and prayers humbly besought this *Leyn* that he would spare one of his hands, and he would willingly lose the other; which with much ado was granted him, upon condition that he would cut off his own Hand: so he took his Sword and cut off his left Hand; which being done, *Josephus* returned the Captives to *Tiberias*, and received the Inhabitants again into favour, and ever after retained it in obedience.

Vespasian also invaded this City at such time as he undertook his Expedition against *Jerusalem*, as it appeareth in *Josephus lib. de bello Jud. cap. 16*. but the Inhabitants fearing his greatness, willingly submitted themselves to his power, and opened him the Gates, going forth of the City to meet him with great humility, giving him and his whole Army entertainment into the City, receiving him with Musick and Songs, and with great Acclamations and shouts; calling him their Saviour and Protector: which kind of Courtesies the Emperour took very lovingly, and in token of thankfulness for this kindness, he commanded his Souldiers (after they had broken down a great part of the Wall upon the South side) that they should abstain from all manner of Rapin and Violence; so that he continued there peaceably, and went away peaceably.

This City to this day (as *Borchardus* the Monk saith) is a fair Town, situated to the Longitude, upon the shore of the said Sea, there being upon the South side many wholesom Baths and Springs; and there are to be seen also many great ruins of decayed Buildings. The Land also round about is very pleasant and fertile, abounding with Palm Trees, Vines, Olives, and Figs. This City in ancient time was situated in the Tribe of *Issachar*.

Of Tyrus or Zor.

THIS was the chief City of *Phœnicia*, distant from *Jerusalem* 100 miles towards the North. It was first built by the Citizens of *Zidon*, (because of a Sedition that happened in that City) 240 years before the Temple of *Solomon*, as *Josephus* saith, just in the place where at this day the ruins of ancient *Tyre* are to be seen. But after it began to grow famous (which was about such time as *Troy* was destroyed) King *Angenor* removed it to a Rock which stood in the heart of the *Mediterranean* Sea, compassed about therewith like an Island, *Ezek. 26*. and bestowed great cost in fortifying and building it. It stood round, compassed with strong Walls, beautified with goodly Buildings, and fairly situated for the entertainment of Ships; for which purpose, on every side there were many safe Havens and Harbours made. It was but a small Town, almost three miles about, and two miles wide:

yet

yet the great Mart Town in those Parts, for Merchants resorted thither from all the three Parts of the World (*Europe, Asia, and Africa*) as well for the uttering as buying commodities; and was made so much the more famous, because of the situation and strength: It stood distant from the Land of *Phœnicia* almost two miles; upon which Continent they had obtained a portion of Land for the maintenance of the City, containing 19000 paces in compass. The Citizens also being greatly enriched, because of their traffick, built up many fair Cities and Towns in more remote parts, which was added to their jurisdiction, as *Leptis, Utica, and Carthage*, situated in *Africa*. They also built *Cades*, which at this day is called *Caliz*, as *Pliny* saith, *lib. 5. cap. 19.* being situated in a very fair Island in the Mediterranean Sea, not far from *Hercules Pillars*; in so much as the Citizens of this Town having thus enlarged their command, and increased their substance; in every place they called themselves Princes, and took upon them to wear Scarlet and Purple, which colours in that place above all other colours, were most artificially died: And because of the rarity of them, transported thence into many Countries more remote. But because of their extreme arrogance and pride, it was twice conquered and ruined: First by *Nabuchadonozzer* Emperour of *Babylon*; and then by *Alexander* the Great, as it appeareth in *Quint. Curtius, lib.* in the Life of *Alexander*.

Now the occasion that *Alexander* made war upon this City, was, because the Citizens upon a time sending unto him certain Ambassadors with a Crown of Gold, in token of friendship, and to congratulate his Prosperity (which he accepted very kindly, and gave them Royal entertainment, as to his Friends) amongst other things, he told them, that he would come unto their City, and do sacrifice to their god *Hercules* (for the Kings of the *Macedonians* are persuaded that they proceed from the off-spring of that god, and beside he was commanded by an Oracle so to do.) But the Ambassadors of *Tyre* answered, that the Temple of *Hercules* stood without the City in *Patetston*, where ancient *Tyre* stood; so that the King might easily come thither to do sacrifice; but *Alexander* hearing these words, could not contain himself, but in a great anger answered, And do ye proud Citizens put such trust in the strength and situation of your City, that you think I am not able to come to it with my Army by Land? You shall well perceive within this short space, that you are situated upon the Continent, and that I will enter it and sack it. With these terrible words the Ambassadors departed, and shortly after *Alexander* followed them with a great and mighty Army.

But when it was known that *Alexander* had undertaken the sacking of this City, there were many that thought it almost impossible for him to accomplish his designs; first, because of the inconstancy of the Winds, and the vehemency of the Water, whereby all such matter as they cast into the Sea to joyn it to the Continent, would be driven away by the violence of the Water;
again,

again, the City was compassed about with such exceeding high Walls, and fortified with such strong Towers, that it was not possible for him to bring any Engines to batter them, or fasten any scaling Ladders to ascend them, unless it were by Ships. Twice *Alexander* attempted, by flinging into the Sea mighty Trees of *Libanus*, and heaps of the ruins of ancient *Tyre*, to have made a Bridge to it, or else joyn it to the Continent, in so much as the *Tyrians* mocked the *Macedonians*, saying, *What can your King Alexander conquer Neptune the God of the Sea?* For the violence of the Sea was so extream, that it carried away all things with it, and oftentimes broke the Ships that were joyned together to make a Bridge, and drowned the Souldiers that besieged and fought against the City. During this Siege, a Citizen of *Myrus* dreamt that their Idol *Apollo* would depart from them; whereupon they bound the Image of *Apollo* with a Chain of Gold, unto the Pillar whereon he stood, that he might not leave them. There happened also a horrible osten amongst the *Macedonians*; for a certain Souldier breaking Bread, there fell from it some few drops of Bloud; at the hearing of which accident, *Alexander* was greatly amazed, until he was resolved by one *Arisander*, a very skilful Prophet, that it issued from off the outside of the Bread, it had betokened a heavy event to the *Macedonians*; but in regard that it issued from the inside of the Bread, it foreshewed that he should forthwith conquer the Town he had so long besieged; and so it happened: for when *Alexander* had besieged the City for the space of seven months, with great difficulty he won it: but before he could win it, he was constrained to use a great multitude of Ships, and fasten them together with iron bands, upon which placing many Engines of battery, and other offensive instruments, what with the moving of the Ships, and the extream Violence of the battery, they overcame the City. This exploit *Alexander* performed when he was 25 years of age, and about 300 years before Christ.

There was one thing that *Alexander* did during his Siege, that was memorable; for before any of his Souldiers would attempt to ascend the Walls, he went in Person, with his Crown upon his head, and Princely Armour, and scaled a high Tower of the City, where he expressed an extraordinary resolution, and by reason of his courage did great hurt to the Enemy, who perceiving him to be the King, resorted to that place in great heaps, and shot at him with all their might; but he manfully defended himself, and compelled the enemy to fly. In this assault there were 6000 of the Inhabitants slain; and after he had entered the Walls and sacked the City, he caused 2000 to be tyed to crosses and thrown into the Sea. From whence may be gathered, that God by this young Prince did accomplish this great Work, that the Prophecies of the Prophets, *Esay 23. Jeremy 43. and Ezekiel 25, 26.* might be fulfilled.

Afterward *Alexander* (as *Pliny* and *Strabo* observe) caused the Sea to

be filled up, that it might be no more an Island, and joyned it to the Continent; upon which place he caused *Tyrus* to be rebuilded, and compassed it about with a Wall five and twenty foot thick, strengthened with twelve Towers; that it might be sufficiently fortified to oppose the incurſion of any Enemy; so that it continued safe a long time after, and in the time of our Saviour Christ was a fair City, though it never attained to the former dignity and Power that it had before *Alexander* conquered it. The ancient City of *Tyre* was distant from this City about four miles towards the South.

Our Saviour Christ being in the borders of *Tyrus* and *Sidon*, helpt a Woman of *Canaan*, whose Daughter had been cruelly tormented with a Devil, *Matt. 15.* In the time of *Dioclesian* the Emperour, there were many Martyrs put to death in this City: And at this time it is called by the name of *El porta del Zur*, that is, *the Haven of Zur*; as it was in the old Testament called by the name of *Zor*. In the year 1100. when the holy Land was in the hands of the Christians, there was an Archbishop of *Tyre*, under whose Government were the Bishops of *Ptolomais*, *Sidon*, and *Beryti*, &c. The holy man *Origen* lieth buried in this City, in the Church of the holy Sepulchre, which is compassed about and fortified with a mighty strong Wall. There also lies buried the Emperour *Frederick Barbarosso*, who died Anno 1160, after he had done many valiant acts, and fought many great Battels for the Christians against the *Turks* and *Saracens*, being overcome by *Saphadinus the Sultans* Son, and put to flight, was drowned in the River of *Suro*, to the great grief of his Army; but he left behind him a famous report. Pope *Alexander* the third, being a great Enemy to this Emperour, in *S. Marys* Church in the City of *Venice*, when this Prince submitted himself to his Holiness, set his Foot upon his neck, repeating these Words, *Thou shalt tread upon the Asse and upon the Basilisk*, &c. *Eusebius*, in his Ecclesiastical History saith, that there are yet standing in *Tyre* certain Marble Pillars, and other precious Stones, of wonderful greatness, that it amazeth such as behold them; neer to which there have been many Christians and *Pilgrims* put to death by the *Saracens*. There are also four Wells of wholesome and pleasant Water standing not far from it. Of which Wells you may read before.

Of Sidon.

THIS also was a City of *Phœnicia*, situated upon the shore of the *Mediterranean* Sea, thirty six miles from *Jerusalem* toward the North, and sixteen from *Tyrus*. In times past it was assigned to the Tribe of *Ashur*, and lay upon the borders of the *Philistines* neer to Mount *Libanus*. Being called *Sidon* or *Zidon*, of *Zidon* the Son of *Canaan*, who first built it, *Gen. 10.* and signifies a Hunter. It was a notable Mart Town, wherein much *Sattin* was made, which kind of stuff was very precious among the *Jewes*: and it is said that *Joseph of Arimathea* wrapped the Body of our Saviour in white *Satin*,
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for in *Matthew 27.* it is called *Zadin*, which in *English* is *Sattin*. And as at this day the finest *Glaſs* is made at *Venice*, so the finest *Glaſs* in those times was made at *Sarepta*, a City that belonged to the *Sidonians*: about which there stood many Mines, of which it is called *Sarepta*, as you may read before.

This Town in times past was one of the chief Cities of *Phœnicia*, but because of the extraordinary Pride of the Citizens, God afflicted them with divers punishments, and brought in *Ocho* King of the *Persians*, who besieged it, and by Treason won it, and burnt it to the ground, as *Diodorus Siculus*, lib. 16. saith. The Citizens whereof were driven to such Straights by the Enemy, that there perished in the fire above forty thousand men. Within a while after, *Darius*, the last Emperour of the *Persians*, rebuilt it, but made it nothing so beautiful, neither fortified it in like manner as it was before: he ordained one *Strato* to be King thereof, a man proud and arrogant. After, about three hundred and two years before the Nativity of Christ, *Alexander* being then but twenty four years of age, having overcome *Darius*, that mighty Emperour of the *Persians*, at *Iſſa* a City of *Cilicia*, in a cruel and sharp War; he sent *Hephestion*, one of his Princes, to the *Sidonians*, with authority to depose *Strato*, and to let the Citizens understand that they should chuse him for their King, whom they thought most worthy of that honour, as *Quintus Curtius* sheweth, lib. 4. At this time there was a certain young man among the followers of *Hephestion*, in whose behalf he moved the Citizens that he might be their King; but they refused, saying, it was not their custom to chuse any to rule over them, but such as were of the King's stock and Progeny. *Hephestion* hearing this answer, greatly admired their resolution and modesty, especially when they refused to accept him for their King, whom others had sought to obtain with Fire and Sword; saying, truly there is more required to rule and govern a Kingdom, than to get it; but yet name one unto me of Royal descent, whom you would willingly receive to be your King. So they named unto him one *Abdominus*, who had been known to have been of the Kings stock, by many descents; but because of his Poverty he was constrained to dwell in the Suburbs of the City in a Cottage, and had little else but a Garden to live upon. This man was howsoever poor, and because of that, of many contemned; yet he was known to be honest, and of an upright life, following with all diligence his Vocation, without any regard of other business; inasmuch as he was utterly ignorant of all these fits and combustions which had so lately vexed *Asia*. As he was now in his Garden, digging and labouring, purging it of Weeds, and planting of Herbs, *Hephestion* with the rest of the Citizens went unto him, and brought him the Robes and Habilliments of a King. The poor Gardner stood amazed to see such a Company of Gallants come unto him; but *Hephestion* told him, that the occasion of their coming was to make an exchange with him of those Royal Ornaments which he had in his hand,
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for those poor and foul Garments which he wore; therefore go and wash thy self and return. So he did, where immediately they put upon him those Royal Robes, and saluted him as their Sovereign. After these things were finished, quoth *Hephestion*, Now remember in what a state thou art, no more Gardener but a King; and therefore take unto thee the mind and resolution of a King, that so thou mayest rule and govern this City as a man worthy of that honour; and remember, that although the Lives and Goods of thy Subjects are at thy command, yet by them thou wast chosen, neither be forgetful of him that was the Author of thine Honour.

No sooner was he enthronized in his Kingdom, but Fame (who is more speedy than a thousand Posts) had dispersed this News through all the neighbouring Cities: some being thereby moved to admiration, and quickned in their Studies; others stirred up to Indignation and Envy. Those that were mighty, and Friends to *Alexander*, contemned and despised his Humility and Poverty; and no sooner were they come into his presence, but they began to accuse him for his Ignorance; wherefore *Alexander* commanded that he should come before him, where, after he had well viewed the Lineaments and Proportion of his Person, and could not perceive it any whit repugnant to the fame of his Birth, he demanded of him, how it was possible that he should endure his Poverty with Patience. To which he answered, I pray the Gods I may continue the Government of this Kingdom with the like mind; for these hands were sufficient for me to live by, and as I had nothing, so I wanted nothing. At which answer *Alexander* was so well pleased, that he not only gave him all the Princely Jewels and Ornaments of the first King called *Strato*, but also a great part of the Booty which he took from the Emperour of *Persia*, and added to his command all the neighbouring Countries round about. This History I have inserted, that thereby we might perceive the mighty power of God in all his works; that can exalt the poor, contented with his estate, out of the very dust, and can pull the mighty from their Thrones. So the evil care and care in this World to gather riches for the Vertuous to inherit. But to return to *Sidon*: This City did so much increase, and grew so famous in succeeding Ages, that it was the chief Town (*Tyrus* only excepted) in all *Phœnicia*, joyning upon the West to the *Mediterranean* Sea, extending it self towards the North and South, lying in a Plain under *Antilibanus*, which Mountain lay some two miles off it upon the East. It oftentimes, because of the Pride of the Inhabitants, felt the wrath and punishing hand of God, as well by the Invasion of Enemies, as sickness and dearth, according to the Predictions of the Prophets, *Esay* 28. and *Ezek.* 28. untill at last in succeeding ages it was utterly destroyed, the Ruins of which City remain to this day, and make evident that it was a fair and spacious Town.

There is to be seen yet to this day a City built out of the Ruins of the former

former (though nothing so large as it) very strong, and mightily fortified, so that it seemeth almost invincible, if it have men wherewith to defend it. Upon the one side it joyneth to the Sea, and upon the other side of it there standeth two mighty strong Castles, one of them situated toward the North, upon a very strong Rock, as it were in the heart of the Sea, the which was built by certain Pilgrims that came out of *Germany* to visit the holy City of *Jerusalem*. The other of them was situated upon a Hill toward the South of the City, as well fortified, and no less difficult to be conquered. These two Castles, with the whole City in times past were in the hands of the Knights Templers. The Land round about it is very pleasant and fertile, abounding with all kind of good things necessary for the maintenance of life and delight. There is also found great abundance of Grapes, which are very delicious and pleasant to the taste, whereof the Wine *Canamella* is made. But because the *Turks* and *Saracens* are prohibited by the strict Law of the *Alcoran* from drinking of Wine, therefore they suffer no Vineyards to be planted, neither the Inhabitants to dress those Vines that grow naturally. Before the East Gate of the antient City which now lies destroyed, there is built a Chapel, in which place they say the Woman of *Canaan* intreated our Saviour Christ to cast a Devil out of her Daughter, *Mat.* 15. The Mountain *Antilibanus* beginneth close by the River *Eleutherius*, and extends it self beyond *Tripolis*: and in some places it joyneth so close to the Sea, that for the straightness of the wayes those that travel that way can scarce pass. In this City was the fairest Purple in all those parts: nay, as some Authors affirm, the like was not to be found in the World, &c.

Of Cana Syro-Phœnicia.

THIS Town, which was called *Cana* the Great, was situated upon the borders of *Tyrus* and *Sidon*, 112 miles from *Jerusalem* Northward, situated in the Tribe of *Ashur*, four miles from *Sidon* towards the South, and three from *Sarepta* towards the East. In this Town towards the *Syro-Phœnician* dwelt, that befought our Saviour Christ to heal her Daughter that was possessed of a Devil, *Mat.* 15. *Mar.* 7. It was called *Cana Syro-Phœnicia*, to put a difference between it and another *Cana*, situated in *Gahilee* the lower; in which City our Saviour Christ turned Water into Wine. You may read more of this Town before.

Of Traconitis.

THIS City was so called from the stony hardness of the Mountains of *Gilead*, which compass it in upon the East side: in which Province the Tribe of *Gad* and the half Tribe of *Manasses* inhabited. It was in antient times called *Basan*; in which *Og* the mighty Gyant had a great Command: but *Moses* overcame him, and gave the Land to the Tribe of *Gad*, and the half Tribe of *Manasses*. In Christ's time, the Tetrarch and Governour of it was *Philip*, who was Son to *Herod* the Great,

Great, and Brother to *Herod Antipas* Tetrarch in *Galilee* and *Petraa*; which *Herod* took to Wife *Herodia*, whom his Brother *Philip* had formerly married, the said *Philip* being at that time alive: but because *John Baptist* reprehended him for that fact, therefore at her request he was beheaded in the Castle of *Macherata*.

Itura was another Province belonging to the Tetrarchy of *Philip*, joyning upon the West to the River of *Jordan*, and called *Galilee of the Gentiles*, of which you may read before.

Of Decapolis.

THIS Country is so called of ten Cities that were situated in it. It stood beyond *Jordan* and the Sea of *Galilee*, as may be gathered out of *Mark* cap. 7. and *Mat.* 15. So that it is manifest that that Country which in times past was called *Gilead*, was afterward known and called by the name of *Decapolis*, because of the ten Cities which stood there; as *Chorazin* which *Christ* cursed, *Mat.* 11. *Gamala*, where *Agrippa* King of the *Jews* was hurt in his right arm, *Jos. de Bell. Jud. lib. 4. cap. 1.* *Jubades*, built by *Herod Antipas* in honour of the Empress *Julia*; *Gadara*, where our Saviour *Christ* cast out the Legion of Devils, suffering them to enter into the Herd of Swine, *Mat.* 8. *Mar.* 5. *Asthoroth*, the chief City of that Country in the time of *Og* King of *Basin*, *Jos. cap. 12.* Here also that holy man *Job* sometimes had his dwelling; *Jabes* in *Gilead*, where *Saul* King of *Israel* lieth buried, *1 Sam.* 31. *Mizpab*, where *Jeptha* offered his Daughter for a Sacrifice to the Lord, *Judg.* 11. *Ramoth* in *Gilead*, where King *Abah* was slain with a Dart, *1 Reg.* 22. and *Abel* of the Vines, where *Baalams* Ass spake, *Num.* 22. These are those ten Cities whereof this Country is called *Decapolis*; being situated in the Land of *Gilead* beyond *Jordan*, where our Saviour healed the Man that was born blind and deaf, *Mark* 7. This Opinion exactly agreeth with that of the Holy Scripture. Yet I know there are some (as *Plin. lib. 5. cap. 18.* and others) who differ from this in the description of this Country, but they err from the truth.

Of Magdala.

THIS was a City situated upon the West side of the *Galilean* Sea, fifty two miles from *Jerusalem* Northward; in which Country *Mary* (who of this Town was called *Magdalen*) was born. At this time this City is called by the name of *Castle Magdala*; in which place they shew the House of *Mary Magdalen*. Upon the West and North-side of the City, there lieth a great and spacious Plain, preserved only for Pasture, which *Mark* cap. 8. calls *Dalmanutha*, that is, Drawn dry, or a poor and naked Habitation, being derived of *Dalul*, He hath made dry; and *Maon*, a House or dwelling place. It may be a notable figure of the Christian Church, which in this World may rightly be said to have a poor Habitation, but yet is a right *Magdala*, that

that is, a strong and impregnable Tower, against which the Gates of Hell shall not be able to prevail, *Mat.* 16. Upon the Borders of *Magdala* and *Dalmanutha*, the *Pharisees* and *Sadducees* tempting our blessed Saviour *Christ*, demanded of him a sign from Heaven, *Mat.* 15. *Mar.* 8. This City belonged to the Tribe of *Issachar*.

Of Thabor.

MOUNT Thabor was a round and high Hill, upon which our blessed Saviour *Christ* was transfigured; situated upon the borders of the Tribes of *Issachar* and *Zebulon*, fifty two miles from the City of *Jerusalem* towards the North, and extendeth it self towards the South to the River *Kison*. Here *Deborah* and *Barak* discomfited the Host of *Sisera* King of the *Canaanites*, and put them to flight, *Judg.* 4. Of this Mountain you may read, *Psal.* 89. *Hof.* 4. *Jer.* 45. There was also a Town called after this Name, situated at the foot of this Mountain, where *Ziba* and *Zalmana*, Kings of the *Midianites*, put to death the Brothers of *Gideon*, *Judges* 8. It was a very fruitful and pleasant place. Concerning the signification of the name you may read before. *Egesippus* saith, That this Mountain is almost four miles in height, and that upon the top thereof there is a round Plain almost three miles over, in which there grows great plenty of Trees of an admirable Pleasantness and Sweetness; amongst which Trees there are many Birds which sing very pleasantly, to the great delight of all such as hear them: and the Air on the top of it is very pure and pleasant.

It is the received Opinion, That upon the top of this Mountain our Saviour *Christ*, in the presence of *Peter*, *James*, and *John*, was transfigured, and he spake with the holy Prophets *Moses* and *Elias*, *Mat.* 17. *Luke* 9. which place at this day is compassed about with a great Wall, within which is a fair and pleasant Orchard, watered with many clear and goodly Springs, but there is no man that dwells in it, (notwithstanding there are many Towns and Inhabitants at the foot of the Mountain) neither do they think any man worthy to dwell in it, they hold it in such estimation, and reverence it as the Hill of God. There are to be seen in it divers great Ruines of Palaces, Towers, and Princely Edifices; in which at this day there harbour many Lions and other wild Beasts. It is very difficult to ascend up to the top of it it is so exceeding high: It is one of the principal hills in the Holy Land, not only because that *Christ* on it was transfigured, but because it is very fruitful, and plentifully abounds with Vines and other profitable Plants and Herbs. The Air thereof is whollom and good, and the Dew upon it rising thick and sweet, with indifferent Rain; the Trees high and fair, green both Winter and Summer. At the foot of the Mountain, towards the South near to *Endor*, in the way that leadeth from *Syria* into *Agypt*, is shewed the place where (as it is said) *Melchisedeck* met with *Abraham*, when he

he returned from the Battel of the four Kings, *Gen. 14.* At the foot of the Mountain lying toward the West, just against *Nazareth*, there is a Chapel built, in the place where they say our Saviour Christ descending from this Mountain, spake to his Disciples, saying, *Tell none of this Vision, Mat. 17.* Upon the East side of it runs the Brook *Kison*, where *Barak* and *Deborah* overcame the Army of *Sifera*, *Judg. 4.*

There is also another Hill in the upper part of *Galilee*, 92 miles from *Jerusalem* Northward, which Hill is also called *Thabor*, and is three miles distant from *Cesarea Philippi* Eastward: but that was not the place of Christs Transfiguration.

The Travels of Christ in the fourth year of his Ministry, being the four and thirtieth of his age.

IN the Month of *January* Christ the Son of God wintered in *Bethabara*, 16 miles from *Jerusalem* North-eastward, where *John* sometimes baptised, *Joh. 10.* And many came unto him, saying, *John shewed us no signs, but what soever he preached of this Christ are true.* And many believed on him. Now as Christ went into the *Delart* to preach, his Disciples came unto him, saying, Lord teach us to pray, as *John* taught his Disciples to pray. Whereupon he prescribed to his Disciples a Form of Prayer, which is called the Lords Prayer, *Luke 11.* At this time there came unto him a great multitude, and thronged about him, where he made that long Sermon which is described *Luke 12. & 13.* Upon the seventeenth Day of *January*, it being then the Sabbath, he cured a certain Woman which had been diseased 18 years, *Luke 13.* And when there came unto him certain Pharisees, saying, thou art the Son of God, wherefore get thee out of this Country, for *Herod* seeks to kill thee: Jesus answered them, saying, *Go and tell that crafty Fox, behold, I cast out Devils to day, and to morrow, and the third Day I shall be perfected.* Presently he departed out of *Petrea* (where *Herod* kept his Court in the Castle of *Macharuntes*) and went into *Galilee* beyond *Jordan*, 28 miles, *Luke 13.* Upon the last Day of *January*, being the Sabbath, our Lord and Saviour Christ healed (in the house of a certain Prince of the *Pharisees*) a man sick of the Dropsie, and recited the Parable of the great Supper, *Luke 14.*

In the Month of *February*, he went through all *Galilee*, which was 80 miles long, and 24 broad: in which visitation there followed him a great company. And when there came unto him Publicans and Sinners, he began to speak of Repentance, but the *Pharisees* and *Scribes* murmured at him, and opposed his Parables, of the lost sheep, of the Woman that had lost her Groat, and of the prodigal Son, *Luke 15.* And a little after, he recited

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In the Month of *March* he finished this general Visitation. Which Journey were so many and divers, that his Disciples could not describe them. Notwithstanding, in this Month he went into the Borders of *Judea* and *Petrea*, beyond *Jordan*, and came to *Bethabara*, where *John* sometimes baptised, and there followed him a great company, and he healed them, *Mat. 19. Mark 10.* There the *Pharisees* moved the disputation of the Divorce, and Christ lovingly imbraced the little Children, *Mark 20.* In this Month of *March* *Lazarus* the Brother of *Martha* and *Mary*, who dwelt at *Bethania*, fell sick of a deadly disease, and they sent messengers to Christ, who at this time was at *Bethabara*, to give him to understand of his Sicknes, *John 11.* this message came unto our Saviour Christ to *Bethabara* upon the twentieth day of *March*, being the last day of the twelfth Month *Adar*, Anno Mundi 4000. and about such time as the seventy Weeks, spoken of by *Daniel* were fully ended: at the end of which Prophecy it behoved Christ, that he might fulfill the Prophecies of the Old Testament, to suffer, and by his Resurrection and Ascension to enter into the Glory of God, and to be partaker of his eternal Kingdom.

Although our Saviour had received this message of the Sicknes of *Lazarus*, he stayed at *Bethabara*. Two dayes after, and as it may be thought, about the twenty second day of *March*, which was the second day of the first Month *Abib*, *Lazarus* died. But *Lazarus* being dead and buried, then our Saviour went from *Bethabara* towards *Jericho*, *John 14. Luke 8.* and in the way a man came to him and said, Good Master, what shall I do that I may inherit eternal Life? Christ said unto him, *Go and sell all that thou hast, and give it unto the Poor, and thou shalt find Treasure in Heaven, and then come and follow me.* But because he was very rich he refused, and went his way. After, he recited the Parable of the Labourers in the Vineyard, making mention of Predestination. Also in this Journey he reprehended the Sons of *Zebedeus* for their Pride and Arrogancy, and fore-telleth his Disciples of his Death and Passion, and in the way healed the blind man that sat begging, and so entered into *Jericho*, where he rested all night in the house of *Zachens*, *Mat. 20.* *Zachens* signifies Clean.

Upon the twenty fourth of *March*, Christ went from *Jericho* to *Bethania*, which was twelve miles. Here he healed *Bartimues* the Son of *Timeus*, *Mark 10.* (*Timeus* signifieth Unclean, of *Tame*, He is defiled) And going a little further, he healed other two, restoring them to sight, *Mat. 19.* Upon

the twenty fifth of *March* (being *Tuesday*) our Saviour Christ came to *Bethania*, where, by the power of his Word he raised *Lazarus* to life, after he had been buried four dayes, *John 11.* *Lazarus* and *Eleazer* have both one signification, that is, God is my Help.

Upon the twenty sixth day of *March*, the Feast of the Passover of the *Jews* drawing near, he went from *Bethania* to the City of *Ephraim* near to the Desert, that he might avoid the Traps and Deceits of the *Jews*, who went about to take him, *John 11.* being ten miles.

Upon the twenty seventh day of *March* he returned back again from *Ephraim* to *Bethania*, (being ten miles) coming thither about the evening, six dayes before the Passover, at which time *Martha* ministr'd to him, and *Mary* anointed his feet, whereat *Judas* grutch'd, *John 12.* Upon the Sabbath day, being the twenty eighth of *March*, he rested in *Bethania* at the House of *Martha*. Now as he was at Supper with *Lazarus*, many of the *Jews* understanding that he was there, resort'd thither, not only to see him, but *Lazarus* also whom he had raised from the dead, *John 12.*

Upon the twenty ninth of *March*, Christ sitting on an Ass went to *Jerusalem*. Now when the multitude heard that he was come unto *Jerusalem*, they went out to meet him, some laying their Garments in the way, others strowing the boughs of Trees where he should go; and those that went before cried, saying, *Hosanna to the Son of David, blessed be he that cometh in the name of the Lord*. At this time our Saviour Christ wept over *Jerusalem*, and cast out all those that bought and sold in the Temple, *Mat. 21. John cap. 17.* About the evening he went out of the City again to *Bethania*, almost two miles, and there rested all night, *Mat. 21.* So this dayes journey was almost four miles. In the evening of this day the *Jews* chose their Paschal Lamb, according to the Law, *Exod. 12.*

Upon the thirtieth day of *March* he went from *Bethania* to *Jerusalem*, betimes in the morning; in which Country he cursed the Fig-tree that wanted Fruit, and after entering into the City, he cast out of the Temple the Money-changers and Merchants, *Mark 11.* About the evening (as may be gathered by circumstance of time) he returned back again to *Bethania*. This daies Journey was four miles.

Upon the last day of *March* in the morning, Christ went back again from *Bethania* to *Jerusalem*; and by the way as he went, his Disciples beheld the Fig-tree that he had cursed, and lo it was dried up, *Mark 11.* After, when he was in the Temple, there came certain *Pharisees* unto him and disputed with him; at which time he recited the Parable of the Marriage of the Kings Daughter. Also certain *Scribes* and *Pharisees* came unto him asking him whether it was lawful to pay Tribute unto *Cesar*, *Mat. 21. 22.* He also sharply rebuked the *Scribes* and *Pharisees*, and recited the Simile of the Hen and her Chickens, *Mat. 23.* After that, he went to the Mount of Olives, almost

almost a mile. And then his Disciples looking upon the goodly building of the Temple, from thence he took occasion to preach of the Destruction of *Jerusalem*, and the consummation of the World; so he staid all that night in the Mount of Olives, *Mat. 24.*

Upon the first day of *April*, being *Wednesday*, our Saviour Christ rising before day, taught again in the Temple; and after, as he was going to *Bethania*, he said to his Disciples, *Know ye that within these two daies is the Feast of the Passover, and the Son of man shall be delivered into the hands of Sinners, and crucified.* At the same time the Chief Priests assembled themselves together, and took counsel how they might do to take him by deceit, *Mat. 26.* The same day as our Saviour Christ was in the House of *Simon* the Leper, (whom he had healed of that Sicknes) there came a Woman and brought a box of precious Ointment and poured it upon his head, at which the Disciples murmured, *Mat. 26. Mar. 14. Luke 21.*

The fourth Passover of the Ministry of Christ.

Upon *Thursday* being the second day of *April*, the dayes of the Feast of the Passover being now at hand, Christ with his Disciples prepared for the eating of the Paschal Lamb; which was the fourth Passover of our Saviour, and when about the evening of this day it was necessary for them to keep the Paschal Lamb, and to prepare the Passover according to God's Law; Christ sent *Peter* and *John* to make ready the Supper, and he with the rest of his Disciples about evening went from *Bethania* toward *Jerusalem*, just at the beginning of the fourteenth day of the first Month *Abib* or *Nisan*, which began about the evening of this day. Here he celebrated his last Supper among his Disciples, between six and seven of the Clock in the evening; at which time he celebrated the Sacrament of the Lords Supper, concerning the true receiving of his Body and Blood: of which you may read, *Mat. 26. Mark 14. Luke 22. 1 Cor. 11.* Afterward, about the eighth hour, he washed his Disciples feet, and then leaning upon the Table, he pointed out *Judas* that should betray him, *John cap. 13.* From the ninth hour to the tenth hour, about the second Watch of the night, *Judas* that Traitor went from his Disciples, *John 13.* In the mean time Christ made that long Sermon recited only by *John, 14, 15, 16.* and made that effectual Prayer, *John 17.* About the tenth hour (after they had sung a Psalm) Christ went over the Brook *Cedron*, to the Garden of *Gethsamene*, being somewhat more than half a mile. There, between the hours of eleven and twelve, he sweat Water and Blood, and prayed earnestly. About twelve of the Clock, it being then midnight, Christ was betrayed by *Judas*, who about three dayes before had sold him for thirty Silverlings, which was about 3 *L. 15s.*

From *Gethsamene* the *Jews* brought him bound to *Jerusalem*, being more than half a mile: and about one of the Clock in the morning carried him to the house of *Annas* who was one of the Chief Priests. About two of the Clock

he returned from the Battel of the four Kings, *Gen. 14.* At the foot of the Mountain lying toward the West, just against *Nazareth*, there is a Chapel built, in the place where they say our Saviour Christ descending from this Mountain, spake to his Disciples, saying, *Tell none of this Vision, Mat. 17.* Upon the East side of it runs the Brook *Kison*, where *Barak* and *Deborah* overcame the Army of *Sifera*, *Judg. 4.*

There is also another Hill in the upper part of *Galilee*, 92 miles from *Jerusalem* Northward, which Hill is also called *Thabor*, and is three miles distant from *Cesarea Philippi* Eastward: but that was not the place of Christs Transfiguration.

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Upon the last day of *March* in the morning, Christ went back again from *Bethania* to *Jerusalem*; and by the way as he went, his Disciples beheld the Fig-tree that he had cursed, and loit was dried up, *Mark 11.* After, when he was in the Temple, there came certain *Pharisees* unto him and disputed with him; at which time he recited the Parable of the Marriage of the Kings Daughter. Also certain *Scribes* and *Pharisees* came unto him asking him whether it was lawful to pay Tribute unto *Cesar*, *Mat. 21. 22.* He also sharply rebuked the *Scribes* and *Pharisees*, and recited the Simile of the Hen and her Chickens, *Mat. 23.* After that, he went to the Mount of Olives, almost

almost a mile. And then his Disciples looking upon the goodly building of the Temple, from thence he took occasion to preach of the Destruction of *Jerusalem*, and the consummation of the World; so he stayd all that night in the Mount of Olives, *Mat. 24.*

Upon the first day of *April*, being *Wednesday*, our Saviour Christ rising before day, taught again in the Temple; and after, as he was going to *Bethania*, he said to his Disciples, *Know ye that within these two daies is the Feast of the Passover, and the Son of man shall be delivered into the hands of Sinner, and crucified.* At the same time the Chief Priests assembled themselves together, and took counsel how they might do to take him by deceit, *Mat. 26.* The same day as our Saviour Christ was in the Houle of *Simon* the Leper, (whom he had healed of that Sickness) there came a Woman and brought a box of precious Ointment and poured it upon his head, at which the Disciples murmured, *Mat. 26. Mar. 14. Luke 21.*

The fourth Passover of the Ministry of Christ.

Upon *Thursday* being the second day of *April*, the dayes of the Feast of the Passover being now at hand, Christ with his Disciples prepared for the eating of the Paschal Lamb; which was the fourth Passover of our Saviour, and when about the evening of this day it was necessary for them to keep the Paschal Lamb, and to prepare the Passover according to God's Law; Christ sent *Peter* and *John* to make ready the Supper, and he with the rest of his Disciples about evening went from *Bethania* toward *Jerusalem*, just at the beginning of the fourteenth day of the first Month *Abib* or *Nisan*, which began about the evening of this day. Here he celebrated his last Supper among his Disciples, between six and seven of the Clock in the evening; at which time he celebrated the Sacrament of the Lords Supper, concerning the true receiving of his Body and Blood: of which you may read, *Mat. 26. Mark 14. Luke 22. 1 Cor. 11.* Afterward, about the eighth hour, he washed his Disciples feet, and then leaning upon the Table, he pointed out *Judas* that should betray him, *John cap. 13.* From the ninth hour to the tenth hour, about the second Watch of the night, *Judas* that Traitor went from his Disciples, *John. 13.* In the mean time Christ made that long Sermon recited only by *John, 14, 15, 16.* and made that effectual Prayer, *John 17.* About the tenth hour (after they had sung a Psalm) Christ went over the Brook *Cedron*, to the Garden of *Gethsane*, being somewhat more than half a mile. There, between the hours of eleven and twelve, he sweat Water and Blood, and prayed earnestly. About twelve of the Clock, it being then midnight, Christ was betrayed by *Judas*, who about three dayes before had sold him for thirty Silverlings, which was about 3 *l. 15s.*

From *Gethsane* the *Jews* brought him bound to *Jerusalem*, being more than half a mile: and about one of the Clock in the morning carried him to the houle of *Annas* who was one of the Chief Priests. About two of the Clock

led him from thence to *Caiphas*, Chief Priest. From three a Clock till four (which was about Cocks-crowing) *Peter* denied Christ. At the same time *Caiphas* and all the Priests of *Jerusalem* would have condemned the Lord of Glory, the Son of God. At the same time also the Servants and Officers of the Priests beat him and mocked him. About five of the Clock in the morning, Christ was condemned by the whole consent of the Synedrion of the *Jews*, *Luke 22*. All these things Christ suffered between *Thursday* and *Friday*. And whereas the *Jews* according to the commandment of God begin their day in the evening, therefore that night wherein our Saviour Christ suffered all these things belonged unto the fourteenth day of the Month *Abib*. So that just at the same time as the Feast of the Paschal Lamb was celebrated amongst the *Jews*, Christ, the true Lamb of God, was made a living Sacrifice on the Cross for the Sins of man. Thus, as we have observed the hours of the night, so likewise let us observe the hours of the day.

Friday being the third day of *April* (which as I have said began the evening before) was the fourteenth day of the first Month *Abib* or *Nisan*, among the *Jews*. At six a Clock in the morning, about Sun-rising of the same day, our Saviour Jesus Christ was brought unto *Pilate*, and *Judas Iscariot* hanged himself, because he had betrayed the Innocent Blood. About seven of the Clock in the same morning our Saviour Christ was carried to *Herod Antipas*, that cruel Tyrant, who the year before had put *John Baptist* to death: here he was disdainfully handled. At eight of the Clock our Saviour Christ returned to *Pilate*, who propounded unto the *Jews* (because they were to have a Capital Offender delivered unto them at the Feast of the Passover) whether they would have Jesus their King, or *Barrabbas*, who had been a Murderer, let loose unto them; but they condemned Jesus, and chose *Barrabbas*, which name signifies, The Son of the multitude, or a Seditious man. About nine of the Clock in the morning (which the *Jews* commonly called the third hour of the day, because it succeeded the morning, and continued till Noon) our Saviour Christ was Whipped and crowned with Thorns. About ten of the Clock *Pontius Pilate*, in the place called *Gabbatha*, publicly condemned Christ to be crucified, and washed his hands in token of Innocency. *Pontius* signifies Cruel and Inhumane; *Pilate*, a man armed with a Roman Dart, *Mart. lib. 10. John 19*. Between ten and eleven, our Saviour Christ carrying his Cross, was brought to the place called *Golgotha*. About eleven of the Clock, the third hour of the morning being not yet fully finished) our Saviour Christ was fastned upon the Cross, *Mark 13*. He therefore hung four hours upon the Cross, that is, from about eleven of the Clock, till about three in the Afternoon. And he spake before that supernatural Eclipse of the Sun three memorable Sayings: First, *Father, forgive them, for they know not what they do, Luke 19*. Secondly, he said to his Mother, *Behold*

Behold thy Son: And to John, being converted, behold thy Mother. Thirdly, to the Thief, *Verily, I say unto thee, this day thou shalt be with me in Paradise*. About twelve of the Clock (in that Meridian which the *Jews* call the sixth hour, that is the sixth hour from the rising of the Sun) that supernatural Eclipse of the Sun happened, of which you may read in *Dionysius the Areopagite*, and *Eusebius*. About three of the Clock in the Afternoon, which the *Jews* call the ninth hour, (the Sun now beginning to receive its light) our Saviour Christ spake these four sayings, *My God, my God, why hast thou forsaken me? Matth. 27. I thirst, Job. 19*. When he had taken the Sponge, he said, *It is finished, Job. 19*. And after, crying out with a loud Voice, he said, *Father, into thy hands I commend my spirit*, and so died. At which time there were many wonderful Miracles wrought, as you may read, *Mat. 27. Mark 15. Luke 23. Job. 19*. About four of the Clock in the Afternoon, our blessed Saviour was pierced through with a Lance, and there issued out of his side Blood and Water, *Job. 19*. About five of the Clock, which the *Jews* call the eleventh hour of the day, our Saviour Christ was buried by *Joseph of Arimathea* and *Nicodemus*. About the sixth hour, there fell an Eclipse of the Moon, which was natural and not miraculous, neither is it observed by any of the Evangelists.

Upon the sixteenth day of the first Month, which answereth to the 4th of *April*, (being justly called the great and holy Sabbath of the *Jews*, for that Christ this day rested in the Sepulchre) the Priests and Pharisees being partly joyful, because, as they thought, the disturber of the common Peace, and one that opposed their Authority was dead; and partly careful how they might prevent his Resurrection, went to *Pilate*, and obtained of him a Band of Souldiers to watch the Sepulchre, and to put his Seal upon the Stone.

Upon the fifth day of *April*, early in the morning, our Saviour Christ, having overcome Death and the Devil, by his Divine Power raised himself up from the dead, according as he had foretold his Disciples, and appeared to *Mary Magdalen, John 20*. and to other Women that touched his Feet, *Mat. 28*. About Noon he appeared to *Simon Peter, Luke 24. 1 Cor. 15*. In the Afternoon he travelled with two of his Disciples almost eight miles to the Castle of *Emaus, Luke 24*. One of these Disciples was *Cleophas* the Brother of *Joseph*, who brought up our Saviour Christ. The other, as may be gathered by the circumstance of the story, was *Luke*, because he hath set it down so exactly.

In the evening of the same day, he returned invisibly from *Emaus* to *Jerusalem*, eight miles, where, when the doors were all shut, and his Disciples were assembled together for fear of the *Jews*, Jesus came and stood in the midst of them, and said, *Peace be unto you*. And he shewed himself to all his Disciples except *Thomas*. *Mark* calleth this the first day of the Sabbath, that is

of the Week, *Mark 16. Luke 24. Job. 20.* for the Sabbath of the *Jewes* (as *Joseph. witnelseth*) is nor onely taken for a day of rest, but also for the whole Week : from whence is that saying in the *Gospel, Jejunio bis in Sabbato, i. I fast twice in the Week, Luke 18.*

Upon the 12 day of *April*, and eight dayes after his Resurrection, he appeared again to his Disciples, *Thomas* being then present, and the doors shut ; that he might make evident that his Omnipotence was not tied to any secondary causes, or hindered by the property of any natural Bodies, which, according to *S. Austin, Ser. 160.* was so much the more wonderful, because he appeared unto them substantially and effectually, not as Phantasma or Shadow, which vanisheth away, and is without any corporeal substance.

In the same month of *April* our Saviour Christ appeared again to *Peter, Thomas, Nathamel*, the Sons of *Zebedeus*, and other two Disciples, as they were fishing upon the shore of *Tiberias*, which flood 56 miles from *Jerusalem* Northward, between *Bethsaida* and *Capernaum, Job. 21.* The day of this Apparition is not set down.

From the Sea of *Tiberias* near to *Cajernaum* and *Bethsaida*, to mount *Thabor* situated in *Galilee*, is reckoned 10 miles ; there, about the end of *April* our Saviour Christ appeared to above 500 Brethren at once, where many worshipped him, and others doubted, *Mat. 28. 1 Cor. 15.* In the month of *May* our Saviour Christ appeared to *James* the Son of *Alpheus*, for he had been seen before of *James* the Son of *Zebedeus* : both which were after crowned with martyrdom in the City *Jerusalem* ; the Son of *Zebedeus* upon the 25 day of *July*, ten years after the Resurrection ; and the Son of *Alpheus* upon the Feast day of the Passover was thrown from a Pinnacle of the Temple, 29 years after the Resurrection of our Saviour.

Upon the 40 day after his Resurrection, he returned fifty six miles to *Jerusalem*, where his Disciples were assembled together : and upon the fourteenth day of *May*, in the sight of all the Apostles, with great triumph and joy he ascended up into Heaven, and sitteth at the right hand of his Father in Divine Majesty and Glory, *Mar. & Luke. ult. Act. 1. Psal. 28. Ephef. 1. 1. Pet. 3. Heb. 1.* So these Travels of our Saviour Christ were 319 miles. But if you reckon his Travels from the time of his infancy to the day of his Ascension, they make 3093 miles ; besides his general Visitations and Journeys hither and thither, which were so many, that as *John* witnesseth, *cap. ult.* they could not be described.

Of the Towns and Places to which he travelled.

Of Jericho.

THIS City stood very pleasantly in the Tribe of *Benjamin*, ten miles from *Jerusalem* North-eastward. *Ishuah* overcame this Town by found-

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ing of Trumpets, *Ios. 6. Heb. 11.* It was rebuilt by *Hiel*, and was compassed about with a new wall by *Herod*, that mighty King of the *Jewes*, who put the Innocent Children to death, and called it after his Mothers Name *Cyprus, Ios. de Bell. Ind. lib. 1. cap. 16.* And although this City was taken and utterly overthrown the second time by the *Romans*, at such time as *Vespasian* and his Son *Titus* wasted and destroyed *Jerusalem* and all the Land of *Judea* ; yet afterward it was re-edified, and in *St. Jeroms* time, which was 400 years after Christ, it was a fair City. There was shewn the House of *Zaccheus*, and the Sycomore-tree that he went up to see Christ, *Luke 19.* But by reason of the often destructions and devastations that hath fallen upon it, there is not to be seen at this day above eight Houses in the Town, and all the Monuments and Reliques of the holy Places are utterly destroyed, the House of *Zaccheus* and the Sycomore-tree are no more to be seen in that Place : only the Place is to be seen where our Saviour restored the blind man to sight, when he cryed after him, *Lord, thou Son of David, have mercy upon me, Luke chap. 18.* Also though the Country throughout be very fruitful and pleasant, yet it is nothing so fertile and pleasant, as it was when the Children of *Israel* did dwell there. For the *Roses of Jericho* are no more to be found there, but rather in a Village about sixteen miles from *Jordan* towards the East. And although they stand so far distant off, yet they retain their ancient name. Between *Jerusalem* and *Jericho* there is a Desert or Wilderness, which by the Inhabitants of the holy Land is called *Quarentena*, where the man of which Christ speaketh fell among Thieves, *Luke 10.* There is in the same place at this day great thieving, and many Robberies committed, as *Brittenbachus* saith. In this Place also is to be seen the River *Chereth*, where the Ravens fed *Eliab*, *1 Reg. 17.* Near to *Jericho* also is found the River, the Water whereof *Elizeus* made sweet by casting in Salt, whereas before it was bitter ; and it remains very pleasant and sweet to this day, *2 Reg. 2.*

Of Ephraim.

THIS City is so called from the pleasantness and fruitfulness of the Soil, being derived from *Parab*, to fructifie. It lieth 8 miles from *Jerusalem* North-eastward, just in the way as you go from thence to *Jericho* in the Wilderness of *Quarentena*, close by the River *Chereth* in the Tribe of *Benjamin*. Here our Saviour Christ after he had raised *Lazarus* from Death to Life, hid himself with his Disciples, because the *Jewes* sought to take away his Life by deceit. The Passover following he was made a sacrifice for the Sin of man, *Job. 11.*

Of Bethania.

THIS City was a type of the Church, which is always subject to the Cross, and exposed to every calamity ; and therefore is called *Bethania*, that

That is, The Houle of Sorrow and Affliction : being derived of *Baith*, a House; and *Oni*, Affliction. According to the prophecy of our Saviour, who foretold of the Afflictions and Tribulations that should fall upon his Church, *You shall mourn, but you shall be comforted, and your grief shall be turned into joy.* It was distant from *Jerusalem* almost two miles towards the South-East. *Borchardus* the Monk observeth, that close by a Well, about a stons cast out of this Town, there is shewed the place where *Martha* met our Saviour Christ when he came to *Bethania*, and a little after called her Sister to meet him, *Job. cap. 11.* There is also shewn in this Town the Houle of *Simon* the Leper, where a certain Woman having an Alabaster box of precious Ointment, poured it on our Saviours head, nor without the great indignation of his Disciples, *Mat. 26.* There is also to be seen the house of *Martha*, to which our Saviour did oftentimes resort, *Luke 10. John 11. and 12.* and in that place there is at this day a Church built in honour of those two Sisters, which were the Sisters of *Lazarus*. There is also seen the Sepulchre out of which *Lazarus* was raised from death to life, *John 11.* which stands close by the said Church, and over it is built a Chappel of Marble, very decent and comely. The *Saracens* hold this Chappel in great estimation. You cannot see the City of *Jerusalem* from *Bethania* because of the Mount of *Olives*, but as soon as you ascend a little Hill in the way as you go thence to *Jerusalem*, you may discern Mount *Sion* and a part of the City : then when you are descended from that Hill, the City is again hidden. After that, upon the left side of the Mount of *Olives*, some stons cast from *Bethpage*, you do leave a small Village standing under the Mountain of Offence, where *Solomon* in times past committed Idolatry. From this Village the *Ass* and the *Colt* was brought unto Christ. Not far from thence, upon the South side as you go upon the Mount of *Olives*, you come unto the place where Christ mounted upon the *Ass*, as we read, *Mat. 21.* And a little after you may see the whole City of *Jerusalem*, with *Solomon's* Temple, and the Church of the holy Sepulchre, with many other holy places. Then as you descend from the top of the Mount of *Olives*, you may see the place where the multitude cried, *Hosanna, Blessed be he that cometh in the name of the Lord.* And in this descent also our Saviour Christ wept over *Jerusalem*, saying, *O Jerusalem, Jerusalem, how often would I have gathered thee under my Wings as a Hen gathereth her Chickens, but thou wouldst not.*

Of Bethpage.

Bethpage standeth upon the right hand of the way towards the East, as you go from *Bethania* to *Jerusalem*; and, as *St. Jerom* saith, was sometimes a Habitation of the Priests, which at their appointed times went up to *Jerusalem* to minister to the Lord. It was so called because of the multitude of Figs that grow there : for *Pagim* signifies a Fig, *Cant. 2. Bethpage*

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The Travels of Christ in the fourth year of his Ministry 365
is a notable type of the Church, for that ought likewise to be fruitful, and to bring forth sweet Figs, that is, good Works, and many other comfortable Vertues, that so men in their afflictions might be comforted. As it is thought, the Fig-tree that our Saviour Christ cursed because it wanted Fruit, stood not far from *Bethpage*, *Mat. 21. Mark 11.* Wherefore let us take heed that we be not like fruitless Fig-trees, covered only (like our Forefathers *Adam* and *Eve*) with Leaves, and bearing no fruit, *Gen. 3.* lest so Gods Curse fall upon us, and we be thrust out of Eternal Happinels, *Mat. 3.*

Of the Castle from whence the Ass and the Colt were brought upon which our Saviour Christ rode to Jerusalem.

THIS Castle (as *Adamus Risiernus* saith) was a certain Hold compassed about with strong Walls, and within beautified with a fair Palace supported with goodly Columns : it stood not far from the Mount of *Olives*, just in the dividing of the way as you go from *Bethania* to *Jerusalem*; for there goes one way to the Fountain-Gate, and another to the Valley of *Gebinnon*. In the Hebrew Text it is called *Tirah*, as you may read in *Matthew*, which signifies not only a Castle, but a firm and sure building, with good decorum and order : for *Tor* signifies a circular order. It is credible, that this Hold is a resting place, and that the *Ass* and the *Colt* were tied in the way, for this cause; that if by chance any Travellers were weary (by reason of the tediousness of their Journey) they might hire them for certain hours to carry them over the Mount of *Olives*, and so return them back again. The Allegorical meaning of this *Ass* and the *Colt*, according to the opinion of many learned men, signifies the People of the *Jews*, who were burthened with *Moses's* Laws : and the *Asses* *Colt* signifies the rest of the *Gentiles*, which were not charged with the burthen of *Moses's* Law, but tied only to the Law of Nature. So we also like Travellers and Strangers in this miserable World, are tied to the Afflictions and Calamities thereof, standing in two ways, expecting the death of the Body, and liberty of the Soul; then our Saviour Christ cometh in Peace and looeth this Body of death, (as the Apostle saith, *Rom. 7.*) and bringeth us to that Heavenly *Jerusalem*, eternal Joy, according to that of *St. Paul*. in the first of the *Philippians*, *I desire to be loosed and to be with our Lord Jesus Christ.*

Of the Mount of Olives.

ABout half a mile and a Furlong from *Jerusalem* towards the East, stood the Mount of *Olives*, very fruitful and pleasant, bringing forth *Olives*, *Palms*, *Figs*, *Gossumtine*, and many other notable Fruits, but principally, *Palms* and *Olives*, of which the Mountain taketh the Name. It is said in *Pliny, lib. 16. cap. 19.* that these Olive and Palm trees do never lose their

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Leaves,

Leaves, and are green both Winter and Summer. St. *Austin* calleth it, *The Mountain of Unction*, because of the Fertility and pleasantness of it: also *The Mountain of Health*, because it bringeth forth Oyls and many other Plants necessary for Physick: also, *The Mountain of Light*; first, because it lieth upon the East, so that the Sun shineth in the morning very pleasantly upon it, and in the evening when it setteth, the Beams thereof reflecting upon the Temple of *Jerusalem* casteth a beautiful light to this Mount: secondly, because it bringeth forth Oyl, which is the nourishment and life of light: thirdly, because it was beautified with the gracious presence of our blessed Lord and Saviour Christ, which is the Day-star and Light of the Church, rising up on high to enlighten all those which shall be called unto eternal happiness. For which cause it typically representeth the Church, which is the light of the World, wherein are found many *Christians* that bring forth pleasant Fruit, (good Works) relieving the necessity of such as are in want, comforting the afflicted, and patiently supporting the Calamity and Misery of this World, that to they might triumphantly joyce with Christ in that heavenly City of *Jerusalem*.

What things *Zacharias* hath spoken of this Mount in his last Chapter, is to be understood of the preaching of the Gospel, and propagation of the Church through all the World. St. *Jerom* saith in his Epitaph upon St. *Paul*, That upon this Hill the *Jews* commonly burnt the red Cow, with the Ashes whereof the People of God being sprinkled, they were purified and sanctified: of which you may read, *Num. 19. Heb. 6.*

Hellen the Emperess, Mother to that godly Emperour *Constantine* the Great, about the year of our Lord 332, caused a fair and beautiful Church to be built upon this Mount, just in the place where our blessed Lord and Saviour Christ ascended up into Heaven. It was built round, all of white polished Marble: upon the top thereof there is no Roof, but a Window, even as Christ should ascend through it, as *Eusebius* saith, in the Life of the Emperour *Constantine* the Great, *lib. 3. cap. 40.* The same St. *Jerom* affirmeth, in his Book *De locis Hebraicis*. He also saith, That the Inhabitants of the Holy Land take upon them to shew in this Church, the Impression of the Feet of our Saviour Christ, which hapned as they say, just at such time as he ascended up into Heaven: out of which Travellers and Pilgrims take Sand to carry with them as an holy Relick, though indeed it is verily to be thought, that they were feet made in stone by ancient Monks, thereby to get Money from such as resorted thither upon Devotion; for look how oft Pilgrims take thence the Sand, they are presently filled again: from whence may be gathered, that there is no Sand naturally there. Every man therefore ought to imbrace a nearer way to Salvation, than to follow those Monkish Fables; and to seek Christ in the Holy Scripture, not upon the Mount of *Olives*, or amongst Sand: for since the Grave could not contain him,

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the Mount of *Olives* cannot hold him, who now sitteth at the right Hand of his Father, in Power and eternal Glory: but rather, if we be desirous to see the Footsteps of Christ, let us seek them in the Church, which is dispers'd through the World; wherein we are sufficiently taught how we should follow him.

The Palm is a famous Tree which bringeth forth Dates; and is so called because upon the top the boughs are thick and round, extending out like fingers; from whence it is called *Dactylus*, that is, a finger.

Of Gethsamene.

THIS was a Village situated at the foot of the Mountain of *Olives*, in a pleasant and fruitful place. Near unto this Village, as Saint *Augustine* observeth, there were many pleasant Gardens, which gave forth very sweet and delectable favours; unto which Place Christ and his Disciples did oftentimes resort, as the Evangelist *Luke, cap. 22.* observeth. It was so called from the pressing forth of Oyl; for *Gath* or *Geth*, signifies a Press, and *Schamen* Oyl. In this place the heart of our Saviour Christ was so press'd with affliction that he sweat drops of Blood: By which Blood the Sins of our Souls are washed away, and we that are wounded are made whole, as with a most precious Balsom, *Isa. 53.*

Hellen the Emperess, in an Orchard close by this Town, set up a fair and beautiful Church, over the Sepulchre of the Virgin *Mary*; which she called by the name of the Mother of God, *Niceph. lib. 2. cap. 30.* It is said, that this Sepulchre remaineth to this day in this Church, made of white polished Marble, standing about eight and forty steps under ground, being something wider than the Sepulchre of Christ: in it there is two doors, one to go in, another to go out. But whether this be the right Sepulchre of the blessed Virgin, it concerneth us not, since it appertaineth not to our Salvation, neither is mentioned in the holy Scriptures: but if any Man be desirous to be further satisfied in it let him read *Nicephorus*, who makes mention of that and her Ascension, both, in my Opinion, of like Credit; because, I suppose, that Saint *Luke* (who wrote the Acts of the Apostles, and lived in those times) would not have omitted so memorable an Action. But to return to the Garden of *Gethsamene*. About some fifty paces towards the East of this Sepulchre of the blessed Virgin, close by the foot of the Mount of *Olives*, stands a certain Chappel, just in the place where sometimes the Town of *Gethsamene* stood. Not far from this Chappel is shewn a certain hollow place under a Rock, where the Inhabitants say our Saviour sweat drops of Blood. They also shew a certain stone whereon the Angels stood which comforted our Saviour. Descending thence about a stones cast, they shew unto Pilgrims a place close by the Cave in the Mount of *Olives*, where *Peter*, *James*, and *John* sat when our Saviour was in his Agony. They also shew the place where *Peter* cut off *Malchus* Ear. There is to be seen a memorable Place where *Judas* betrayed our

our Saviour with a kiss, when he delivered him to the *Jews*. Not far off is to be seen the Place where the *Jews* fell backward when our Saviour ask'd them, *Whom seek ye?* Besides many other things (if *Borchardus* may be credited) as the Impression of his hair and head upon a stone; and of his finger, as if it had been in Wax, upon a Rock : and in the place where he prayed, of his Hands and Knees, which are so firm in stone that they cannot be defaced with any Instrument. But there have been many in this place since these times, which have seen none of these things : from whence may be gathered, that they have been idle delusions used by ancient Monksto get money from Pilgrims and Strangers; and I have here remembered them, that others knowing these, may beware of the like Fallacies and Deceits purposely invented for *Lucre's* sake.

This Garden of *Gethsamene* is credibly thought to have been planted in former times by the Kings, *David* and *Solomon*; but increased and enlarged by other succeeding Princes, that there they might recreate themselves, and receive some content by the Fruits of the Earth. But on the contrary, that great King, the anointed of the Lord, our blessed Saviour, in this place of Pleasure, this Paradise of the *Jews*, was constrain'd to undergo that almost unsupportable Passion, to make us partakers of that heavenly Paradise and place of Pleasure.

Not far from hence is to be seen the place where *Judas* hanged himself: and a little from that, the Field of *Akeldama*, which was bought with the thirty Silverlings for which *Judas* betrayed Christ. This Field (by the appointment of the Empress of *Hellen*) was compassed about with four Walls in the manner of a Tower, upon the top whereof there are seven distinct doors, like Windows, by which the dead Bodies of Christians are let down into it, it is fifty foot wide, and seventy two long. It standeth not far from the Valley of *Hinnon* towards the East, and upon the South-side of Mount *Sion* in *Ierusalem*, &c.

Of Kidron or Cedron.

THIS Brook was so called because of the blackness of the Water, being derived of *Kadar*, to wax black. The Mountain whence it first rises, stands not far from *Ierusalem* towards the South; from whence it runneth through the Valley of *Jehosaphat* (which Valley being very fat and fertile, changeth the colour of the Water, and makes it look black) and so through *Ierusalem*; then passing towards the East, over a cliff of Mount *Oliver*, it falleth into the Lake *Asphaltites*. When there falls any store of Rain the Channel is very full, but in Summer it is oftentimes dry with the extremity of Heat. Over this Brook *David* passed when he was persecuted by his Son *Abolon*, 2 *Sam.* 16. and our Saviour Christ when he drank of the River in the Way, that is, when he suffered upon the Cross for the Sin of Man,

Man, according to that Saying of the Psalmist, *Psal.* 69. *save me, O God, because the Waters are entred even into my Soul.*

Of Mount Calvary.

THIS Mountain, according to the common Opinion, was so called of dead Mens Skulls, or the Skulls of such who were put to death for some capital Offence. It stood upon the West-side of *Ierusalem* as you go out of the ancient Gate, and is a part of Mount *Gibon*. At this day it standeth within the City of *Ierusalem* together with the Sepulchre of our Saviour: and upon it is built a fair Church, which is joynd unto the Church of the holy Sepulchre, being as it were a Quire unto it : But it standeth somewhat lower. It is built all of Marble, and the inside is all polished and wrought very curiously. It is also paved with the same Stone. Within it is seen a piece of the Pillar of Stone, to which they say Christ was tied when he was whipped : in which Stone are to be seen certain red specks, as if they had been drops of Blood; and these also (they say) were the Blood of Christ when he was scourged; besides many other things, of which you may read at the beginning of this Treatise in the description of *Ierusalem* as it is at this day.

The Description of the holy Sepulchre.

THE Sepulchre of Christ stood upon the West side of *Ierusalem*, close by Mount *Golgatha*, in the Garden of *Joseph of Arimathea*: for it was the custom of the *Jews* to build their Tombs or Sepulchres in their Orchards and Gardens; and beautifie and adorn them with Lillies, Roses, and other Flowers, on purpose to put them in mind of their Mortality, according to that of *David*, *Psal.* 103. *The days of Man are like Grass, as a Flower of the Field so flourisheth he: for the Wind goeth over it and is gone, and the Place thereof shall know it no more.* And for this cause the *Jews*, but especially the Kings, would be buried in their Gardens : so *Joseph*, a good and just Man, following this custom, had hewed him out of a Rock a new Monument, in which there had been no Man laid; that so when he walked in the Garden to take the Air, he might be put in mind of his Mortality. In this Monument our Saviour Christ was buried: and from this Place, upon the third Day early in the Morning, he rose; to the terrour and astonishment of such as watched the Sepulchre. From whence may be gathered, that as our first Parents, *Adam* and *Eve*, were passed against God, and lost Felicity in a Garden; so Christ the Son of God in a Garden made satisfaction for that Sin; restored us again to Grace, and make us capable of heavenly felicity. This Sepulchre (as it is described by *S. John*, when he went with *S. Peter* to see if that notable Miracle of the Resurrection were true) was like a little Chapel, the door thereof being upon the outside, and was but one Room without any division, so that a Man might see all that was within it: for he saith,

John.

Joh. 20. That he did not go in, but look'd in, and saw the linnen Cloaths where they lay wrapped up : from whence may be concluded, that that Sepulchre which is now extant (howsoever perhaps it may stand in the same place) is not the same Sepulchre wherein our Saviour Christ was buried; for it is described to be four square, to be open at the top, to have within it two Vaults (an inward and an outward) and that you descend to it by Stairs, as you may read at the beginning of this Treatise; which description doth not agree with that of *St. John's*. Again *St. John* saith, that they rolled a great Stone to the door of the Sepulchre, did not lay it upon the top of it. Also *Eusebius* and *Nicephorus* affirm, that the *Pagans* and other heathen People filled up the Sepulchre of Christ with Earth, and built up in the place the Temple of *Venus*, and in it put her Image, where she was worshipped a long time after, untill such time as that godly Emperers *Hellen* caused that Temple to be abolished, and the Sepulchre cleansed and purified. Afterwards, at her instigation, *Constantine* the Great (who was her Son) built up in the very same place a fair and goodly Church in the memory of our Saviour, and bestowed great cost both in the workmanship, and in beautifying it with Gold and Silver. This Temple (as it was before it was destroyed by the *Saracens*) is said to be built all of white polished Marble, and beautified with Stones of divers colours, gilt with Gold and Silver, covered on the out side with Lead to withstand the storms and showers of Rain that happened; but the inside was gilt all with splendent and resulgent Gold, which cast a wonderful lustre upon the Beholders. Upon either side of it were two walking Galleries, one above, which was close; and another below, which was open, extending themselves the length of the Sanctuary; all the Roof and Vault being covered over with Gold and artificial Work, the one being supported with Pillars of Marble, the other with Posts of Wood plaited with Silver. There were also three Gates towards the East, very fitly and fairly disposed, by which the multitude that resorted thither go in and out: within these there stood an Arch, representing, after a sort, the Hemisphere of the Heavens, extended to the top of the Sanctuary like a Circle, girded about with twelve Pillars of equal bigness, representing the twelve Apostles; and upon the top of this Arch were placed Cups of Silver, beautifully burnished. All which the said Emperour dedicated to God for a Monument.

There were many other memorable things that did belong to this Temple, which were admirable to look on, all which, as you came up the high-street from the market place, were presented to your view; a stately sight, the like whereof those parts did not afford. This Temple was built by the Emperour *Constantine*, Anno Dom. 333. Venerable *Bede*, who was Dr. of Divinity, and lived in *England* 700 years after Christ, described the holy Sepulchre after this manner: This Sepulchre over head was something round, and so high, that a man could scarce touch it with his hand; standing in that Rock
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which extendeth it self to Mount *Calvary* into the Garden of *Joseph of Arimathea*: representing in form a little Chappel: the entrance thereinto was towards the East. And further he addeth, that they which went into this Vail, found on the right hand toward the North, a stone Tomb which resembled a Coffin, situated in the pavement, joyning to the Wall; which stone Coffin was of a mix'd colour, that is, white and red, being seven Foot long, and three handfuls high. This description, Venerable *Bede* received from certain Monks, that went upon devotion to *Jerusalem* to visit this Sepulchre: but since, it hath been divers times destroyed and polluted by the *Turks* and other Heathen People. From whence may be gathered, that the Sepulchre which is now standing and shewed unto Pilgrims, is some device of the Monksto get Money of Strangers, and procure a kind of Devotion in the hearts of Ignorant People; wherefore as the Angel said, *Mark 16*. Let us not seek Christ any longer among the dead, or in the Grave, but in his holy Church, where the lively pourtraiture of his Divine Presence is set forth unto us: that so we may be made partakers with him hereafter in that place of eternal Glory. Concerning the residue of this description you may see it before.

Of Emmaus.

THIS City or Castle of *Emmaus*, is distant from *Jerusalem* almost eight miles towards the North-West. It signifies the Mother of Fortitude, being derived of *Em*, a Mother; and *Urz*, which the *Hebrews* call Fortitude. It stood where three several ways were, that so it might serve for a direction to Passengers. From whence *Melancton* saith, that it was a notable type of the Church, which is our true Mother, shewing us the way unto eternal Life. And although it be but little, and the number in it few, yet it is strong. As the Castle, though it were small, yet it is almost invincible; and for that cause called, The Mother of Strength, as the Church is called, The Mother of the Righteous, against which the Gates of Hell shall not be able to prevail.

In the time of *Judas Macchabens* (though it was then a small City) it was numbred amongst the greatest Cities of *Juda*, because of the situation and strength of it. To this place our Saviour travelled from *Jerusalem* the same day that he arose from the Dead, *Luke 24*.

In the time of the *Romans* Wars in *Judea*, this City was wonderfully defaced and ruined by the Souldiers of *Tiberius Maximus* (who was Chief Captain in this Country, in the absence of *Titus Vespasian*,) but yet not utterly abolished; for about a hundred and fifty years after, *Hellogabulus* Emperour of *Rome* caused it to be rebuilt, and called by the name of *Nicopolis*, that is, *The City of Victory*. Not far from *Emmaus* there was an Inn, or a place to which Strangers might resort, and there three ways met; two went of either side the Town, and one through it: in this place the two Disciples constrained our blessed Saviour to stay with them, because it was
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then about Sun-set. Near unto this Inn, *Nicephorus* and *Zozemenus* say (in their Ecclesiastical History) there was a Spring or Well of that admirable Vertue, that if either Man or Beast that was infirm or sick did drink of the Water thereof, they were immediately restored to their former Health. The reason that these Authors have for it (because they are impertinent) I will omit.

But to return to the City of *Emmaus*, as it is now called *Nicozolis*, being situated eight miles from *Jerusalem* towards the North-East, in the way as you go thence to *Joppa*: the Country round about it being very fertile and pleasant, by reason of the Rivers and Springs wherewith it is watered, as *Pliny* saith, *l. 5. c. 14.* and much altered from that which it was in times past. But because you may read more of this City in *Pliny*, as it is at this day, and in *Nicephorus* and *Eusebius*, I leave to speak further of it.

Of Simon of Cyrene.

THIS *Simon*, which carried the Cross of our Saviour Christ, was born in *Kir*, a City in *Africa*, situated sixteen miles from *Jerusalem* towards the West, *Mat. 27. Luk. 23.* In which City *Tiglath Pnulasser*, Emperour of the *Assyrians*, planted many of the Inhabitants of *Damascus*, after he had conquered that City, *2 Reg. 16.* This City and the Country round about it, by reason of these new Inhabitants, by little and little changed the name: and whereas in former times it was called *Kir*, in the time of our Saviour it was commonly called *Cyrene*, and this Man (of that Country) *Simon of Cyrene*. At this day it is a strong and beautiful City situated between *Mareotides* and *Zeugitania*: at first built by *Battus*, whom *Callimachus* the Poet claimeth to be his Progenitor. This *Battus* was a mighty King in *Africa*, but was one that had a great impediment in his Speech, in so much that many think this word *Βασιλειου*, to have been originally used by him, and by none other. Afterward (as is laid) *Tiglath Pnulasser* having obtained the Jurisdiction of this City, planted the People of *Damascus* in it: and they obtaining some Power there, continued till a long time after Christ, and embraced the Religion of the *Jews*, built up Synagogues, and dispersed that Law in many parts of those Quarters. There were some of this Country that opposed that holy Martyr *Stephen*, and were consenting to his death. There were many learned men in it, as *Eratothenes* the Mathematician, *Callimachus* the Poet (both which were had in great estimation among the *Aegyptians*) *Carneades* also the Academician, *Cronus Apollonius*, and *Hegeias* the Philosopher (of whom *Cicero* speaketh in the fifth Book of his *Tusculans*) and *Eratothenes* the Historian, who was Son of *Agacis Salust* saith, that this City in his time was so mighty that it maintained War against

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the *Carthaginians* for their Bounds and Limits of their Fields and Grounds, a long time; and *Justin lib. 39.* that they maintained War against two Nations, the *Phanes* and the *Egyptians*: in which Wars they gave *Aprius*, the King of the *Egyptians*, such a mighty overthrow, that there were very few of his Army that returned into his Country with him, as *Horodot. astumeth, lib. 4.* there were also many Great Princes that ruled in this City: of which, because you may read in divers other Authors more at large, I omit to speak of them.

Of Joseph of Arimathea, who buried Christ.

THIS *Joseph*, which caused our Saviour Christ to be buried in his Garden, was a rich man, upright and just in all his Actions, a Senator of *Jerusalem*, and one that expected the Kingdom of God; born at *Arimathea*, a City of the *Jews*, *Luc. 23.* This City was sometime called *Ramathaim Sophim*, and sometime *Ramah*, because it was situated in a high place, and in times past was a fair City standing 16 miles from *Jerusalem* toward the North-west, the description whereof you may read before. At this day it is called *Ramalea*; being nothing so fair as it was, but like a Country Town, the Houses being carelessly dispersed here and there, lying without Walls or Bulwarks to defend it; notwithstanding, the ancient ruines of the former City is to be seen even at this day. There is also a great Inn or resting place for Strangers, having within it many Rooms for the receipt of Passengers, and a Well of very sweet Water. This House was first purchased at the charge of *Philip Duke of Burgundy*, and by him committed to the protection of the *Monks of Mount Sion*, by whom it is at this day made an Hospital, wherein Pilgrims, Travellers, and Strangers, are entertained, and find much relief. In an inward Orchard belonging to this Hospital, there is a fair plot of Ground that bringeth forth great abundance of *Aloes*, of which there is often mention in the holy Scriptures, but more especially in *Psalms 48. Thy Garments smell of Aloes and Cassia, when thou comest out of thy Ivory Palaces, where they have made thee glad.*

Nicodemus, a Prince of the *Jews*, together with *Joseph of Arimathea*, brought with them an hundred pound of *Aloes* mixed with Myrrh, to embalm the Body of our Saviour Christ, when they had begged it of *Pilate*, before they buried it, *Job. 19.* Myrrh is a kind of Gum that issueth out of a Tree that grows in the East Countries, but principally in *Arabia*. The Tree out of which it issueth is commonly two Yards and a half high, with some Pricks upon it, the Bark whereof being cut, there issueth out of it drops like Tears, which congealeth into a Gum, and is called Myrrh: The principal Vertue that it hath, is to keep the Bodies of the dead incorruptible, see *Plin. li. 12. ca. 15. & 16.* In *Arabia Felix* there is such abundance of sweet Myrrh, Frankincense, and other odoriferous Gums, that such as Sail in the red Sea may

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easily smell the favour of them. There is also found in the Holy Land Myrrh and Aloes. Aloes is the juyce of a certain bitter Herb, which by some is called *Everliving*: it killeth the Worms, and preserveth from Putrifaction; it is also good for the Sight. There is to be gathered in *India, Arabia,* and the Holy Land, a certain Herb of an extraordinary sweet smell, with Leaves broad, fat and juicy, which being precis'd yieldeth more Aloes than Honey; from whence this metaphorical Proverb is used, *Quod plus molestie quam voluptatis gignit*, that is, more troublesome than profitable. You may read also in *Plautus*, that the Life of Man tasteth more of Aloes than Honey; and *Juvenal* speaking of an evil Wife, saith, she hath more of Aloes than Honey. So *Euripides*, Every sweet hath his lowre. So also the Holy Cross seemeth to have more of Aloes than Honey, notwithstanding it preserveth us from eternal Corruption, and killeth the venomous Worms of Conscience, cleanseth us from our Sins, and freeth us from the fear of the Devil and eternal Death, that so we might be recreated, and by the Faith of our Saviour be raised up at the last day, and partake with him in his everlasting Kingdom: according to that of *Johannes Taulerus*, *Where the Cross, there the Light; where Temptation, there Prayer and Regeneration, &c.*

The Travels of Peter.

IN the thirty fifth year after the Nativity of Christ, about the Month of *January*, and a little before the Conversion of the Apostle *Paul*; *Peter* and *John* were sent from *Jerusalem* to *Samaria*, being thirty two miles, that the *Samaritans* might receive that admirable gift of the Holy Ghost, and there they disputed with *Simon Magus*, *Acts* 8.

From *Samaria* they returned back again to *Jerusalem*, which was thirty two miles. In this Journey they went to divers Towns of the *Samaritans*, teaching and preaching unto them the Doctrine of the Gospel, *Acts* 8.

In the sixth year after the Resurrection of Christ, *Peter* went to *Lidda*, which was distant from *Jerusalem* twenty miles towards the North-East; where he cured *Aneas*, who had lain sick eight years of the Palsie upon his Bed, *Acts* 9.

From thence he went to *Joppa*, which was three miles: here he raised *Tabitha* from Death, *Acts* 9.

In the seventh year after the Resurrection of Christ, *Peter* went from *Joppa* and came to *Cæsarea Strato*, which was six and thirty miles: where he preached the Gospel to *Cornelius* the Centurion, and baptized him and his whole Family, *Acts* 10. *Clemens Recogn. lib. 9.*

From *Cæsarea* he returned to *Jerusalem*, being thirty two miles; where being accused for going to the *Gentiles*, he excused himself, *Acts* 11.

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In the eleventh year after the Resurrection of Christ, he was cast into Prison, and set at liberty by an Angel of God, *Acts* 12. So he went secretly from *Jerusalem* (as it was thought) into the Desert, or to some other unknown place: upon the second day of *August* in the same year, *Herod Agrippa* King of the *Jews* was struck by an Angel of God at *Cæsarea*, and he was devoured of Worms, *Acts* 12. *Joseph. Antiq. lib. 19. cap. 4.*

After *Herod Agrippa* being dead and buried, *Peter* returned to *Jerusalem*, where he was in Council with the rest of the Apostles, about sixteen years after the Resurrection of Christ, and fourteen after the Conversion of *Paul*, *Gal. 2. Acts* 15. See also *Bede* upon the Acts of the Apostles.

In the seventeenth year after the Resurrection of Christ, *Peter* went from *Jerusalem* and came to *Antiochia* in *Syria*, which Journey was 280 miles: there *Paul* resisted him, *Gal. 2.*

From *Antiochia* he went to *Babylon* in *Egypt*, where he wrote his first Epistle: this Journey was 520 miles. So all his Travels which are mentioned in the Scripture were 955 miles.

Allegations of the Author to prove that Peter was never at Rome.

BUT that *Peter* was twenty five years seven Months and five days Bishop and Chief Priest of *Rome*, cannot be proved by the testimony of the Scripture, and is utterly repugnant to the supputation and true account of the times. First, Because it is manifest by that which hath been said, that he continued at *Jerusalem* and in *Judea* during the time that *Tiberius*, *Caligula*, and *Claudius* were Emperours of *Rome*. And shortly after the Martyrdom of *Stephen*, he and *John* were sent into *Samaria*, that the *Samaritans* might also receive the gift of the Holy Ghost, *Acts* 8. *Paul* also in the third year after his Conversion, came to *Jerusalem*, and there spoke with *Peter*, and remained with him fifteen days, *Acts* 9. *Gal. 1.* Fourteen days after the Conversion of *Paul*, *Peter* was at the Apostolical Council held in *Jerusalem*; and there, with *James* and *John* gave the right hand of Fellowship to *Paul* and *Barnabas*, that they should go and preach the Gospel unto the *Gentiles*, and that he and the rest would go to the *Jews* and those that were circumcised, *Gal. 2.* In the time of *Claudius Cæsar*, *Peter* was committed to Prison by *Herod Agrippa* in *Jerusalem*, and miraculously delivered by the Angel of God, *Acts* 10. In the ninth year of *Claudius Cæsar*, *Peter* was at *Antiochia* in *Syria*, where *Paul* resisted him to his face, *Gal. 2.* All these things manifestly prove that the Apostle *Peter* was not at *Rome* at such time as any of these three, *viz. Tiberius*, *Caligula*, and *Claudius* were Emperours; but either in *Jerusalem*, or else at *Antiochia* in *Syria*.

Secondly, it may exactly be made evident out of the holy Scriptures, that *Peter* was not at *Rome* in the time of *Nero*. For, in the second year of *Nero*,

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Paul

Paul wrote his Epistle to the *Romans*, and sent it from *Corinth* by the hand of *Phebe*: in which Epistle, he saluted all his Friends which he had in that City, by name, as by the conclusion of the Epistle more plainly appeareth; but there is no mention of the Apostle *Peter*, who (if at that time Bishop of that place) surely should not have been omitted. Also, in the fifth year of *Nero*, *Paul* being then in Prison at *Rome*, wrote his Epistles to the *Galatians*, *Ephesians*, *Philippians*, *Colossians*, and to *Philemon*; and in the conclusion of these Epistles he expressly nameth all his Friends that he had in *Rome*, yet makes no mention of *Peter*. And when he was the second time in Prison under *Nero*, in the last year of the Reign of this Emperour, he wrote from *Rome* his second Epistle to *Timothy*, being a little before his death: at the end of which Epistle he plainly shews, that he had no Companion there but *Luke*, 2 *Tim.* 4. From whence it is manifest, that *Peter*, during all the Pilgrimage and Life of *Paul*, was never at *Rome*: how then can it possibly be, that *Peter* should be Bishop of *Rome* for the space of almost twenty six years? Truly there are many learned men, and they also of great Judgment, which hold this Opinion false, and utterly repugnant to Holy Scripture, neither can be proved by any good Authors or Histories. But if *Peter* were ever at *Rome*, he came thither after the last Imprisonment of *Paul*, and a few years before his Martyrdom. Because (as *Onuphrius* saith, in *Comment. fast. lib. 2.* also *Euseb. lib. 2. cap. 22.* and *Tertul. Cont. Marcion.*) *Peter* and *Paul* in the thirty fifth year after the Resurrection of Christ, and upon the third day of the Calends of *July* (*C. Fonteius Capitonius* and *C. Julius Rufus* being then Consuls of *Rome*) were crowned with the Wreath of Martyrdom, and with their Blood sealed the Truth of the Gospel. But there are others of Opinion, that *Peter* never came at *Rome*, but that he was crucified at *Jerusalem* by King *Agrippa's* Command; others say at *Babylon*. But because it is a thing doubtful, and not greatly material, I leave it to the Reader's consideration

Of the Towns and Places to which he travelled.

Of Samaria.

BECAUSE I have before briefly intreated of the Beginning and Foundation of this City, I shall not need here again to repeat it. I will now therefore shew the end of it, which was principally caused by the obstinacy of the Inhabitants: who refusing the Doctrine and Prophecy of *Elias* and *Elizeus*, imbraced and followed strange Gods, and offered Incense unto Idols; whereby the wrath of God was kindled against them, insomuch, that he left this goodly City as a Prey to the *Gentiles* and Foreign Nations, that carried the People thereof into Captivity; where, for a long time, they remained in great misery.

After

After the first desolation, because the Country round about this City was very fertile and pleasant, abounding with Springs, Rivers, Vines, Olive Gardens, Mountains, fruitful Vallies, fair Cities, and strong Castles and Towns. *Herod Ascalonites* (that great King of the *Jews*, who put to death the innocent Children) re-edified it, set up many goodly buildings, beautified with Marble Pillars and pleasant Walks: And also in the circuit of the Kings Houle, and under the buildings of the Nobility in the common Market-place, the Houses and Vaults were supported with Marble Pillars, according to the manner of the *Jews*. The Palace (called the Kings House) stood in the midst of the City, upon the top of the Mountain: and round about it there were divers other buildings set up, but much lower, even about the descent of the Mountain; yet situated, that the Inhabitants might see out of their Houses the Country round about. Then close to the Palace, in the upper part of the City, he caused a Temple to be built in honor of *Augustus*. Thus having finished the inside, he compass'd it about with a mighty Wall, and upon that placed many Turrets: and then to flatter *Augustus*, called it by the name of *Sebasten*, which among the *Grecians* signifies *Augustum & venerabile Principem*: now although this City was very glorious and spacious in those times (for it was three miles about) yet at this day it is utterly ruined and destroyed, insomuch, that there is not a Houle standing, two Churches only excepted, which were built in honour of *St. John Baptist*: and the chief of these, which was the Cathedral Church, the *Saracens* have converted to their use, so that at this day *Mahomet* is worshipped in it. In this stood the Sepulchre of *St. Iohn Baptist*, cut out in Marble, like the Sepulchre of Christ, where (as *Hierom* saith) he lieth buried between *Elisba* and *Obediah* the Prophets. This Church stands upon the side of the Mountain, in the descent.

The *Saracens* do principally reverence *St. John Baptist* next after Christ, and they affirm the *Virgin Mary* to have conceived by the holy Spirit, and not by the Seed of Man: That *St. John* was the greatest Prophet (except Christ) that ever was. They also believe Christ to be the Son of God, but not to be equal with God. Yet they prefer *Mahomet* before both, because they hold him a Messenger sent from God, not unto all Men, but only unto the *Saracens* and *Turks*, and their Subjects.

The other Church, which stood in *Samaria*, was upon the top of the Mountain which sometimes the Kings Palace stood. In this Church, in times past, there dwelt certain *Grecian* Monks, which were Christians, and entertained Christian Pilgrims with great Humanity, and furnished them with many Necessaries.

But the City of *Samaria* it self hath been sooften overthrowen, and brought to such extrem misery, that almost all the Ground where it stood is at this time converted into an Olive Garden. So that as that wicked King

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Ahab turned the Vineyard of *Naboth*, which stood close by his House, into an Olive Garden; so God in his singular Justice hath turned the Palace of that King, and the whole City wherein he dwelt, which was the strength of his Kingdom, into an Olive Garden. There are not so many ruins found through all the Land of *Judæa* (though there have been many worthy Cities destroyed) as are in this place at this day. The situation of this City was very beautiful; for a man might have seen from it to the Sea of *Ioppa* and *Antipatris*, also to *Cæsarea Palestine*, and thorough all the Mountain of *Ephraim*, to *Ramatha Saphim*, and so to Mount *Carmel* and the City of *Ptolemais*.

Of *Lidda*.

THIS City was situated not far from *Ioppa*, upon the shore of the *Mediterranean* Sea, 20 miles from *Jerusalem* North-westward. In this City *Peter* healed *Aneas*, who had been sick eight years of the Palsie. At this day there is nothing to be seen but the Church of *St. George*, who was beheaded by the Emperour *Dioclesian*, for professing the Christian Faith. The *Grecians* call this Town *Diospolis*, i. An holy Town. And the *Turks* account *St. George* for a valiant Knight and holy Man.

Of *Cæsarea Strato*.

THIS City was situated upon the shore of the *Mediterranean* Sea, some 32 miles from *Jerusalem* North-ward: in ancient time it was called *Strato*, being first built by *Strato* King of *Sidon*. But time having decayed a great part of it, *Herod Ascalonita* repaired it, and made it a goodly thing, calling it *Cæsarea*, after the name of *Augustus Cæsar*. And that Ships might lie at Anchor there without danger, he caused to be built a fair Haven to oppose the violence of the Sea. This Haven was so wonderfully contrived and set up at such a great charge, that it was admirable to look upon; for he laid the foundation of it twenty yards under Water, burying in the deep Stones of an extraordinary greatness, some fifty foot long, eight foot thick, and ten foot broad, and many of them more. The Haven it self was beautified with fair Buildings and goodly Walls, supported with Marble Pillars and mounted up aloft, so that you might see the Ships as they were upon the Sea, and made way to his Harbour. The entrance into it was upon the North: at the mouth thereof there stood three mighty Colosses upon Marble Pillars. He also placed upon the Wall of the City towards the Haven mighty Towers, the chiefest and fairest of which he dedicated to *Drusus Augustus* his Son in law, and called it by the Name of the *Drusian* Tower. The buildings that joynd to this Haven were all of white polished Marble, and the Streets of the City were directly towards it. Also the Market-place where they

they bought and sold was not far from it. Upon a little Hill, close by this Port, he caused a Church to be built in honour of *Augustus Cæsar*. This Temple was a very magnificent and stately building, and in it he caused the Statue of *Augustus* (curiously wrought and cast just in the figure of *Jupiter Olympius*) to be erected, and worshipp'd as his God. There are many other stately and sumptuous buildings that were set up by this King. But amongst the rest, he bestowed great cost upon the Market-place, the Theatre and the Amphitheatre, which he wonderfully beautified, and instituted certain Games to be theretur'd once every fifth year in Honour of *Augustus*, as *Joseph de Bell. Ind. li. 1.* witnesseth. After the death of this King, *Herod Agrippa* was made King of the *Jews*. This Prince, some ten years after the Resurrection of Christ, caused *James the Son of Zebedeus*, upon the 25 day of *July* to be put to death in *Jerusalem*; and when he perceived it was acceptable unto the *Jews*, in the following year, about the the Feast of the Passover he caused *Peter* to be cast into Prison; who by the Prayers of the Church was miraculously delivered, as you may read *Acts 12.* A little after, that is, about the month of *August*, this King was struck by the Angel of the Lord, and died miserably: for when he came to *Cæsarea Strato*, he caused the publick Shews to be solemnly practis'd, and in honour of *Claudius Cæsar* set forth very sumptuous Interludes and Plays; to which Feast and Shews all the Nobility and Gentry of that Country round about resorted. Where the next day, very early in the Morning, having put on a rich and goodly Garment, made all of Cloath of Gold, he went into the Theatre; and there, according to his usual custom, sat in a princely Seat, and made an Oration to the Inhabitants of *Tyre*. Now when the Sun was up and shone upon his Garments the Rays thereof cast such a reflection upon the beholders, that it dazled their Eyes, insomuch that they could scarce see. Wherefore those that were his Flatterers, hearing his gracious Speech, cried with a loud Voice, *O Agrippa! be propitious unto us; for although heretofore we feared thee as a Man, yet now we well perceive thou art of a more Noble and Divine Nature.* But when the King (taking delight in these speeches) would not restrain the impious clamour of these flatterers, a little after he lifted up his head, and upon the top of a Pillar he saw an Owl sitting over him. Presently he was troubled in his mind, and within a while after he was struck with an extream pain in his Bowels, insomuch, that with a loud Voice he cried unto his Friends, *I, whom but now was called your God, am but a Man; and him that you imagined to be immortal, must presently die.* These Words being ended, they carried him sick into his Palace, and it was given out that he was dead.

No sooner came this News to the Ears of the Vulgar, but they with their Wives and Children put on sack-cloath, and fell upon the Ground with earnest Supplications to God to be merciful unto him. But the King looking out of his Window, and seeing them lie thus prostrate upon the Earth, wail-

Paul wrote his Epistle to the *Romans*, and sent it from *Corinth* by the hand of *Phebe*: in which Epistle, he saluted all his Friends which he had in that City, by name, as by the conclusion of the Epistle more plainly appeareth; but there is no mention of the Apostle *Peter*, who (if at that time Bishop of that place) surely should not have been omitted. Also, in the fifth year of *Nero*, *Paul* being then in Prison at *Rome*, wrote his Epistles to the *Galatians*, *Ephesians*, *Philippians*, *Colossians*, and to *Philemon*; and in the conclusion of these Epistles he expressly nameth all his Friends that he had in *Rome*, yet makes no mention of *Peter*. And when he was the second time in Prison under *Nero*, in the last year of the Reign of this Emperour, he wrote from *Rome* his second Epistle to *Timothy*, being a little before his death: at the end of which Epistle he plainly shews, that he had no Companion there but *Luke*, 2 *Tim.* 4. From whence it is manifest, that *Peter*, during all the Pilgrimage and Life of *Paul*, was never at *Rome*: how then can it possibly be, that *Peter* should be Bishop of *Rome* for the space of almost twenty six years? Truly there are many learned men, and they also of great Judgment, which hold this Opinion false, and utterly repugnant to Holy Scripture, neither can be proved by any good Authors or Histories. But if *Peter* were ever at *Rome*, he came thither after the last Imprisonment of *Paul*, and a few years before his Martyrdom. Because (as *Onuphrius* saith, in *Comment. fast. lib. 2. allo Euseb. lib. 2. cap. 22.* and *Tertul. Cont. Marcion.*) *Peter* and *Paul* in the thirty fifth year after the Resurrection of Christ, and upon the third day of the Calends of *July* (*C. Fonteius Capitonius* and *C. Julius Rufus* being then Consuls of *Rome*) were crowned with the Wreath of Martyrdom, and with their Blood sealed the Truth of the Gospel. But there are others of Opinion, that *Peter* never came at *Rome*, but that he was crucified at *Jerusalem* by King *Agrippa's* Command; others say at *Babylon*. But because it is a thing doubtful, and not greatly material, I leave it to the Reader's consideration.

Of the Towns and Places to which he travelled.

Of Samaria.

Because I have before briefly intreated of the Beginning and Foundation of this City, I shall not need here again to repeat it. I will now therefore shew the end of it, which was principally caused by the obstinancy of the Inhabitants: who refusing the Doctrine and Prophecy of *Eliaz* and *Elizeus*, imbraced and followed strange Gods, and offered Incense unto Idols; whereby the wrath of God was kindled against them, inasmuch, that he left this goodly City as a Prey to the *Gentiles* and Foreign Nations, that carried the People thereof into Captivity; where, for a long time, they remained in great misery;

After

After the first desolation, because the Country round about this City was very fertile and pleasant, abounding with Springs, Rivers, Vines, Olive Gardens, Mountains, fruitful Vallies, fair Cities, and strong Castles and Towns. *Herod Ascalonites* (that great King of the *Jews*, who put to death the innocent Children) re-edified it, set up many goodly buildings, beautified with Marble Pillars and pleasant Walks: And also in the circuit of the Kings House, and under the buildings of the Nobility in the common Market-place, the Houses and Vaults were supported with Marble Pillars, according to the manner of the *Jews*. The Palace (called the Kings House) stood in the midst of the City, upon the top of the Mountain: and round about it there were divers other buildings set up, but much lower, even about the descent of the Mountain; yet situated, that the Inhabitants might see out of their Houses the Country round about. Then close to the Palace, in the upper part of the City, he caused a Temple to be built in honor of *Augustus*. Thus having finished the inside, he compass'd it about with a mighty Wall, and upon that placed many Turrets: and then to flatter *Augustus*, called it by the name of *Sebaste*, which among the *Grecians* signifies *Augustum & venerabile Principem*: now although this City was very glorious and spacious in those times (for it was three miles about) yet at this day it is utterly ruined and destroyed, inasmuch, that there is not a House standing, two Churches only excepted, which were built in honour of *St. John Baptist*: and the chief of these, which was the Cathedral Church, the *Saracens* have converted to their use, so that at this day *Mahomet* is worshipped in it. In this stood the Sepulchre of *St. John Baptist*, cut out in Marble, like the Sepulchre of Christ, where (as *Hieron* saith) he lieth buried between *Elisba* and *Obediah* the Prophets. This Church stands upon the side of the Mountain, in the descent.

The *Saracens* do principally reverence *St. John Baptist* next after Christ, and they ascribe the Virgin *Mary* to have conceived by the holy Spirit, and not by the Seed of Man: That *St. John* was the greatest Prophet (except Christ) that ever was. They also believe Christ to be the Son of God, but not to be equal with God. Yet they prefer *Mahomet* before both, because they hold him a Messenger sent from God, not unto all Men, but only unto the *Saracens* and *Turks*, and their Subjects.

The other Church, which stood in *Samaria*, was upon the top of the Mountain which sometimes the Kings Palace stood. In this Church, in times past, there dwelt certain *Grecian* Monks, which were Christians, and entertained Christian Pilgrims with great Humanity, and furnished them with many Necessaries.

But the City of *Samaria* it self hath been so often overthrowen, and brought to such extream misery, that almost all the Ground where it stood is at this time converted into an Olive Garden. So that as that wicked King

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Ahab turned the Vineyard of *Naboth*, which stood close by his House, into an Olive Garden; so God in his singular Justice hath turned the Palace of that King, and the whole City wherein he dwelt, which was the strength of his Kingdom, into an Olive Garden. There are not so many ruins found through all the Land of *Judea* (though there have been many worthy Cities destroyed) as are in this place at this day. The situation of this City was very beautiful; for a man might have seen from it to the Sea of *Ioppe* and *Antipatris*, also to *Cæsarea Palestina*, and thorough all the Mountain of *Ephraim*, to *Ramatha Saphim*, and so to Mount *Carmel* and the City of *Ptolemais*.

Of *Lidda*.

THIS City was situated not far from *Ioppa*, upon the shore of the *Mediterranean* Sea, 20 miles from *Jerusalem* North-westward. In this City *Peter* healed *Aeneas*, who had been sick eight years of the Palsie. At this day there is nothing to be seen but the Church of *St. George*, who was beheaded by the Emperor *Dioclesian*, for professing the Christian Faith. The *Grecians* call this Town *Diospolis*, i. An holy Town. And the *Turks* account *St. George* for a valiant Knight and holy Man.

Of *Cæsarea Strato*.

THIS City was situated upon the shore of the *Mediterranean* Sea, some 32 miles from *Jerusalem* Northward: in ancient time it was called *Strato*, being first built by *Strato* King of *Sidon*. But time having decayed a great part of it, *Herod Ascalonita* repaired it, and made it a goodly thing, calling it *Cæsarea*, after the name of *Augustus Cæsar*. And that Ships might lie at Anchor there without danger, he caused to be built a fair Haven to oppose the violence of the Sea. This Haven was so wonderfully contrived and set up at such a great charge, that it was admirable to look upon; for he laid the foundation of it twenty yards under Water, burying in the deep Stones of an extraordinary greatness, some fifty foot long, eight foot thick, and ten foot broad, and many of them more. The Haven it self was beautified with fair Buildings and goodly Walls, supported with Marble Pillars and mounted up aloft, so that you might see the Ships as they were upon the Sea, and made way to his Harbour. The entrance into it was upon the North: at the mouth thereof there stood three mighty Colosses upon Marble Pillars. He also placed upon the Wall of the City towards the Haven mighty Towers, the chiefest and fairest of which he dedicated to *Drusus Augustus* his Son in law, and called it by the Name of the *Drusian* Tower. The buildings that joynd to this Haven were all of white polished Marble, and the Streets of the City were directly towards it. Also the Market-place where they

they bought and sold was not far from it. Upon a little Hill, close by this Port, he caused a Church to be built in honour of *Augustus Cæsar*. This Temple was a very magnificent and stately building, and in it he caused the Statue of *Augustus* (curiously wrought and cast just in the figure of *Jupiter, Olympus*) to be erected, and worshipped as his God. There are many other stately and sumptuous buildings that were set up by this King. But amongst the rest, he bestowed great cost upon the Market-place, the Theatre and the Amphitheatre, which he wonderfully beautified, and instituted certain Games to be there used once every fifth year in Honour of *Augustus*, as *Joseph de Bell. Ind. li. 1.* witnesseth. After the death of this King, *Herod Agrippa* was made King of the *Jews*. This Prince, some ten years after the Resurrection of Christ, caused *James the Son of Zebedeus*, upon the 25 day of *July* to be put to death in *Jerusalem*; and when he perceived it was acceptable unto the *Jews*, in the following year, about the the Feast of the Passover he caused *Peter* to be cast into Prison; who by the Prayers of the Church was miraculously delivered, as you may read *Acts 12.* A little after, that is, about the month of *August*, this King was struck by the Angel of the Lord, and died miserably: for when he came to *Cæsarea Strato*, he caused the publick Shews to be solemnly practised, and in honour of *Claudius Cæsar* set forth very sumptuous Interludes and Plays; to which Feast and Shews all the Nobility and Gentry of that Country round about resorted. Where the next day, very early in the Morning, having put on a rich and goodly Garment, made all of Cloath of Gold, he went into the Theatre; and there, according to his usual custom, sat in a princely Seat, and made an Oration to the Inhabitants of *Tyre*. Now when the Sun was up and shone upon his Garments, the Rays thereof cast such a reflection upon the beholders, that it dazed their Eyes, insomuch that they could scarce see. Wherefore those that were his Flatterers, hearing his gracious Speech, cried with a loud Voice, *O Agrippa! be propitious unto us; for although heretofore we feared thee as a Man, yet now we well perceive thou art of a more Noble and Divine Nature.* But when the King (taking delight in these speeches) would not restrain the impious clamour of these flatterers, a little after he lifted up his head, and upon the top of a Pillar he saw an Owl sitting over him. Presently he was troubled in his mind, and within a while after he was struck with an extream pain in his Bowels, insomuch, that with a loud Voice he cried unto his Friends, *I, whom but now was called your God, and but a Man; and him that you imagined to be immortal, must presently die.* These Words being ended, they carried him sick into his Palace, and it was given out that he was dead.

No sooner came this News to the Ears of the Vulgar, but they with their Wives and Children put on sack-cloath, and fell upon the Ground with earnest Supplications to God to be merciful unto him. But the King looking out of his Window, and seeing them lie thus prostrate upon the Earth, wail-

wailing and weeping, he could not abstain from Tears. At length, after he had been cruelly tormented by the space of four days, upon the fifth died, being the second of *August*, the Worms having consumed his Guts, and eaten through his Body. Thus God grievously punished him, who had to much afflicted the Members of the Church of Christ: but towards other Men, as well Strangers as Gentiles, he was mild and courteous. He reigned in the whole, almost seven years; for he held the Tetrarchy of *Philip* three years under *Caligula*, and other four years he held the whole Kingdom of the *Jews*. He died in the eleventh year after the Resurrection, and in the third of *Claudius Caesar*, being then about 54 years of age, *Acts. 22. Joseph. Antiq. lib. 19.*

Pliny saith, that this Town of *Cæsarea Strato* was sometime called *Apollo-nia*, but after obtained the name of *Cæsarea Palestina*. *Saint Jerom* saith, in his Epitaph upon *Paul*, that in his time (which was 400 years after Christ) there was to be seen in this place the House of *Cornelius* the Centurian, whom *Peter* baptized, *Act. 10.* (This *Cornelius* is thought by some to have been of the Family of *Lentuli* in *Rome*, for they were also called *Cornelii*, as appeareth in *Salust* in the conspiracy of *Cataline*: and it may be, that this *Cornelius* was that *Lentulus* which wrote to *Tiberius Caesar* that excellent Epistle, concerning the figure, proportion, and person of our Lord and Saviour Jesus Christ) Also the House of *Philip* the Deacon, and the Chambers of his four Daughters, who were Prophetesses. When *Paul* came unto this Town, *Agabus* the Prophet came unto him, who bound his Hands and Feet with the Girdle of *Paul*, saying, *The Man that oweth this Girdle shall be thus bound by the Jews at Jerusalem, and they shall deliver him into the Hands of the Gentiles.* Here he made a notable Sermon before *Festus Agrippa, Junior*, and his Sister *Bernice*, *Act. 16.*

This Town flourished for a long time after the Destruction of *Jerusalem*, and it was situated in a fair and profitable place, fortified towards the West with the Mediterranean Sea, and towards the East it was compassed about with a Lake, in which were great abundance of Crocodiles, though the Water was very sweet, and of a great depth. Many Godly and Religious Men were here crowned with the Wreath of Martyrdom, for professing the Gospel of Christ, as *Eusebius*, Bishop of this Town and of *Pamphilius*, well observeth in his *Eccles. Hist.* But the Lord did so sharply revenge the death of these men, that at this day it is utterly destroyed, and there is not a house left, though in times past it had been a Bishop's See. There was also another Town built by *Philip* the Tetrarch, called *Cæsarea Philippi*, whereof you may read before.

Of Joppa.

Concerning this Town I have already shewed many things in the Travels of *Jonas*, but omitted some, specified by *Brittenbach* and *Dr. Ran-wolf*,

wolfe, who have described the holy Land as it was in the year of our Lord 1575. which Authors affirm, that there is seen a great Chain of Iron fastened to a certain Rock, to the which Ships that lay in that Harbour were sometimes tied. Alloth, Chain wherewith *Andromeda* was fast bound to a stone, when she should have been devoured of the Sea Monster. Also they say that there is a Chappel at this day built up in the place where sometime the house of *Simon* the Tanner stood, who gave entertainment to *Peter*, standing by a Rock close by the Sea side, and dedicated to *St. Peter*. But for the rest of the Town (although formerly it hath been a goodly City) it is utterly destroyed, nothing standing but a part of the Wall, and two Castles upon the Haven to defend such as come thither with Ships, from the Injuries and Incurfions of the Pagans and *Saracens*.

Of Babylon in Ægypt.

Babylon signifieth Confusion, as you may read before. There were two Cities of this name; the one was in *Chaldea*, and the other in *Egypt*. That in *Chaldea* was situated upon the River *Euphrates*; and this upon the River *Nilus*, being 244 miles from *Jerusalem* toward the South-West, and called in the *Arabian* Tongue *Alcair* or *Cair*, whether you please, which also signifieth Confusion. Concerning both which Cities you may read more at large in their former description. From this Town it is credibly thought (and not from that Town which stood in *Chaldea*) *Peter* wrote his first Epistle, as the circumstances of the History do evidently declare: for that *Babylon* which stood in *Chaldea* was in the time of *Peter* utterly destroyed; but then this *Babylon* was had in great estimation. About this time also *Mark*, who was the Disciple of *Peter*, was the first Bishop of *Alexandria*, as you may read in the end of this Epistle. Wherefore that Opinion which some would have to pass for truth, that *Peter* wrote his first Epistle from *Rome*, calling it allegorically *Babylon*, is utterly to be condemned, since there is none who can certainly prove that conjecture, neither is it grounded upon any firm foundation; for although *Babylon* in the *Revelation* of *S. John* (because it was a secret Prophecy) was allegorically used, yet in a plain and manifested history such kind of Allegories are not allowed. From whence may be concluded, that *S. Peter* wrote his first Epistle from this *Babylon*, not from *Rome*.

The Travels of Saint John, with the Annotation of the Times wherein he lived.

JOHN the Evangelist and Apostle of our Lord Jesus Christ, was born in the tenth year after the Nativity of our Saviour, and was made his Disciple when

when he was 21 years of Age. He saw the Miracle of Christ when he changed the Water into Wine, *John ca. 2.* In the year following, viz. in the 22 year of his Age, he was taken into the number of the twelve Apostles, *Luke 6. Mar. 3.* After that, in the three and twentieth year of his age, he saw the transfiguration of Christ in mount *Thabor*: and when he was four and twenty years of age, he stood under the Cross of our Saviour Christ; and the same year, a little after Christs Ascension, he, with the rest of the Apostles, received the Gift of the holy Ghost, being then the Feast of *Pentecost*, which fell about the four and twentieth day of *May*: in the same year he was cast into Prison with *Peter*, for healing the lame Man. *Acts 3. 4.* Thus much of his Youth.

About the middle of the first year after our Saviour Christs Ascension (*John* being then 25 years old) was sent with *Peter* from the City of *Jerusalem* to *Samaria*, 32 miles.

From *Samaria* he returned back again to *Jerusalem* 32 miles; and as he returned, preached the Gospel of Christ in divers Towns of the *Samaritans*, *Acts 8.*

Mary the Mother of our Lord being now 50 years of age, died in the twelfth year after the Resurrection of Christ, and was buried by *John* the Evangelist in the Garden of *Gethsemane*, *John* being then 35 years old. Four years after her death, he was present at the Apostolical Council in *Jerusalem*. Now *James*, his Brother, who was called the Elder, was beheaded two years before; for this Council was celebrated in the presence of *James*, the younger, *Peter*, *John*, *Paul* and *Barnabas*, &c. about sixteen years after the Resurrection of Christ, and fourteen after the Conversion of *Paul*, *Gal. 2.*

Before the Destruction of *Jerusalem*, which happened about the 61 year of his age, and 38 after Christs Ascension, *John* went from *Jerusalem*, and came to *Ephesus*, 544 miles, where, after the death of the Apostle *Paul*, he governed the Churches of *Asia minor*.

In the 86 year of his age, being cast into a Vessel of boiling Oyl, and coming out unhurt; by the command of *Domitian* the Emperour he was banished into the Isle of *Pathmos*, distant from *Ephesus* 40 miles. There he wrote his *Revelation* to the seven Churches in *Asia minor*; whereof you may read, *Apoc. 1.*

From *Pathmos* he returned to *Jerusalem*, which was forty miles, being then 88 years of age, and there he raised *Drusana* from Death to Life. After this, he governed the Churches in *Asia* four years, that is, from the Government of *Nero* the Emperour, unto the fourth year of the Government of *Trajan* the Emperour, and called the young Man to repentance which was of the Society of Thieves: at length he died at *Ephesus*, when he was 91 years old, *An. Dom. 100.* as *St. Jerom* and *Nicephorus li. 2. ca. 32.* observe. So all his Travels were 688 miles.

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The Testimony of the Fathers concerning John.

THE Testimonies of the holy Fathers that are yet extant concerning *John*, are these: In *Euseb. ii. 3 c. 1. 18. 20. 3.* you may read the History concerning the Conversion of the young Man from the company of Thieves. *Irenaus* witnesseth the same, *li. 2. ca. 23.* In *Irenaus* also, *li. 3. ca. 23.* you may read the History of *Cerinthus*, and how that *John* lived until the time of *Trajan* the Emperour. Also *li. 3. ca. 11.* he saith, that the Gospel of *St. John* was written because of the Blasphemy of *Cerinthus*.

The Description of the Towns and places to which John travelled.

Of Ephesus.

THIS was the Metropolitan City of *Ionia*, situated in *Asia Minor*, 544 miles from *Jerusalem* North-westward. It was built (saith *Strabo*) by *Androclus* the Son of *Codrus* King of *Athens*, in the time of *David* King of *Israel*; and because of the beautiful situation and fertility of the Soil called *Ephesus*: in future Ages growing into such credit and estimation, that it was mightily increased and became one of the most famous Maritime Towns in all *Asia*; but it stood somewhat low, so that the Sea brake in upon it and drowned it, and many of the Inhabitants perished. Nevertheless *Lysimachus* King of *Thrace* built it up again in the same place where now it stands, and called it *Arsmoes*, after his Wives name. But he being dead, it was again called by the ancient name *Ephesus*. There were many worthy Men that lived in it, as *Heraclitus*, *Scotinus* and *Hermadorus*, who, for his excellent understanding and singular honesty, was banished. *Hippocrachus* also the Poet, *Perrhasius* and *Apelles* the Painters, *Alexander* the Orator and *Theodotus* a Jew, who interpreted the Bible. It was in ancient times inhabited by the *Amuzons*, whose Queen kept her court there, and wonderfully increased and adorned it with fair and beautiful Buildings. Here also that notable Temple dedicated to *Diana*, which as *Strab.* saith, *li. 14. Plin. li. 36. c. 14.* was 220 years a building. It stood upon Morish Ground to avoid the danger of Earth-quakes. There were in it 127 Pillars, erected by so many Kings; among which there were 36 that were curiously sixed, and artificially carved and ingraven: It was 425 foot long, and 120 broad. There were so many Gifts and Gratuities sent from all the Cities and Kings round about, toward the building of this Temple, that the Riches and Treasure thereof was wonderful; insomuch that when it was finished, it was accounted one of the stateliest Buildings the World could afford, and numbered amongst the Wonders of the World. This Temple thus built at such an extraordinary charge that it was almost unvaluable, was set on fire by one *Herostatus* a wicked and perverse Fellow, (in the same Olympiad and Day that *Alexander* the Great was born) who

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having nothing in him that might make him famous in after-ages, burnt this goodly Building, that so (though not for his good, but for his evil) he might get a name. But the Ephesians were so incensed because of this Mischief, that they procured Proclamation to be made through all the Kingdoms round about, that his name should not be once mentioned: which perhaps for a time was observed, but in future ages they could not prevent it, but that he was both spoken of and written of. Notwithstanding, afterward the Inhabitants of this City became so exceeding wealthy, that they soon after rebuilt this Temple of Diana, and made it much fairer than it was before; all the Citizens contributing with willing hands to the charge of the building: inasmuch that the Women brought all their Silver, Gold, and other precious Ornaments, and communicated them towards this great Work.

Also in after times those fair Pillars before spoken of, were again erected; towards the rebuilding whereof they received so many and wonderful Gifts, from all the neighbouring Kings, Cities, and Countries, that this Temple might (as it was thought) compare with all the World beside for Riches and Treasure. It was standing in St. Paul's time, who came thither about twelve years after the Resurrection of our Saviour, and continued there three years; in which time he so faithfully, and diligently preached the Gospel, that he converted most of the Citizens from their Idolatry and Worship of Diana, to the reverend Knowledge and Confession of our blessed Saviour. For which cause, Demetrius the Silver Smith (who made a great gain by Idolatry) stirred up a great tumult; so that the Gentiles running up and down the City for two hours space, cried out with a loud voice, Great is Diana of the Ephesians, Acts 19. Here also Paul fought with Beasts, 1 Cor. 15. And to this City Paul wrote his Epistle, and sent it from Rome, 996 miles. He made Timothy also a Bishop of this City, to whom he wrote two Epistles; the first was sent him from Laodicea to Phrygia, being 280 miles: the second from Rome, as I said. By these Epistles Timothy was greatly comforted, and taught them to his Disciples and Auditors, that so they might constantly continue and persevere in the Christian Faith and Religion to the end. To conclude, John the Evangelist came also to Ephesus, and wrote his Gospel against the Heretic Cerinthus, who denied Christ to be the true God; for which cause God grievously punished him, so that he died as he was bathing himself in a Bath, Irenaeus, lib. 5. ca. 3. Euseb. li. 3. c. 22. This was the first Church to which John wrote his Revelation; and there, when he returned out of Pathmos, he raised his Host Drusiana from death to life. So when he had governed the Churches in Asia thirty years, after the death of Paul he died, when he was ninety one years old, and was honourably buried at Ephesus, not far from the City. There was also another John that liv'd in Ephesus, to whom (as many think) the Epistles of John the Evangelist were dedicated, as Jerom sheweth in his Catalogue of

Ecclesiastical Writers. The Sepulchre of this man is shewed, not far from the Sepulchre of St. John the Evangelist, as Euseb. witnesseth, lib. 3. cap. 31. At this day this City is named *Figlo ho Epheso*. See Gesner.

Of Pathmos.

THIS is an Isle of the Aegean Sea, situated betwixt Asia minor and Grecia, 2080 miles from Jerusalem North-Westward. Pli. l. 4. c. 12. saith, that it was thirty miles in compass. Into this Isle the Evangelist was banished by Domitian Nero, where he wrote his Revelation. It was one of the Cyclad Islands, which were fifty three in number that lay round about the Island Delos, as Stra. li. 10. Geog. observes. It stood forty miles from Ephesus South-Westward, and as Petr. Apianus saith, was sometimes called *Posidius*, but now, *Palmosa*.

Of Smyrna.

THIS is the second City to which John dedicated his Revelation. It was situated in Ionia in Asia minor, 540 miles from Jerusalem North-Westward. This was a very fair City, beautified with many goodly buildings, and of good account in Grecia. It was at first but a Colony, transplanted from another City in that Country; But Theseus that great Prince being then King thereof, that he might add some grace to that which he had begun, he called it after his Wives name *Smyrna*, signifying Myrrh. Herodot. saith that Homer was born here (but not Blind) and called by the name of *Melissigenes*: but after the Cumanians called him (of his Blindness) *Homer*. Strab. li. 14. Geogr. saith, that the Inhabitants take upon them to shew his Picture standing there, and also a Temple built in his Honour. During his Life he was a man of small or no Reputation, or rather contemned than honoured, as Herod. saith. But after his death, his Works beginning to grow famous, the Cities of Greece contended who should Patronize him. The Colophonians claim a part in him, because he was in that Town, and there made some of his *Odysses*. They of Chios say he belonged to them, because he lived there a long time, and taught School. But for ought that can be found by Authors, the Smyrnians have most interest in him. Nevertheless I leave him to them that please to Patronize him, since it is not certainly found where he lived. He lived about 900 years before Christ.

Eusebius saith, Hist. Eccl. lib. 4. cap. 14. that in after-times this City grew very famous, and was so much enlarged that it became a Bishops See, whereof Polycarpus, a very godly and Religious man, was Bishop. He governed the Church in that place at such time as John the Evangelist wrote his Revelation, and by him, cap 2. is called the Angel of the Church of Smyrna. This man, after he had faithfully preached the Gospel for the space of 80 years, was

by the Inhabitants thereof condemned to death for the profession of Christ, Anno 170. But the town of *Smyrna*, because of the unthankfulness and cruelty of the Inhabitants, was grievously punished; for within ten years it was cast down by an Earth-quake, since which time, it was hardly rebuilt again. The River *Pactolus*, which beginneth in *Lydia*, runneth by this Town of *Smyrna*. But the Inhabitants, because of the golden Veins that are found therein, call it *Crysoltheos*, *Plin. lib. 5. cap. 29.* A little after that, there was such an extreme Plague happened in *Rome*, that they were constrained to carry out the dead Bodies in Carts. Thus God turneth the Air and the Earth to the confusion of those that persecute his Church.

Of Pergamus.

THIS was another of the Towns whereto *John* wrote his Revelation. It was a famous City, and Metropolitan of *Mysia*, situated in *Asia minor*, 228 miles from *Jerusalem* North-weltward. It stood upon a high Rock close by the River *Caicus*, from whence it was called *Pergamus*. For in ancient times all famous and notable places were called amongst the *Gracians* *Pergama*, as *Suidas* and *Servius* observe. *Strabo lib. 13. saith*, that in the time of *Lysimachus* the Son of *Agathocles* (who was one of the Successours of *Alexander the Great*) it was but a Cattle; in which place, because of the strength of it, he usually kept all his Treasure, and those things that were of account, and committed the custody of it unto one named *Philetærus*, an Eunuch of *Tyanus*. But this man being accused to *Lysimachus*, that he would have forced his Wife *Arfinoe*, for fear of some future punishment because of that Offence, moved the Inhabitants of that Hold to Rebellion. At the same time also there happened many Commotions in *Asia*, whereby *Lysimachus* was constrained to leave this, and make opposition against *Seleucus Nicanor*, who had invaded his Dominions; But in this War *Lysimachus* was slain. And *Philetærus*, having in his possession great Riches, that he might enjoy what he had, was always observant to him that got the Victory, by which means he kept himself and his Riches for the space of 20 years in that Castle; and then died, and left all his Wealth to *Eumenes*, his brothers Son, who enlarged his Government, and overcame *Antiochus* the Son of *Seleucus*. This Man, after he had reigned 32 years, died, and *Attalus* his Son succeeded him in the Government: who having conquered *Galatia*, made a league with the *Romans*, and by them was first called by the name of a King. After him succeeded his Son *Eumenes*, the second of that name, who aided the *Romans* against *Antiochus magnus*, King of *Syria*; for which service the *Romans* gave him all the Dominions that *Antiochus* had on this side the *Alps*. This man was the first that enlarged the Castle of *Pergamus*, and made it a goodly City, planting round about it a thick Wood or Grove, and called it *Nicephorus*. And after he had reigned 49 years, he died, and left his Kingdom to his Son *Attalus*, called *Philo-*

Philometor. This *Attalus*, after he had done many notable exploits, died without issue, when he had reigned five years, and left his Kingdom to the *Romans*, who turned it into a Province.

There lived in this Town many learned Men, as *Galen* the Physician, who was famous in the time of *Trajan* the Emperour, and (as the Fame went) lived 140 years. Of that Town also was *Apollodorus* the Rhetorician, who was School-Master to *Augustus Caesar*, of which man the *Apollodorean* Sect took Name, and *Dionysius Atticus* his Scholar. Here *Antipas* was crowned with the Wreath of Martyrdom.

To the Bishop of this Town *John* wrote his Revelation, and in the second Chapter thereof sharply reprehendeth him, because he bore with the Sect of the *Nicholaitans*; which, although it lasted not long, yet it was very dangerous. *Ensebius* saith, That *Nicholau*, one of the seven Deacons for the Poor at *Antiochia*, of whom you may read, *Act. 6.* was the first Author of this Sect: yet *Clem. Alexand.* clears him of it, laying that Offence rather on certain idle Persons, that misconstruing his Words, being given over to vile Affections, covered their Evils under his Name, calling themselves *Nicholaites*, though indeed he had no hand in it, but lived and died honestly.

The Opinion that this Sect held (as *Ensebius* saith, *li. 3. ca. 23.* and *Irenæus*, *lib. 1. chap. 27.*) was, That Women were to be common; That it was lawful to eat Meat offered to Idols; That Fornication and Adultery was no Sin: beside many other wicked and perverse Opinions concerning the Deity, which would be too tedious to recite in this place. You may read more of it in *Ensebius* and *Tertullian*.

Of Thyatira.

THIS was the fourth Church to which *John* wrote his Revelation: it was situated close by the River *Caicus*, upon the Borders of *Mysia* and *Lydia*, 600 miles from *Jerusalem* North-eastward. It was a very fair City in *Asia minor*, yet subject to the *Lydians*. In this Country *Lidda* was born, that dwelt at *Philippa*, and gave entertainment to *Paul* and *Sylas*, *Act. 16.* *Philippa* was distant from this Town 400 miles. It was at first called (according to the Testimony of *Stephen*) *Pelopsæa* and *Semiramis*. But after, *Seleucus Nicanor*, King of *Syria*, (making War upon *Lysimachus* King of *Thrace*) coming to this Town, had News that his Wife had bore him a Daughter; in honour whereof he would needs have the Town called *Thugateira*, which in Greek signifies a Daughter; but *Thyatira*, Divine Reverence.

Of Sardis.

TO this City also *St. John* wrote his Revelation. It was a famous and Princely Seat, situated in *Asia* not far from the Mountain *Imolus*, where *Cra-*
sus

King of the *Lydians* kept his Court, being 536 miles from *Jerusalem* towards the North-west. It was so called (without doubt) of *Sardus* the Son of *Hercules*, which maketh *Sardis* in the plural number. Of this Town were those two *Diodories* which were Orators. The Younger of them did write Histories and Poems, and was one of *Strabo's* great Friends. Close by this Town is found a precious Stone, which after the Towns Name is called *Sardis*: it is of a fleshy Colour, and therefore is commonly called *Carnalia*; of which you may read more in *Pliny*, lib. 37. cap. 4.

Of Philadelphia.

SAINTE *John* also wrote his Revelation to this City. It was situated in *Myas*, a Country in *Asia Minor*; being 450 miles from *Jerusalem* towards the North-west. This City is so often troubled with Earth-quakes, that the Inhabitants are many times constrained to dwell in the open Fields. Upon the East side thereof lies a dry and barren Country, which seemeth to be burnt and scorched with heat, being 60 miles long, and 48 miles broad; where there grows no Trees, but there are found great plenty of Grapes, which being prest yield very pleasant Wine, and may compare with the best of those Parts. The Superficies of the Earth seemeth like Ashes, mountainy, stony, and black: many conjecture the cause thereof to be by reason of the great Thunders and Lightning that they have there; but there are some which give other reasons for it. It was called *Philadelphia* of *Attolus Philadelphus* who first built it.

Of Laodicea.

THIS was the seventh and last City that *John* directed his Revelation to. It stood close by the River *Lycus* in *Caria*, a Country in *Asia* the less, five hundred and twenty miles from *Jerusalem* towards the North-west; and is likewise oftentimes troubled with Earthquakes, as *Sardis*, *Magnesia*, and *Philadelphia* are. The reason of these often Earthquakes is thought to be, because there are Vaults and hallow Caves under the Earth, into which the Air (in the time of heat) having free entrance, then closeth up again, so that it can find no passage out; it striveth with continual motion to make way through the Earth, by which means the Earth trembleth and shaketh: and look how much the deeper these Vaults are under the Earth, so much the more violent are the Earth-quakes; by which means, Cities are oftentimes utterly overthrown and ruined, sometimes the Earth sinketh, and Ponds and Rivers are swallowed up.

It was at first called *Diospolis*, that is, the City of *Jupiter*; then *Rhoas*; and lastly, it obtained the name of *Laodicea*. And although at the beginning it was but a small Town, yet by reason of the fertility of the Soile, and pleasant situation, it of a sudden became a fair City, beautified with many fair

fair and goodly Houses, wherein there dwelt many wealthy Citizens, so that for their Nobility and Worthiness it was accounted the most famous Town in all *Asia*. Here *Hiero* dwelt who divided his Inheritance among the Citizens, and over and above he gave them two thousand Talents of Gold, besides many other Gifts and Gratuities, to adorn and beautifie the City. After him there lived *Zeno* the Orator, and *Polemon* his Son; who for his noble Acts was first by *Antonio*, and then by *Augustus Caesar*, honoured with the Dignity of a King, as *Strabo* witnesseth, lib. 12.

This *Laodicea*, *Colossis*, and *Hierapolis*, where the Apostle *Philip* was crucified, were sunk by an Earth-quake, about the tenth year of *Nero*, and a little before the Martyrdom of *Paul*. There were three Cities called after this Name; that is, this which stood in *Caria* (to which *Paul* never came; as appeareth in the second Chapter to the *Colossians*;) a second stood in *Phrigia*, where *Paul* wrote his Epistle to *Timothy*; and a third in *Syria*, near to *Antiochia*, *Seleucia*, and *Apamea*.

The Travels of Philip.

THEN a little after the Martyrdom of *Stephen*, which hapned in the Month of *January*, thirty and five Years after the Nativity of Christ) *Philip*, which was one of the seven Deacons with *Stephen*, *Act. 6.* went from *Jerusalem* to *Samaria*, which was thirty and two miles: and in many Cities of the *Samaritans* preached the Gospel, and did many Miracles; at which time he converted *Simon Magnus*, *Act. 8.*

From *Samaria* he went to *Bethzur*, which was situated forty and four miles towards the South: here *Philip* baptized the *Æthiopian* who was Queen *Candaces* Eunuch. And suddenly he was taken out of sight by the Spirit of the Lord, and went to *Azotus*, which was 16 miles.

From thence preaching in all the Cities as he went, he came to *Cæsarea Strata*, which was 44 miles. So all his Travels were 136 miles.

Concerning the Towns and Places mentioned in his Travels, you may read of them in several places mentioned before.

The Travels of the Æthiopian which was Eunuch to Queen Candaces, who kept her Court in Saba.

FROM *Saba* or *Meroe* in *Æthiopia*, this Eunuch came to *Jerusalem*, which was about 964 miles, *Act. 4.*

From *Jerusalem* he came to the Town of *Bethzur*, which was 12 miles: here he was baptized by *Philip* in the Month of *January*, the next Year after the Resurrection of Christ.

From thence he returned to *Saba* in *Aethiopia*, which was 952 miles. So all his Travels were 1928 miles.

Of *Saba*.

THIS City is before mentioned: and at this time when the Eunuch came to *Jerusalem*, *Candaces* governed it and a great part of *Aethiopia*. *Tiberius Cæsar* being then Emperour of *Rome*. She was a very warlike Woman, but blind of one Eye, as *Strabo* saith, lib. 6. and *Pliny*, lib. 6. cap. 29. In whose time the City *Saba* was called *Meroe*, and the Queens, for many Successions, *Candaces*; because of the worthiness of those Queens which had been of that Name. This Woman was very well beloved of her Subjects, and was very gracious towards them, as *Suidas* saith. To this Queen the Eunuch which *Philip* baptised was chief Steward; and no doubt spread the Christian Faith in many places of those parts.

An Introduction to the Travels of Saint Paul.

NOW before I enter upon the Travels of the Apostle *Paul*, I thought it fit to make a Collection of all the Countries, Islands, and Cities, wherein he taught: so that they which are skillful in Geometry or Cosmography, might discern their Longitudes, Latitudes, and several distances, according to the Degrees and Scruples hereafter following.

Towns in Italy.	Long.	Latit.
Rome	36.40	41.40
Putcoli	36.50	41.00
Naples	39.10	41.00
Capua	40.00	41.00
Brundisia	42.20	39.40
Regium	39.50	38.15

Towns in Græcia.	Long.	Latit.
Constantinople	56.00	43.05
Neapolis	51.15	41.40
Philippi	50.45	41.45
Amphipolis	50.00	41.30
Apollonia Mygdoniæ	49.30	40.30
Thessalonica	49.50	39.50
Athens	52.45	37.15
Corinthus	51.15	36.55
Cenchera	51.20	37.00

Cities in Syria.	Long.	Latit.
Antiochia	69.30	35.30

	Long.	Latit.
Seleucia	69.25	35.40
Sydon	67.15	33.30
Tyrus	67.00	33.20
Ptolomais	66.50	32.58
Cæsarea Stratonis	66.16	23.25
Joppa	66.40	32.06
Jerusalem	66.00	31.55
Damascus	60.55	30.00

Cities in Asia minor.

Thracia	67.40	36.50
Attalia	62.15	36.30
Perga	62.15	36.56
Asiaticchia Pifidiz	62.30	39.00
Laodicea Phrigiz	63.40	39.40
Lystra	64.00	39.00
Iconium	64.30	38.45
Derbe	64.20	38.15
Calcedon	56.05	43.05
Nieca	57.00	41.40

Cities

Cities in Asia.	Long.	Latit.
Hium	55.30	41.00
Troada	55.25	40.40
Affus	56.00	40.15
Pergamus	57.25	39.45
Philadelphia	59.00	38.50
Sardis	58.20	38.15
Ephesus	57.40	37.10
Thyacia		
Smyrna	58.25	38.25
Myletus	58.00	37.90
Malicarnassus	57.50	36.10
Gnydus	57.10	35.30
Patara	60.30	36.00
Mira	61.00	36.40
Hycropolis	60.00	38.15

Cities in Egypt.

Alexandria	60.30	31.00
Memphis Alcayre	61.50	29.50

	Long.	Latit.
Hermopolis magna	61.40	28.55
Islands.		
Cicilia civitatis Siracusa	39.30	37.15
Malta	38.45	34.50
Corfica	45.40	38.15
Creta	45.00	34.45
Clauda	52.20	34.00
Salamis	50.00	37.00
Enbea	43.40	38.15
Andros	55.00	37.12
Samathroecua	52.30	41.15
Mithilena	55.40	39.20
Chius	59.20	38.25
Troglion	57.15	37.40
Pathmos	57.00	37.35
Cous	57.00	36.25
Rhodus	58.30	35.40
Raphus cypri	64.10	35.05
Salamais cypri	66.20	35.10

The Travels of the Holy Apostle St. Paul, with an exact annotation of the Times.

PAUL was born at *Tarsus* in *Cicilia*, about the tenth year of the Nativity of our Saviour; and was near about the age of *St. John* the Evangelist, as the circumstances of Histories do declare. After he grew to some Bigness, he was sent by his Parents from thence to *Jerusalem*, being 204 miles; where he had not been long brought up with *Gemaliet* (which signifies, The Recompence of God) *Act. 22.* but he became the Disciple of *Simon the Just*, *Luke 2. Act. 5.*

This *Paul* was of the Tribe of *Benjamin*, *Phil. 2. 2 Cor. 11.* and being yet but a young Man, he was one of those that kept the Garments of the holy Martyr *St. Stephen*, who was stoned about the end of the four and thirtieth Year after the Nativity of Christ, *Act. 1.* at which time also *St. John* the Evangelist was but four and twenty years of Age. If therefore you would observe the Age of the Apostle *Paul* in this following discourse of his Travels, deduct ten from the Years after the Nativity of our Saviour Christ, and the Remainder is his Age. At his Circumcision he was called *Saul*, that is, a mortal Man: but when he was made the Apostle of the *Gentiles*, he was called *Paul*; of which Name there was a noble Family in *Rome*, so called because of the lowness of their Stature, and smallness of their Body; as *Carolus Sigonius* observeth.

In the 3^d Year after the Nativity of Christ, *Paul* was an Inquisitor for private Heresie, and a cruel Persecutor of the Gospel. The next Year he went from *Jerusalem* to *Damascus* in *Syria*, which was 160 miles; in which Journey (about the 25 day of *January*) he was converted; and upon the 28 day of *January* was baptised by *Ananias*. So he stayed some few days in *Damascus*, and taught the Gospel of Christ, *Act. 9. & 22.*

In the same Year that he was converted, the *Jews*, and those that were Enemies to the Gospel, went about by deceit to take his Life; wherefore he went from *Damascus* to *Arabia Petraea*, which was 160 miles; here he continued teaching the Gospel by the space of three Years, that is, from the beginning of the 35 to the end of the 37 year after the Nativity of Christ, *Act. 9.*

In the 38 Year after the Nativity of Christ he returned from *Arabia Petraea* and came to *Damascus*; which was 160 miles; and there he diligently taught the Gospel of Christ.

But when in the same Year *Arata* King of *Arabia* went about to put him secretly to death, he was let down in a Basket over the Wall, and so went from *Damascus* to *Jerusalem*, which was 160 miles: and when he came thither he brought *Barnabas* to the Apostles, and shewed them his Conversion, and remained with *Peter* fifteen days preaching the Gospel. At this time he saw *James* the Son of *Alpheus* and Brother of our Lord, *Act. 9. 2 Cor. 11. Galat. 1.*

But when his Adversaries that were at *Jerusalem* went about secretly to put him to death, he went from *Jerusalem* and was brought by the Brethren to *Cesarea Strato*, which was 32 miles, *Act. 9.*

About the 38 Year after the Nativity of Christ he went thence into *Syria* to *Tarsus*, a City of *Cilicia*, which was 272 miles; here he continued some Years teaching the Gospel of Christ, *Gal. 1. 2 Cor. 11.*

In the 41 Year after the Nativity of Christ, and about the seventh Year of his Ministry, he was brought by *Barnabas* from *Tarsus* to *Antiochia* in *Syria*, which was 120 miles. At this time, and in this Town, all those that believed in Christ began to be called Christians, whereas before they were called Disciples and Brothers, *Act. 11.* These things hapned in the eighth year after the Resurrection of Christ; about this time also *Matthew* wrote his Gospel, and *Agabus* prophesied of the universal Dearth that should hapen under *Claudius*, *Act. 11.*

In the 42 year after the Nativity of Christ, *Paul* being then at *Antiochia*. and about 32 years of age, was wrap'd up into the third Heaven, 14 years before he wrote his second Epistle to the *Corinthians*, *2 Cor. 12.*

In the 43 year after the Nativity of Christ, the Famin whereof *Agabus* prophesied, being now begun, he went with the gifts of the Church from *Antiochia* to *Jerusalem*, which was 280 miles: this year *James* the Elder was beheaded at the Command of *Agrippa*, *Act. 11. & 12.*

In

In the 44 year after the Nativity of Christ, *Paul* and *Barnabas* with *Peter*, were delivered out of Prison by the Angel of the Lord. Now having distributed the Gifts of the Church, he returned in the Company of *John Mark*, from *Jerusalem* to *Antiochia*, which was 280 miles. So these Travels were 1928 miles.

Of the Towns and Places to which he travelled.

Of Tarsus or Tharsus

THIS was the Metropolis of *Cilicia*, situated upon the River of *Cydnus*, which beginning at Mount *Taurus*, runs thence through this Town into the *Mediterranean* Sea. It was first built by *Perseus* King of the *Persians*, (whom the Poets feign to be the Son of *Jupiter* and *Danae*) and called *Tharsus*, of the Hyacinth stone which as it seemeth, is found thereabout. It was distant from *Jerusalem* 304 miles towards the North; in ancient time a goodly City; but through the Injury of the Time, and Invasion of the Enemy, much impaired, and lay almost ruined, till (as *Strabo* saith, *li. 14.*) it was repaired by *Sardanapalus*, that effeminate King of the *Assyrians*; of whom *Tully* remembreth this Epitaph, *lib. 5. Tuscula*:

*Hæc habeo quæ adi, quæque exatura libido.
Hauit, at illa jacent multa & præclara relicta.*

What things I eat or spend in Sport and Play,
Those I enjoy; the rest I cast away.

From his time, until the Reign of *Darius*, the last King of the *Persians*, it continued in great Prosperity, and was become a marvellous stately City, the Inhabitants thereof being grown very wealthy: but then *Alexander* the Great making War upon that Prince, amongst others, brought his Army against this City: but the Citizens hearing of his notable Exploits, durst not abide his coming: therefore they fired the City, lest he should make a Prey of their Riches, and fled: which when *Alexander* perceived, he gave order to *Parmenio*, with all possible speed to quench the Fire, and save the City. In the mean time the King (being pres'd with an extraordinary Thirst, by reason of the extreme Heat that was in that Country, the Dust, and his long Journey) put off his royal Garments, and cast himself into the River *Cydnus*, which being a cold Water coming out of the North, struck the heat presently inward, and so benumbed his Sinews, that had it not been for the present help of his Souldiers, and the extraordinary diligence and care of *Philip* his Physician, he had died immediately; notwithstanding, by the great Providence of God, and the carefulness of his Physician,

ciae, he recovered his dangerous Sickness beyond the expectation of Man; and after overcame *Darius* in a sharp and cruel War, near to a place called *Issa*, as you may read before, See *Plutarch in vita Alexand.* and *Quintus Curtius*. From that time forward this City grew to be very famous, and daily increased in Stateliness and fair Buildings. And to add more dignity to it, there was a famous Academy, in which were many learned and rare Philosophers; insomuch, that they of *Tharsus* exceeded the Philosophers of *Athens* and *Alexandria* for Learning and Knowledge, though indeed for number of Scholars and common Resort they exceeded *Tharsus*.

Saint *Paul* was born and brought up in this Town, and here learned the Knowledge of the Tongues, Philosophy, and other good Arts. He also peruse the Writings of *Aratus*, *Epimenides*, *Menander*, and other learned Men, whose Sayings are here and there dispersed through his Epistles. From thence he was sent to *Jerusalem*, where he lived and was brought up at the feet of *Gamaliel*, who was Provost of that Academy; and after, was converted to be an Apostle of Christ Jesus, as appeareth *Acts* 22. This Town at this day is subject to the Empire of the *Turks*, and called by the Name of *Terasa*; being neither so famous nor so fair a City, as in the time when the *Roman* Empire flourished; for then, because of the extraordinary Vertue of the Citizens, it was indowed with the Liberty and Freedom of *Rome*.

Of Damascus.

THIS was a metropolitan Town in *Syria*, distant from *Jerusalem* 160 miles towards the North-east; being an ancient and fair City, and, before such time as *Antiochia* was built, the head of all that Kingdom. It was situated in a fair and fruitful place, close by the Mountain *Libanus*, which bringeth forth Frankincense, Ceders, Cypress, and many odoriferous and sweet smelling Flowers. There were many Kings that kept their Court in it, as *Hadad*, *Benhadad* the First, *Benhadad* the Second, *Hafael*, and others, who grievously opposed the Kings of *Israel* in many sharp and cruel Wars, as you may read before. The Land round about it aboundeth with white and red Roses, Pomgranates, Almonds, Figs, and other sweet and pleasant Fruits. In that place the Alabaster stone is found, very fair and clear. The Air, pleasant and healthful. The River called *Chrysorrus* runneth close by it, in which there is found golden Veins which yielded perfect Gold. The Houses without are not very curious, but within all of polished Marble and Alabaster, gilt with resplendent Gold so artificially, that it dazzleth the Beholders Eyes.

There was a certain *Florentine* who revolted from the Christian Faith, and obtained to be chief Governour of this Town; in which he erected a strong and beautiful Castle, which stood for the Defence of it. No man can suffici-

ently

ently express the Beauty and Glory of this City: there is great Traffique, and much resort of People to it, but especially of *Turks*, *Saracens*, *Mamlucks*, and other kinds of Pagan People, who are preferred before the Christians in that Government: and although there are many Christians in that place, yet they are constrained to endure great Injury by those *Barbarians*, because they are hated even unto the Death: and if any of them chance to die, they are buried in that place where *Paul* was converted. The Inhabitants shew the place where *St. Paul* was let down over the Wall in a Basket; also the House of *Ananias* who cured the Blindness of *Paul*, besides many other things that are memorable in that City, of which you may read in *Sebestian Munster*, *Sebastian Frankus*, *Plin. lib.* 5. and many other Authors.

Of Arabia.

Many things are already spoken concerning this Country, as the division of the place; one called *Petrea*, the other *Deserta*, and the third *Felix*. *Arabia Petrea* is so called from the metropolitan City thereof, called *Petra*, which is situated forty miles from *Jerusalem* towards the South, and bordereth upon *Egypt* and *India*. It is also called *Arabia Nabathea*, as you may read before. *Paran* and *Sir* are a part of it, compassing towards the East the Land of *Judea*, and so extendeth to *Damascus*. This Country is very full of Rocks and Stones, the chief City *Petra* being situated upon a Rock, of which it taketh the Name. Here standeth the Mountains *Horeb* and *Sinai*; here the Children of *Israel* travelled when they went out of *Egypt*; here is the *Sardonix* Stone found; and the People of this Country in times past were great Prophets and Astrologians; here also *St. Paul* taught the Gospel a little after his Conversion, *Gal.* 1. at which time *Aretas* was King thereof, whose Sister was married to *Herod* the Tetrarch of *Gallilee* and *Petrea*; but he cast her off, and married *Herodias* his Brother *Philip*'s Wife, upon which there began a bloody War between *Aretas* and *Herod*, and a sharp Battel was fought near to *Gamala* a City beyond *Jordan*. And although the two Kings were not at this Battel, yet by the Treason and Flight of the Souldiers out of *Tracomes*, (who without all question would have revenged the Contempt done unto their Lord *Philip*) the Arabian Army carried away a notable Victory, as *Josephus* witnesseth, *lib. antiq.* 18. *cap.* 4. *Aretas* signifieth, An excellent Man; which was a common Name to the Kings of *Arabia*. It is to be thought, that *Damascus* and all the Country round about was under the Jurisdiction of this King; and that he ordained a Lieutenant or General in those Parts, who would have taken *Paul* and put him to death, *Acts* 9. 2. *Col.* 12.

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The other part of *Arabia* is called by *Ptolomy*, *Deserta*; but *Strabo* calls it, *Scenitis*, because the Inhabitants thereof are without Buildings or Tents, and live like Vagrants up and down the Woods. This is compass'd in upon the South with certain Mountains of *Arabia Felix*; towards the North, it borders upon *Mesopotamia*; and towards the West, upon *Petraea*.

The third is called *Arabia Felix*, because of the Fertility thereof; for they have there every year two Harvests, as they have in *India*, as *Strabo* observeth. See *Plin.* lib. 6. cap. 28.

Of Antiochia.

YOU may read of this Town before. It is said, that *Luke* the Evangelist was born here. This Man was by Profession a Physician, *Col. 4.* and an inseparable Companion to *Paul* in all his Travels: he was of the number of the seventy Disciples, as *Epiphanius* observeth. *Tertullian* saith in his fourth Book against *Marcion*, that *Luke* received his Gospel from the mouth of *Paul*: he lived till he was 84 years old, and then died, and lies buried at *Constantinople*, as *St. Jerom* saith; for his Bones were removed out of *Achaia* thither.

The second Travels of the Apostle Paul, in the Company of Barnabas.

IN the eleventh year after the Nativity of Christ, and in the four and fortieth year of *Paul*, he and *Barnabas* was sent by the Holy Spirit from *Antiochia* in *Syria* to *Seleucia*, which was four and twenty miles.

From *Seleucia* they sailed to *Salamais* in *Cyprus*, which was 94 miles, *Act. 13.*

From thence they went to *Paphos*, which is in the same Isle where *Sergius Paulus* was converted, and *Elymas* the Magician, who professing himself to be the *Messias* and Son of God, was struck with Blindness, *Act. 13.* This Journey was 100 miles.

They loosing from *Paphos*, went by Sea and Land (the same year) to *Pergamus* a City of *Pamphilia*, situated in *Asia minor*, which was 148 miles.

In the 45 year after the Nativity of Christ, they went from *Pergamus* to *Antiochia* in *Pisidia*, which was 132 miles.

From thence they went to *Iconia*, which was 96 miles; here they stay'd some time and converted many, *Act. 13. & 14.*

In the 46 year after the Nativity of Christ, there being a great Tumult raised in that Country, lest the Inhabitants should have stoned them, they fled thence to *Lysra* a City of *Lyaconia*, where *Paul* healed the lame man, which was twenty eight miles. The Inhabitants seeing this Miracle, worshipp'd them for Gods, and called *Barnabas*, *Jupiter*; and *Paul*, *Mercurius*; because

he wrought the Miracle. But not long after, certain *Jews* coming from *Antiochia* and *Iconia*, arrived in *Lysra*, by whose perswasion the People stoned *Paul*; and supposing him to be dead, carried him out of the City: but when his Disciples came unto him, he rose up and went into the Town, *Act. 14.*

The next day they went to *Derbe*, a City of *Lyaconia*, which was 48 miles.

From thence they returned back again to *Lysra* in the same year; which was 28 miles.

From *Iconia* they came to *Atiochia* in *Pisidia*, which was 16 miles: In this City they comforted the Disciples, exhorting them that they should persevere in their Faith, *For through many Afflictions we must enter into the Kingdom of Heaven.* They also elected Elders in the Churches, so with Fasting and Prayers they commended them to the Lord in whom they believed.

In the 47 year after Christ, they went from *Antiochia* thorough all *Pisidia* and came to *Pergamus* a City in *Pamphilia*, which was 132 miles: here they preached the Word of the Lord, *Act. 14.*

From *Pergamus*, in the following year, they went down to the City of *Attalia*, which was 26 miles.

In the 48 year after the Nativity of Christ, they loosed thence and went to *Antiochia* in *Syria*; which was 340 miles, here they assembled the Church and shewed what wonderful things the Lord had wrought by them, and how he had opened the door of Faith unto the *Gentiles*: In this place they stayed a great space, *Act. 14.*

In the year following they went from *Antiochia* to *Jerusalem* (which was 280 miles) to the Apostolical Council, which was celebrated in that City, *Anno Dom. 49.* and as they went they passed through *Phoenicia* and *Samaria*, and there declared the Estate of the Church among the *Gentiles*, *Act. 15.*

From *Jerusalem* they (with *Silas* and *Judas*, surnamed *Barsabas*) went again to *Antiochia* in *Syria*, which was 280 miles: here *Paul* oppos'd *Peter* for preaching unto the *Gentiles*, *Gal. 2.* So these Travels of *Paul* were 1744 miles.

Of the Towns and Places to which he travelled.

Of Cyprus.

BECAUSE you may read of *Seleucia* before, I therefore willingly omit it, that I might speak more fully of *Cyprus*. This is a fair and spacious Isle, situated in the *Mediterranean* Sea in the Gulph of *Issa*, bordering upon *Cilicia* and *Syria*, distant 160 miles from *Jerusalem* towards the North, as *Strabo* saith, *lib. 14.* It is in compass 428 miles, very fertile, powerful and spacious for an Island. There inhabited in it in times past nine

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Kings, and (as *Pliny* saith, *lib. 5. cap. 31.*) called *Macaria*, or one of the happy Islands; the Inhabitants were given much unto Luxury and Veneriy; from whence it happened, that *Venus* was greatly honoured amongst them. It is said that there are many precious Stones found in it, besides *Crystal*, *Allum*, and *Cypress Wood*, which abounds in that place, from which it seemeth the Island was called *Cyprus*. There are also found many Simples that are Physical, much Sack comes thence, and many other things necessary for the Life of Man. Here also standeth the Mountain *Olympus*, whose top seemeth to touch the Heavens, from whence it taketh the name because there never lies any Clouds upon it. *Lucan. lib. 2.* There are four Mountains of this name; the one lieth between *Macedon* and *Thessaly*; the other in *Cyprus*, the third amongst the *Mysians*, at the foot whereof *Hanibal* built *Prusa*; and the fourth in *Ethiopia*, upon the East side of *Helopolis*.

There are many Cities in this Country, as *Macaria*, *Cyprus* or *Gyrhea*, after called *Paphos*, and now *Buffa* (in which there standeth such a famous Temple, that *Venus* of that is called *Cypria* and *Cytherea*) *Nicosia*, and *Salamus* now called *Famagusta*. There have been many and cruel sharp Wars between the *Venetians* and *Turks* concerning this Country, but at this day it is under the Jurisdiction of the *Turks*; from whence they fetch great abundance of Pitch and Rosin for their Ships and Cables.

Of Salamais.

Salamais, *Salamin*, or *Salamania*, was one of the principal Cities of *Cyprus*, and was distant from *Jerusalem* 196 miles towards the North; built by *Tucer* the Son of *Telamon*, and situated in the *Eubcan Sea* just against *Athens*. The occasion why this Town was built, happened by reason of a discontent that grew between *Tucer* and his Father *Telamon*: For *Tucer* returning from *Troy* (not having revenged the death of his Mother *Ajax*) so much incensed his Father, that he banished him his Country; whereupon *Tencer* sailed thence to *Cyprus*, where he built this City, and because of the extraordinary affection that he bore to the Country where he was born, called it by the name of *Salamena*, or *Salamais*. *Saint Jerom* saith, that there is a River of extraordinary hot Water that runneth through a great part of this Country; and that it was once overcome by the *Jews*, and utterly ruined and destroyed; but after re-peopled and called by the name of *Constantia*. This Town at this day is called by the name of *Famagusta*, and was taken (with the whole Island of *Cyprus*) by *Mustapha*, chief Captain to *Selimus* the second Emperour of the *Turks*, An. Dom. 1570. *Solon*, that notable and famous Philosopher was born in this Town. And *Paul* and *Barnabas* sailed out of *Syria* and lived in this Town, *Act. 31.*

Of

Of Paphos.

THIS City is situated upon the shore of *Cyprus*, 212 miles from *Jerusalem* towards the North, and seemeth to take the name from *Paphos* the Son of *Pigmalion* the Artificer. In this Town there stood a notable Temple, built by that *Pigmalion* in the honour of *Venus*; for that (as it seemeth by the Poets) he was much given to Women. Here *Elimas* that wicked Magician, who (as some will have it) called himself the Son of *Jesus*; as others, the Son of *Jehovah*, dwelt, whom the Lord by the Hand of *Paul* struck with Blindness. Here also *Sergius Paulus* the Pro-Consul was converted.

It was in times past a goodly fair City, as the ruins thereof testify to this day; but now it is destroyed and almost desolate. There (as it is for the most part through that Island) the Air is impure and unwholsom, and the ruins of many goodly Churches and Buildings are to be seen; also the Walls of a strong, and almost impregnable Tower, situated upon a Hill in the middle of the City; and as may be thought, was sometime the habitation of *Sergius Paulus*. There is also shewn under a certain Church (which in ancient times belonged unto the Brothers of the *Minores*) a certain Prison divided into seven Rooms, where *Paul* and *Barnabas* were imprisoned for preaching the Gospel. Here also under another Church is found a Spring of very wholsome Water, which is a present remedy for the Ague and Fever. Here also is excellent Wine.

Of Perga.

PERGA was a City of *Pamphilia*, from whence *Diana* is called *Pergea*, because there was a notable Temple in that Town which was dedicated to her. It is situated in *Asia* the less, near to *Chvraitus*, as *Protonais* saith, but as *Strabo* saith, close by *Cestria* a fair and goodly River 356 miles from *Jerusalem* towards the North. The Country wherein this standeth is full of Mountains, extending from the Mountain *Taurus* (which beginneth in this place, abounding with Vines, Olives, and other Fruits) unto the Sea. There are many fair and fruitful Pastures in it, and many goodly and beautiful Cities; as *Aspendus*, *Phafelus*, and this *Perga*, besides many others, needles to be named. There was usually every year a great Feast kept here in honour of *Diana*; but *Paul* and *Barnabas* coming to this Town, converted most of the Inhabitants to the knowledge of God and of his Son *Christ Jesus*, *Acts 13.*

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Of

The Travels of Paul.
Of Antiochia in Pisidia.

THIS was the chief City in *Pisidia*, situated in *Asia Minor*, 400 miles from *Jerusalem* towards the North. *St. Paul* converted a great multitude in this Town to the Faith of Christ.

Of Iconium.

Iconium was one of the Metropolitan Cities of *Lycania*, as *Pliny* saith, *lib. 5. cap. 27.* situated not far from the bowing of Mount *Taurus* in *Asia* the less, as *Strabo* saith, *lib. 12.* 420 miles from *Jerusalem* towards the North. In this City *Paul* and *Barnabas* continued a long time, and did many Miracles, by which means a great multitude of the Inhabitants were converted to the Christian Faith, *Act. 13. 14.* It is to this day a fair City, and under the Government of the *Turky*, who won it from the Prince of *Curamanian*. About 400 years before, there was a great Battel fought close by this Town, between the *Saracens* and the Army of the Emperour of *Conradus* the third, in which the *Christians* lost the day.

Of Lystra.

THIS is a City in *Lycania* situated in *Asia* the less, 436 miles from *Jerusalem* towards the North. In this Town *Timothy* was born, *Act. 16. 2 Tim. 3.* In this City *Paul* healed the Cripple, and was stoned, *Act. 14. 2 Cor. 11.*

Of Darbe.

THIS also was a City in *Lycania* situated in *Asia* the Less, 388 miles from *Jerusalem* towards the North, where *Paul* and *Barnabas* preached the Gospel, *Act. 14.*

Of Atalia.

Atalia was a Haven Town of *Pamphilia*, built by *Attalus Philadelphus* King of *Pergamus*, after whose name it was so called, as *Strabo* observeth, *lib. 14.* being distant from *Jerusalem* 332 miles towards the North. *Paul* and *Barnabas* sailed out of *Syria* into this Town. At this day it is called *Catalia*.

The third Travels of Paul, in the company of Syllas.

IN the fifth year after the Ascension of Christ, *Paul* took unto him *Syllas*, and going through *Syria* and *Cilicia*, came to *Darbe*, which is 400 miles, and there established the Churches, *Act. 15. 16.*
From *Darbe* they went to *Lystra*, forty eight miles, where *Paul* circumcised *Timothy*, *Act. 16.*

In the one and fiftieth year after Christ, they went from *Lystra*, and so travelled through *Galatia*, *Phrygia*, and being hindered by the Spirit that they could not preach in *Bythinia*, they went thorough *Mysia*, and so came to *Troas*; where, by a Vision that *Paul* saw in the night, he was admonished to go into *Macedonia*, *Act. 16.* So this Journey between *Lycia* and *Troas*, was 483 miles.

Looking from *Troas*, they sailed with a direct course to *Samothracia* 116 miles.

From thence they sailed to *Neapolis*, ninety two miles.

From thence they went to *Philippus* in *Macedonia*, twenty four miles; *Act. 16.* here *Lydda*, the Seller of Purple was converted, and *Paul* dispossessed of a Devil: and then he and *Stylas* being scourged were cast into Prison; *Paul* being then about forty one years of age, *Act. 16.*

From *Philippus* they went to *Amphipolis*, about 36 miles, *Act. 17.*

From thence they went to *Apollonia*, forty four miles.

From *Apollonia* they went to *Thessalonica*, where the *Jews* stirred up a Tumult: eighty miles.

Wherefore they went thence by night, and came to *Berrhae* sixty miles: here also the *Jews* stirred up a Tumult, *Act. 17.* These things happened in the Summer Season, *An. Dom. 51.*

From *Berrhae* *Paul* was brought by the Brethren to the Sea, where entering into a Ship he went to *Athens* which was 294 miles; where he converted *Dionysius* the Areopagite. From this Town he wrote both his Epistles to the *Thessalonians*, as the Subscription witnesseth, and sent them to *Thessalonica*. These were the first Epistles that *Paul* wrote.

Afterward he went from *Athens* and came to *Corinthia*, seventy four miles: he came thither about the beginning of *August*, *An. Dom. 51.* and continued there a whole Year and six Months, preaching the Gospel, and making Tents with *Aquila* the *Jew*, who was of that Trade, *Act. 19.*

From *Corinthia*, about the Spring, *An. Dom. 53.* he went to *Cenchreae* with *Aquila* and *Priscilla*, 304 miles. There, for Devotions sake, he polled his Head.

From *Cenchreae*, he sailed in the company of *Aquila* and *Priscilla* to *Ephesus*, about 304 miles. Here he left them, *Act. 18.*

From *Ephesus* he sailed to *Casarea Strato* in *Judaea*, being 280 miles.

From *Casarea* he went to *Jerusalem*, 32 miles, and saluted the Church.

From the City of *Jerusalem* *Paul* went to *Antiochia* in *Syria* 280 miles.

So all these Travels were 2154.

Of the Towns and Places to which he travelled:

Of Cilicia.

BEcause you may read of *Syria* before, I will omit it, and proceed to speak of *Cilicia*. This was a Country in *Asia* the less, so called (as some

some would have it) from *Cilix* the Kings Son of *Phœnicia*; compassed in upon the East with the Mountain *Amanus*; upon the North with the Mountain *Taurus*; upon the West by *Pamphilia*; and upon the South by the *Mediterranean* Sea. At this day it is called *Caramania*, and is distant from *Jerusalem* 304 miles towards the North, in times past it was divided into two parts, that is, into *Cilicia* the higher and the lower: *Cilicia* the higher aboundeth with Mountains, the lower is a plain *Champaign* Country very fertile and pleasant. The principal Cities thereof are *Tarsus*, where the Apostle *Paul* was born, and where the River *Cydnus* runs through the midst of it; *Issus*, where *Alexander* overcame *Darius*, last Emperour of the *Persians*; *Anazarba*, where *Dioscorides*, that excellent Physician was born, who was of great estimation with *Antonius* and *Cleopatra*. There are six Books yet extant of his profitable and necessary Labours in that Science.

From hence may be gathered, that the Scituation is strong and pleasant; in regard it is fortified on every side with Mountains, but principally with the Mountain *Taurus* (famous for the fertility of it, and the passage of *Alexander* with his Army, who at the time he conquered *Darius*, went through the streight passages thereof, being both dangerous and difficult) and watered with many Rivers that take their beginning from that Mountain, and so passeth Southward through all *Cilicia*, falling then into the *Mediterranean* Sea.

Of Galatia.

GALATIA, or *Gallo-Græcia*, is a Country of *Asia Minor*, distant from *Jerusalem* 400 miles; having upon the East *Cappadocia*, upon the South *Pamphilia*, upon the West *Bithinia*, and on the North the *Euxine* Sea. The Cities of this Country were anciently *Sinopis*, where King *Mitridates* kept his Court and *Piogenes* the *Cynick* was born; *Amisus*, also *Pessinus*, where the Mother of the Gods was had in great honour, and was fetch'd thence by the *Romans*. This was a famous Mart Town as (*Livy* saith li 29.) *Laodicea*, *Tavius*, and *Ancyra*, where there was held a notable Synod: and in this large and spacious Country also stood *Antiochia* *Pisidia*; for the *Galatians* dwelt in all *Paphlagonia*, a part of *Liconia*, *Pisidia* and *Isauria*; in which Countries the Apostle *Paul* taught the Gospel of Christ.

These Inhabitants (which in those daies were called *Galatians*) are said to be a People of *France*, who joyning themselves to the *Cy-brians*, *Danes* and *Germans*, under the conduct of *Brennus* their Captain, invaded *Italy*; in which Enterprize they were so fortunate that they conquered a great part of it, wherein they planted Colonies: and because of their nearness to their own Country, in process of time grew mighty; and thence that beginning, the Country where they inhabited was called *Cice-alpine-Gallia*; taking that name partly of the Place, partly of the People. After *Brennus* and his Army making use of their Fortunes, forraged all *Italy* and came to *Rome*, which

which they won and sack'd, all but the *Capitol*, and that also was in great danger, until such time as *Camillus* (a valiant *Roman* Captain) taking advantage of the Enemies Security (who now took more care how to satisfie their Covetousness than to defend what they had got) of a sudden set upon them; by which unexpected Invasion they were put to a marvellous straight, and the Besieged greatly encouraged; so that they also issuing out of the *Capitol*, made such a Slaughter, that they forced *Brennus* and his Army to retire, and to restore all the Pillage that he had got, and also forsake the Country. This Misfortune they bore patiently, considering their former Prosperity, and in hope of better Success, sailed thence into *Græcia*: where, after they had attempted many noble Exploits, and failing in some, they determined a Voyage for *Delfos*, because there was great store of Treasure, and the Inhabitants (as they supposed) weak to oppose their Army. In this Expedition they used much Pillage and robbing upon the Seas; and through many dangers came at length to this Isle, landed their Men, won the City, fired a great part of it, and put many of the Inhabitants to the Sword: with this Victory, most of his Army which were more Religious than the rest, would have willingly left the Country; but *Brennus*, who before-times had been used to Sacrilege, and those that were as covetous as himself, thought it Baseless through an Opinion of Holiness to leave so great a Booty behind them as was contained in the Temple of *Apollo*, (for that place of all the Temples of the World in those times was notorious for Riches and Treasure) the many and great Gratuities and Offerings of most Princes, which were both magnificent and rich, being hoarded up in the secret Caves of this Oracle) wherefore they attempted the Assault, but with bad Success, for the Devil raised such a Tempest, with Thundring, Lightning, and other strange and uncouth Accidents, that *Brennus* in this Distemperature of the Air, was slain, many of his Ships were set on fire, and the greatest part of his Army lost, being either spoiled with Lightning, slain by the Inhabitants, or dispersed with Fear: such Event had this sacrilegious Attempt. Those that remained, after they had gathered themselves into a Body, went thence into *Asia* the less, and planted themselves in this Country; where the Inhabitants, in process of time called them *Gallo-Græcians*, adding their original name to that of the Country wherein they lived: and after, for beauties sake, they were called *Galatians*, See *Liv. lib. 5. Diodorus Siculus, lib. 6.* saith, That the Inhabitants of *Galatia* were so called of this People, in the time that *Gideon* judged *Israel*, and that *Cyrus* was Emperour of *Persia*; both may be true, considering the mutability and change of States in those times.

Some think they were first called *Galatians* by *Attalus* King of *Pergamus*, (who gave them a great overthrow close by the River *Halys*) because they originally were of *Gallia*, and continued sometime in *Græcia*, and after came

* Some say he killed himself with his own Dagger.

into *Asia*; so he joyning these two names into one, called them *Gallo-Gracian* or *Gallatians*. This History is diversly reported by divers Authors; but all conclude that they rested and inhabited in *Asia*, where their Posterity continued to this day.

In times past it was a very Warlike and Generous Nation, and in their Expedition performed many noble Exploits, attaining to Eminence only by their Sword; for which cause, many Princes near them were beholding unto them for their Aid: but withal, cruel and barbarous, inasmuch as they oftentimes eat their Captives, or offered them to their Gods; and thus they continued for the space of 300 years, till *Paul* coming into that Country, preached the Gospel amongst them, and converted them from this Barbarism to the Christian Faith: he sent an Epistle to this People from *Rome*, being 1200 miles. They in those times held all *Paphlagonia*, a part of *Phrygia*, *Cappadocia*, and of all the neighbouring Countries thereabouts, which after their names was called *Gallo-Gracia* or *Galatia*: such a mighty Nation was this grown in a short time, at first being a People shut out of their own Country for want of a place to inhabit in, as you may read more at large in the fifth Book of *Livie*, whose Authority I have principally followed herein.

Of Phrygia.

Phrygia is as much as to say, a dry and sandy Country, situated in *Asia* the less, between *Galatia* and *Mysia*, 600 miles from *Jerusalem* North-westward. It is divided into two parts, the greater and the less: in the greater *Phrygia* stood *Smyrna*; in the less *Dardania*, so called of *Dardanus* who first built it: in which Town there reigned many wealthy and mighty Princes as *Eriothoinu*, *Tros*, of whom it was called *Troy*, *Ilus* of whom it was called *Ilion*, *Laomedon* who was the Father of *Priamus* the last King thereof; for in his time it was destroyed by the *Grecians*. Of which Desolation I will not speak because it is commonly known.

It lay wast so long (although it had been a fair and goodly City, the like not in the World) that the place where it stood was become like a plain Field, only here and there some heaps of old Ruines, to shew that there had been a City in that place. And as *Virgil* said, *Jani Juges est ubi Troja fuit*, Corn now grows where *Troy* stood.

A long time after there were a certain People that called themselves *Trojans*, who rebuilt it, but not in the same place, and in it erected a goodly Temple in honour of the Goddess *Pallas* to the which Temple, *Alexander* the Great (after he had conquered *Darius* King of *Persia* close by the River *Granicus*, which took beginning in a Mountain not far from *Troy*) went, and with singular Gladness and great Solemnity, offered many rich and goodly Presents, enlarged the Town, and greatly adorned. But after he had ended the *Persian* War, and conquered almost all the known World,

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he sent very kind and loving Letters to these new *Trojans*, promising not only to enlarge the Town, and indow it with many Priviledges and Revenues but also to build up a fair and sumptuous Temple there, as *Strabo* lib. 15. saith: all which was done for the love he bore to *Homers Iliads*.

Wherefore look what *Alexander* had promised, *Lyfimaus* (one of his chief Princes, and King of *Thrace*) after his death performed; for he returned to *Troy*, enlarged the City, beautified it with goodly Buildings, set up a stately Temple, and then compass'd it about with strong Walls. After this sort it continued a long time, untill *Fimbria* a Questor of the *Romans* (when he had slain *Vallerius Flaccus* the Consul, with whom he was sent, against *Mithridates* King of *Pontus*) besieged it and within ten days space won it; making his Vaunts, that he conquered that City in ten days, which *Agamemnon* could scarce do in ten years; to which one of the Inhabitants of the City answered, that then *Troy* had a *Heitor*, but now it had none. But for this he cruelly wasted the City. This destruction happened in the 84 year before Christ: thus it lay desolate till *Augustus Caesar's* time, who caused it again to be re-edified and beautified with many fair and goodly Buildings, because the *Romans*, and especially those noble Families of the *Julii* and *Cæsars* do derive their Progeny from the *Trojans*: for which cause, *Augustus* used such diligence in the rebuilding of this City, and bestowed such infinite cost, that he much exceeded *Alexander*, and made it a fair and goodly City. At this day it is called *Ilium*. But in the place of old *Troy* there is little to be seen, only a small Town, as *Strabo* saith. It is distant from *Jerusalem* 760 miles, North-westward.

Of Bythinia.

THIS Country is opposite to *Constantinople*, situated in *Asia minor*, distant from *Jerusalem* North-westward, and so called of *Bythinus* the Son of *Jupiter* and *Thrax*. It was sometime called *Pontus*, *Bebrycia*, and *Mygdonia*, as *Stephanus* saith. In this Country the Apostle *Paul* could not preach the Gospel of Christ when he went into *Macedonia* and *Gracia*, because he was hindered by the Spirit, *Act. 16*. The principal Cities thereof were *Calcidon*, *Heraclea*, *Nicea*, *Nicodemia*, *Apamea*, *Flaviopolis*, *Libissa* (where *Hannibal* lieth buried) and *Prusa*, now called *Brysa*, where in times past the Emperours of *Turky* kept their Courts, and were buried. The Mother and Metropolis of all these Cities was *Nicea*, or rather *Niceæ*, being distant from *Jerusalem* 720 miles towards the North-west; at the first called *Antigonion*, of *Antigonus* the Son of *Philip* King of *Asia*, who built it after the death of *Alexander* the Great. But *Lyfimaus* called it *Niceæ*, after his Wifes name, and at this day it is called *Nissa*. The compass thereof is two miles, being four square, situated (as *Strabo* saith, lib. 12.) in a fair and pleasant place, lying close by the Pool of *Afcania*, and hath in it four Gates standing in a direct line; all which Gates might easily have been seen

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from a certain Stone which stood in the middle of the Market-place.

In this City the most Christian Emperour *Constantine* the Great celebrated a Council, *Anno Dom.* 325. at which time there were present 320 Bishops, who condemned the *Arrian* Heresie, and instituted the *Nicene* Creed. But after that, viz. *Anno Dom.* 326. the *Arrians* endeavouring to hold a second Council in this City, to confirm their Opinions, and to dissolve that which went before, the Lord hundered them with an Earth-quake, by which almost half the City was thrown down. Not long after, there happened another Earth-quake which utterly destroyed it: Norwithstanding it was rebuilt again, and in it a second Council held, wherein the *Nicene* Creed was condemned.

There were many Cities of this name; that before spoken of, another in *Thrace*, a third in *France*, not far from the River *Varus*, a fourth (as *Stephans* saith) is amongst the *Lorrenses* in *Gracia*, a fifth in *Illeria*, a sixth in *India*, a seventh in *Corfica*, and the eighth in *Leutris* of *Boetia*.

Of Mysia.

THIS is a Country of *Asia* the less, bordering upon *Hellefont* and *Troada*; being divided into two parts, that is, the greater and the less. That part that bordereth upon *Troada*, is distant from *Jerusalem* 800 miles North-westward: but that which is called *Mysia* the less, and bordering upon *Lytia*, is 1028 miles from *Jerusalem* North-westward. In this Country stood *Pergam*, to which *John* wrote his Revelation; *Scepsis* where one *Nelus* kept the Books of *Aristotle* till *Apolonius* time; also *Antandrus*, *Adramitium*, *Tranoiapolis*, and *Astionia*, which stood close by the River *Thyndens*.

The Inhabitants were Men of a base condition, and contemned of the World, insomuch as they became a Proverb, as often as a Man would denote a thing of no estimation, they would say *Vitimum esse myltorum*, that is, It is worse than the *Mysians*, as it appeareth in *Cicero's* oration for *Flaccus*. Yet notwithstanding, *Paul* and *John* the Evangelist preached the Doctrine and Light of the Gospel to this poor and despised People, so that the *Mysians*, which were a contemptable and abominable Nation before all the World, were not so before God, for they were converted at the preaching of *John* and *Paul*. From whence he saith, *Not many Wise according to the flesh, not many mighty, not many noble; but God hath chosen the foolish things of this World, that they might confute and overthrow the Wise, &c.* 1. Cor. 1.

Intimes past they were a great People, though of small estimation, for they had under their jurisdiction, *Lydia*, *Caria*, *Pergamus*, *Thyatira*, *Sardis*, *Philadelphia*, and *Laodicea*; to many of which *John* wrote his Revelation. Also (as *Herodotus* saith, lib. 7.) the *Mysians* and *Tencrians*, before the Trojan War, past into *Europe*, and there won and held *Thracia*, *Macedonia*, and all the Land of the *Adriatick* Sea &c.

Of Troas.

THIS City *Troas*, where *Paul* raised *Eutichus* (which signifies Happy or Fortunate) from death to life, *Act.* 10. stood upon the Sea of *Hellefont* in *Asia* the less, 720 miles from *Jerusalem* North-westward. *Antigonus* King of *Asia* called it *Troas*, because it was in the Country where *Troy* was. But after the death of *Alexander* he called it after his own name *Antigonia*: and the better to honour it, kept his Court there. But *Lysimachus* King of *Thrace* having got this City into his Jurisdiction, bestowed great cost upon it, and set up many fair and goodly Buildings, then called it after *Alexander's* name, *Alexandria*, and so it began to be called *Alexandria Troas*, *Plin.* lib. 5. *Strabo* lib. 13. *Jer. de locis Hebraicis*: Now it was called *Alexandria Troas*, to put a difference between it and divers other Cities of that name, for there was an *Alexandria* in *Egypt*, another in *India*, and many others elsewhere; but only this in the Country where *Troy* stood. It was situated in a high and spacious Mountain, about a mile and a half from the Shore of *Propontus* towards the East, between which and *Troas* is twenty eight miles.

It is a thing worthy Observation, to consider by what divers names the Sea that lies between *Europe* and *Asia* the less is called, for between *Constantinople* and *Calcedonia*, close by the *Euxine* Sea it is called *Thraciscus Bosphorus*, in which place it is not above half a mile broad: here *Xerxes*, when he invaded *Gracia*, built up a Bridge for his Army to pass over. There is also another streight and narrow place in this Sea, which is called by the name of *Cimmerius Bosphorus*. These two *Bosphori* are so called (as some Authors hold) because a Bull when he leweth may be heard from the one side to the other: but *Pliny* seemeth to derive the name from *Io*, that fair Maid which *Jupiter* turned into a Cow, who swam over this Sea, and of her was called *Bosphorus*, lib. 6. cap. 1. It is also called *Propontus*, because it lieth just before the *Euxine* Sea; and *Hellefont* from *Helle* the Daughter of *Athamantis* King of *Thebes* who was drowned therein; then running thence it falleth into a Gulph of the *Mediterranean* Ocean, and there it is called the *Aegean* Sea, of *Aegues* King of *Athens*, who drowned himself therein for the supposed loss of his Son *Thesus*. In this Sea were situate the Isles of *Pachmos*, *Mytelene*, *Samothrace*, *Chius*, *Lesbos*, and many other Isles, as you may read in the Travels of *St. Paul*.

Of Samothracia, or Samothrace.

Samothracia is an Isle of the *Aegean* Sea, situated between *Troades* and *Thracia*, eight hundred and eighty miles from *Jerusalem* towards the North-west, close to that part of *Thracia* where *Hebrus* falleth into the Sea; sometimes called *Dardania* of *Dardanus* King of *Troy*, who when he had slain his Brother *Iacius*, and taken from him the *Palladian*, he came first

into *Samothracia*, and then into *Asia*, where he first laid the Foundation of the City called *Troy*, and of that Kingdom. And although this Isle at that time was called *Dardania*, yet because of the nearness that it had to *Thrace*, and the altitude of the Rock whereon it stood, it soon changed the name: and then especially, when the People called *Samos* came thither to inhabit, who after their own name called it *Samothracia*. It stood upon such a lofty place, that from thence all the Countries round about might easily be seen. *Arctinoe* Queen of *Thrace* was banished by *Ptolomens* her Brother, into this Island, who after put to death all her Children, and usurp'd upon the Kingdom of *Thrace*: A cruel part in a Brother. *Virg.* lib. *Æneid.* 3. makes mention of this Island, saying,

Terciamque Samum quæ nunc Samothracia fertur

And *Samian-Troy*, which now adays is *Samothracia* call'd.

Strabo also writeth of it, li. 13. And in *Æt.* 16. It is said, *St. Paul* sailed from *Troadis* to *Samothracia*, and so went thence into *Thracia* and came to the City of *Neapolis*.

Of Neapolis.

THIS *Neapolis* to which *Paul* went, was a City of *Thrace* not far from *Macedonia*, 880 miles from *Jerusalem* North-westward, called also of some *Caurus*. There are many other Cities of this name; one in *Judea*, where *Sichem* and *Sichar* stood; another in *Caria*, a third in *Africa*, a fourth in *Pannonia*; but above all, that which stands in *Campania* is most remarkable, being the chief City of the *Neapolitan* Kingdom.

Of Philippa.

THIS City in times past was called *Crenides*, because of the Veins of Gold that were found close by it. But after, *Philip* King of *Macedon*, Father of *Alexander* the Great, caused it in the year before Christ 354, to be re-edified and enlarged, and then after his own name called it *Philippos*. It was situated in *Grecia* close by the River *Stridon*, 926 miles from *Jerusalem* toward the North-west, and indowed with many Priviledges. In those times the Gold was so much increased in this place, that the Revenue thereof was worth to this King more than a thousand Talents, which at 4500 l. the Talent, amounteth to forty five millions of pounds yearly. By the which means King *Philip* grew so rich, that he caused his Gold to be coined, and called it after his own name, *Philippian* Gold. To this place *Paul* came, and did many Miracles, taught the Gospel, and converted many. From hence he

wrote

wrote his second Epistle to the *Corinthians*, and sent it to *Corinth*; even 292 miles. He also wrote an Epistle from *Rome* to the *Christians* of this Town, and sent it them by the hand of *Epaphroditus*, even 628 miles. It was afterward a Colony of the *Romans*.

Of Amphipolis.

THIS was a City of *Macedonia*, compassed about with the River *Strymon*, from whence it took the name; and was distant from *Jerusalem* 960 miles towards the North-west. Here also the Apostle *Paul* was, *Æt.* 17.

Of Appollonia.

THIS was a City of *Mygdonia*, situated not far from *Thessalonica* towards the West, close by the River *Echedorus*, 948 miles from *Jerusalem* towards the North-west: being so called from *Appollines*, which signifies, the Sun: It stood twenty miles from *Thessalonica*. There are many other Cities of this name; one situated in *Grecia*, close by the *Adriatick* Sea; another among Islands of *Thrace*; a third in *Crete*, on this side the River *Ister*; a fourth in *Syria*; and a fifth in *Africa* amongst the *Cyrenes*.

Of Thessalonica or Thessalonica.

THIS was a City of *Macedon*, in ancient times called *Halia*, because it stood upon the Sea; after called *Therma*, of the hot Baths that were in it; and lastly, *Thessalonica*, of *Philip* the Son of *Amintas* King of the *Macedonians*, who gave it that name either of the great Victory that he had against the *Thessalonians*, or else after the name of his Daughter called *Thessalonica* who was the Mother of *Cassandrus*. It stood close by the *Thermaick* Gulph, not far from the Mouth of the River *Echedorus* 932 miles from *Jerusalem* towards the North-west. The Apostle *Paul* taught publicly in this City, and there converted a great multitude of People, *Æt.* 17. He also wrote two Epistles to the Inhabitants thereof, and sent them from *Athens*, being 232 miles distant.

In the time of *Theodosius*, the first Emperour of *Rome*, there hapened, by reason of some Discontent, a grievous Sedition amongst the *Thessalonians*; in which stir, some of his Captains and Governours were slain. Wherefore the Emperour (having intelligence of what had hapened) sent an Army against the City, with Authority to put to death a certain number of those who had rebelled: whence it happened that the City was fill'd with many unjust slaughters; for the Souldiers respecting more their private profit than the equity of the cause, spared neither Innocent nor Nocent, Young nor Old; so that as well the Inhabitants as Strangers that resorted thither did partake of this Misery, and suffered like punishment as did they which were the first Authors of this Rebellion.

But

But because the Emperour was consenting unto these evils, *Ambrose* Bishop of *Millain* would not suffer him without publick repentance to come to the Sacrament of the Lords Supper: wherefore in a publick Assembly he acknowledged his offence with great Contrition, *Theodor. li. 5. ca. 17. & Soc. li. 7. ca. 14.*

This Town was afterward purchased by the *Venetians*, of *Andronicus Paeologus* Son of *Emanuel* Emperour of *Constantinople*; who held it a long time, until *Amurath* Emperour of the *Turks* won it from them, and exercised grievous cruelty upon the Inhabitants. At this day it is a fair and goodly City, wherein is to be seen 23 Churches, and is inhabited both by *Christians*, *Jews*, and *Turks*, as *Sebastian Munster* saith: but the greatest number is *Jews*, who are partly Merchants, partly of other Trades; their number in this place (as it is said by some of their own Nation) is 14000, and they have 80 Synagogues; but they are constrained to wear yellow wreaths about their heads, the *Christians* blew, and the *Turks* white. There are many *Jews* also in *Constantinople* and *Adrianople*; but in no place more than in this Town, which is now called *Salonica*.

Of *Berræa*.

THIS is a City of *Macedon*, situated upon the River of *Halakyon*, 660 miles from *Jerusalem* North-westward. In this City the *Jews* stirred up a great tumult and sedition against the Apostle *Paul*, *Act. 17.* At this day it is called *Voria*.

Of *Athens*.

THIS was the most famous City of all *Grecia*, the Mother of Arts, and a bountifull nourisher of large and mighty Colonies, in that part of *Achaia* called *Athe* or *Attica*. It was situated upon the shore of the *Mediterranean* Sea, 720 miles from *Jerusalem* Westward. It took name from a Divine knowledge; for the word is derived of *θεός* and *νους* i. the mind of *God*. It was first built by *Cecrops*, five years before *Moses* fled out of *Egypt* into the Land of the *Midianites*, and of him called *Cecropia*. This *Cecrops* was the first King thereof, and there succeeded him at least 40, both famous and worthy Princes. But after it was called *Mopsonia*, of *Mopsus* King of *Thessaly*: and after *Ionia*, which name it held for a while: and lastly *Athens*, dedicated to *Pallas* (which goddess the *Grecians* say was born of the brain of *Jupiter*) which name it held a long time after. There lived in this City *Solon*, *Socrates*, *Plato*, *Aristotle*, *Demosthenes*, and many other excellent Philosophers.

It was situated upon a fair and strong Rock, beautified with many goodly Temples and Buildings; but principally that of *Minerva* was most sumptuous, in which there hung a great number of Lamps, which gave a continual Light. There was also the Monastery of the holy Virgins, and the Image

of *Pallas* made all of white Ivory very curious and costly. There were many Schools, Colledges, and pleasant Gardens in which Philosophers used to walk; and it abounded with sweet and delectable Musick, and with great resort of Merchants and Scholars. To conclude, in those times it was the most notable City in the World.

Moreover, there were many profitable Havens for the receipt of Ships, but that which was called *Piræum* exceeded, being capable to receive † forty Ships; beautified with many goodly buildings, in compass two miles, fortified with seven Walls, and joyning to the City (whereof *Terence* writeth, *Eunuch. Act. 3. Scen. 4.*) At this day it is called *Porto Lini*, fortified with two walls four miles in length, extending to the Hill *Munichya*, the surname of *Diana* (being compassed in the figure of a Chersonese), and so joyned to the City of *Athens*. In which distance there are two other Havens besides that of *Piræum*. In this *Jupiter* had a magnificent Temple, and in it were found many artificial Tables, Pictures, and graven Images, all which are at this day destroyed and carried away.

It hath been three times destroyed; first by *Xerxes* and *Mardonius*, which happened in the year before Christ 479. Then by *Lysander*, who broke down a hundred paces of the Wall, and almost utterly destroyed their Ships, and broke down the Haven of *Peræa*. It was also sore oppressed by the *Romans*, as they also brake down their Haven and burnt their Ships, but spared the Town, and held it in great estimation. But was the third time overthrowen and utterly destroyed by the *Turks*, who both changed the place and name of the City, after it had flourished 3113 years. At this day it is divided into three parts, and called by the name of *Sethina*, because of the variety of the Inhabitants that live in it, being very well peopled, and a fair and spacious City, but much altered from that it was in times past. For although before it was the very Mother of Eloquence, and glory of *Attica*, yet at this day it is so much altered, that their Language is base, and their Glory is eclipsed. The uppermost part of the City, where formerly the Temple stood, dedicated to the unknown God, is now wholly and absolutely in the hands of the *Turks*, in which they have built a strong and almost invincible Castle, which hath the command of the rest of the Town. The second and middle part of the Town is all inhabited by *Christians*. In the third there standeth a fair and goodly Palace, supported with Marble Pillars, and adorned with goodly Works. In this part of the City there inhabiteth People of divers Sects and Conditions. And here also is the Seat of a Metropolitan, who hath under him many Bishops. So that God doth support and maintain his Church even amongst the Enemies thereof; for there are four Patriarchs in *Turky* to which all the other Christian Metropolitans and Bishops are subject; viz. the

the Patriarch of *Alexandria*, *Constantinople*, *Antiochia*, and *Jerusalem*.

Paul was the first man that preached the Gospel of Christ in this City, and converted many Citizens, but especially *Dionysius* the *Areopagite*, who dwelt upon a Promontory without the City, and as it seems, was one of the principal Judges and Governours of the Town; for after he had taught publicly in the Town, and had disputed against the *Jews* and Philosophers concerning Christ, they supposing him to be a busie Fellow, and one worthy of death, as a Disturber of the common Peace, brought him before this *Dionysius*, that for his Judgment he might receive condign punishment for his Offence. But *St. Paul* so well behaved himself, and preached with such admirable Eloquence and Learning, that he not only confuted his Enemies, but among others converted this *Dionysius Areopagitus*, who was afterwards the first Bishop of *Athens* (as *Euseb.* saith, lib. 4. cap. 13.) and went captive with *Paul* to *Rome* and from thence to *Paris* in *France*, where he suffered Martyrdom under *Dionysius* the Emperour.

Of *Corinthia*.

Corinthus, a famous City in *Grecia* is situated in *Peloponnesus* a pleasant Country of *Achaia*, joyning to the Continent of *Grecia* like an Isthmus or Peninsula, distant from *Jerusalem* 760 miles towards the West, commonly called *Corantha*, built (as *Eusebius* saith, by *Sisphus* Son of *Aeolus* at such time as *Josuah* governed *Israel*; who was a mighty Pirate. At first it was but a Castle, and called after his name, *Sisphyus*: but after, because of the strength of the place, and pleasant situation, it became a fair Town and called by the name of *Coreyra*, as *Strabo* saith; then *Ephym*, of *Ephyræ*, who was a fair and goodly Nymph, and Queen of that place. Now although even in those times it was held in great estimation, yet it became much wasted and decayed through the continuance of time, until it was repaired by King *Corinthus*, who as some think was the Son of *Marathon*; *Suidas* saith, the Son of *Pelops*; others would have him the Son of *Orestis*; and after his name was called *Corinth*, that is, the Flower of *Maides*.

It was a fair and goodly City, very commodiously built, for it stood between the two Seas of *Ionium* and *Aegeum*, so that there resorted thither great multitude of Merchants from all places. Close by the City there stood a steep Mountain, which was as it were a Bulwark for the defence thereof, being 560 Feet high, and called *Acrocorinthus*, that is, *The Glory and Strength of the Corinthians*. It was also compassed about with strong Walls, and beautified with many goodly Buildings and Temples, but above the rest, the Temple of *Venus* was had in great reputation, which (as *Strabo* saith) stood upon the top of the Mountain *Acrocorinthus*, wherein there

there were above a thousand Maids prostituted every year. This Temple was had in such great honour, and was so gloriously built, that above all the places of the World there was resort unto it. Close by it stood the ancient Castle called *Syphyus*, built all of white Marble; and a little below that, the Fountain of *Pyrene*, dedicated to the *Muses*.

There were many mighty Princes that ruled in this City, as *Alethes*, who was King thereof at such time as *Samuel* judged *Israel*, which was 1103 years before Christ; he bestowed great cost upon it, set up many fair and goodly Buildings, and ruled over it thirty and five years, as *Eusebius* saith. After him there succeeded many Kings, by whose Worthiness and Prowess it was so much enlarged, and made so famous, that it was little inferior to the City of *Rome*: for, at such time as Ambassadors were sent thence to intreat of some Business concerning the State, the *Corinthians* did not let to give them many reproachful Terms, as *Strabo* saith, lib. 8. because of which Insolency, the *Romans* sent *Lucius Mummius* the Consul into *Grecia*, who besieged *Corinth*, and within a short time took it, and burn'd it down to the Ground, in the year before Christ, 145. of which you may read more in *Florus*, and in the second Decad of *Livy*. It was a marvelous rich Town, and abounded with Gold, Silver, and costly Bras, also with Plate, and curious Pictures: so that although *Mummius* conquered *Corinth*, yet *Corinth* conquered *Rome*; for the Citizens thereof were so bewitched with the Riches and Glory of this Town, that they forgot their ancient Severity, and with violence followed their Vices, as *Salust* saith, lib. 1. So that as before *Corinth* abounded with Luxury and divers other abominable Evils, as Whoredom, Adultery, Fornication, Covetousness, Idolatry, Rapine, and Murther: so *Rome* in future Ages became as bad or worse than it.

Thus it continued waste from that time till *Julius Cæsar* was Emperour of *Rome*; who having travelled into those parts of the World, and seen the Ruines of this City, and the profitable Situation for Traffick, caused it to be re-built: after which time, it began to grow great and spacious, little inferior to the former in glory, and no less corrupted with Vices, having forgot the former misery which it sustained by the hands of the *Romans*; and so continued from the year before Christ 44, until the year after Christ 41, at which time *Paul* came thither and preached the Gospel, by whose divine Doctrine, and godly Life and Conversation, they were converted from their evil Courses, and lived more holily and honestly, as appeareth by the two Epistles of *St. Paul*, wrote from *Philippus* to the Inhabitants of this Town.

But after, they falling from their Faith, and forsaking their ancient Integrity, the Lord punished them with a second Desolation; for, at such time as *Amurath*, Emperour of the *Turks*, grew to Eminency, and had

Conquered *Theſſalonica*, *Beotia*, and *Attica*, he came into this *Iſthmus*, and made all *Peloponneſus* tributary to him. Then after him *Mahomet* the Second (although the Inhabitants of *Corinth* had fortified their City with three Walls, and made it ſo ſtrong, that it was thought to be almoſt invincible) beſieged it and won it, *An. Dom.* 1458. about ſix years after *Conſtantinople* was conquered by the *Turks*. But now it is in the command of the *Venetians*, and that, and all the Country is called by the name of *Morea*, as it appeareth in the *Turkiſh* Hiſtory, lib. 10.

The fourth Peregrination of the Apoſtle Paul.

IN the Year after the Nativity of Chriſt, 53. *Paul* went from *Antiochia* in *Syria*, and came to *Galatia* and *Laodicea* in *Phrygia*, and thence wrote his Epiſtle to *Timothy*, as it appeareth by the Subſcription of that Epiſtle; which was 380 miles.

From *Laodicea* he went to *Ephesus*, which was 280 miles; and there appointed *Timothy* to be a Biſhop, and daily diſputed in the School of a certain Tyrant, and did many miracles, as it appeareth, *Acts* 19.

From *Ephesus* he came to *Troada*, which was 200 miles, where, when he could not find *Titus*, he was troubled in Spirit, *2 Cor.* 2.

From *Troada* he ſailed into *Macedonia*, and came to *Philippus*, which was 232 miles: from hence he wrote his Epiſtles to the *Corinthians*, and ſent them to *Corinth*, which was 292 miles.

In the ſame year alſo, *Paul* paſſing through *Grecia*, (in every place where he came, preaching and viſiting the Churches, *Act.* 19.) at length came to *Corinthus*, which was 480 miles.

In the fifty ſeventh year after the Nativity of Chriſt, when *Paul* had wintered among the *Corinthians*; in the Spring (that he might avoid the deceits of the *Jews*, who went about to take away his Life) he went thence and returned to *Philippus*, which was 292 miles, where he celebrated the Feaſt of *Pentecoſt*, *Acts* 2.

From thence he failed to *Troada*, which was 232 miles, where he raiſed *Eutichus* from Death to Life, *Acts* 20.

From *Troada* he went to *Aſſa*, which was thirty ſix miles, *Acts* 20.

From *Aſſa* he failed to *Miletus*, which was 760 miles, *Acts* 20.

From *Miletus* he went to *Chius*, which was 64 miles, *Act.* 20.

From *Chius* he failed to *Samus*, which was 60 miles, and continued in the Iſle of *Trogylus*, which was cloſe by *Samus*, as *Plin.* ſaith, lib. 5. cap. 3. and *Strabo*, cap. 13.

From *Trogylus* he failed by *Ephesus*, and came to *Miletus*, which was 160 miles. From thence he ſent Meſſengers to the Miniſters of *Ephesus*, commanding

manding them to have a ſpecial care to the Flock of Chriſt, which he had purchaſed with his precious Blood; and added, that he was ſo much the more importunate in that behalf becauſe they ſhould never ſee him again: wherefore they embraced *Paul* with great Lamentations and Sorrow, *Act.* 5.

From *Myletus* he and his Companions went with a direct courſe to the Iſland of *Cous*, which was 200 miles, *Act.* 21.

From thence the next day they went to *Rhodes*, which was 84 miles.

From *Rhodes* they went to *Patara*, which was 100 miles.

From *Patara* they failed to *Tyrus*, leaving *Cyprus* upon the left hand; which was 360 miles, where he found certain Diſciples, and remained there ſeven days, *Act.* 21.

From *Tyrus*, *Paul* and his Companions failed to *Ptolomæus*, which was 24 miles.

From thence they came to *Cæsarea Strato*, who was 44 miles; there they remained in the houſe of *Philip* the Evangelift, who was one of the ſeven Deacons with *Stephen*, *Act.* 21.

From thence *Paul* went to *Jeruſalem*, which was 32 miles, and there, about the Feaſt of *Pentecoſt*, he was taken by the *Jews*, imprifoned and ſcourged, *Act.* 21. At this time *Paul* was about forty ſeven years of Age. So all theſe Travels were 3396 miles.

Of the Towns and Places to which he travelled.

And firſt of *Aſſus*.

CONCERNING *Laodicea*, to which *Paul* travelled, you may read before. I will therefore proceed to *Aſſus*, which was a Town within the Jurisdiction of *Troada*, ſituated cloſe by the *Ægean* Sea, 700 miles from *Jeruſalem* towards the North-eaſt, as *Strabo* ſaith, lib. 13. wonderfully fortified both by Nature and Art, ſo that it is a thing almoſt impoſſible to be conquered. There is found cloſe by it the ſtone called *Sarcophagus*, in which if any Mans Corps be buried, within the ſpace of forty days it is utterly conſumed all but the Teeth, as *Pliny* ſaith, lib. 36. cap. 17. In this City *Cleantes* the Stoick was born, as *Chryſippus* ſaith.

Of *Mitylene*.

THE Iſle and Town of *Mitylene* is ſituated in the *Ægean* Sea, 624 miles from *Jeruſalem* toward the North-weſt. In times paſt called *Lesbus*, which obtained the whole Jurisdiction and Government of *Troada*. It is in compaſs 136 miles, and containeth in length, from the North to the South, 56 miles. In it is found much matter for the making and calking of Ships: there was many goodly Cities in it, as *Mitylene* and *Pyrhus*, which ſtood

upon the West part of it; also the Metropolitan called *Lesbos*, *Eressus*, the Haven of *Antissa*, and *Mithymna*. Of *Lesbos* in times past this whole Isle was called *Lesbus*, until the City of *Mitylene* grew famous; being so called of *Mirylené* the Daughter of *Macharus*, as *Diodorus* saith, lib. 4. and after that Cities name called *Mitylene*. There were many other goodly Cities which stood in this Isle, but they were either consumed by Earthquakes or drowned by the Sea. The Land thereof was very pleasant and fruitful, bringing forth grapes, whereof there was a very excellent and clear Wine made, which they of *Constantinople* principally liked: there is also found great store of Cypress, Pines, and plenty of Figs come thence. Their Horses are very strong, but of a low Stature: it is very mountainy, and pestered with wild Beasts.

There were many famous men that lived and were both in this Country; as *Pittachus* one of the seven Wise Men of Greece, *Alieus* the Poet, and *Alcimenides* his Brother, *Diophanes* the Orator, and *Theophanes* who wrote the Acts of *Pompey* the Great, (as it appeareth in *Tullies* Oration for *Archia*) *Theophrastus* also that notable Philosopher, (who at first was called *Tyrta-manus*, then *Euphrastus*, that is, a good Orator) and lastly, *Theophrastus*, that is, a divine Orator; this man was an excellent Peripatetick, and Scholar to *Aristotle*, whom he succeeded in his School, and had 2000 Scholars.

Vitruvius the Architeſt maketh mention of *Mitylen* in his first Book, saying, that it was a very magnificent City, and rarely builded, but very badly situated; for when the South Wind did blow, the Inhabitants grew sick; when the West, they coughed, and when the North Wind did blow they were made well. Notwithstanding, the Apostle *Paul* and his Companions came to this City, as it appeareth, *Act. 20*. At this day it is under the Jurisdiction of the *Turks*, and is called by the Name of *Midilly*.

Of Chius.

THIS is an Isle situated in the *Ægean* Sea, distant from *Jerusalem* 600 miles towards the North-west, being 112 miles in Compass; the principal City thereof is called *Chios*, taking the Name, as some say, from the Mastick Tree, which sweateth out a certain Gum, of the *Syrians* called *Chian*, and by us Mastick: this Mastick is the best in those parts of the World. *Ephorus* calleth it by the ancient Name *Ætalia*; but *Cleobulus*, *Chia*; either because of the Nymph called *Chion*, or else because of the whiteness of the Soil: there are others that call it *Patynsia*; and there are some who derive the name of *Chius* from the Temple of *Apollo* that standeth in it, called *Chion*. There stands in it a fair and goodly Mountain called *Fellenæum*, from whence the Inhabitants dig very excellent marble. Also in times past the best *Malmsey* came thence, but in these days it is brought from *Crete*.

Of

Of Salius.

THIS is an Isle and City situated in the *Ægean* Sea, upon a high or lofty piece of Ground, so that from thence the Inhabitants may see into all the Countries near adjoining, lying upon the Coast of *Ephesus* and *Ionia*, 560 miles from *Jerusalem* toward the North-west; it was in compass eighty eight miles, very fertile and pleasant, much exceeding *Chius*, although it brought forth no Wine. In times past it was called *Artemisia*, *Partheneia*, and *Stephane*; taking those names from a Crown or Wreath of sweet smelling Flowers, of which there were great plenty in this Isle; the Poets feign that *Juno* was both born and brought up in it; and *Varro* saith, That there was a fair and stately Temple dedicated unto her, where solemn Service and the Rites of Marriage were yearly celebrated. *Pythagoras* the Philosopher was born here; and one of the *Sybels* (which prophesied of the coming of Christ) lived here. *St. Paul* also came into this Isle, and converted many, as appeareth *Act. 20*.

There is another Isle called *Samus*, situated upon the Coast of *Epirus*, not far from the Gulph of *Ambracius*, called also *Cephalenia*, not far from the Promontory of *Aëtium*, where *Augustus* overcame *Antonius*; in Honour of which Victory he built up a City and called it *Nicapolis*, &c.

Of Trogyllium.

THIS is a Promontory and Town not far from *Ephesus*, situated in *Asia-minor*, at the foot of the Mountain *Mycæles*, four miles and somewhat more from *Samus*, where *Paul* stayed, *Act. 20*. It is distant from *Jerusalem* 460 miles toward the North-West. There are which say, that *St. Paul* stayed at a certain Isle joyning close to this Promontory, called after that by the name of *Trogyllium*. See *Strabo*, lib. 14.

Of Myletus.

THIS was a famous City, situated upon the Borders of *Ionia* and *Cæsaria*, close by the Shore of the *Ægean* Sea, 104 miles from *Jerusalem* towards the North-west. The Poets feign, that *Miletus*, who was the first builder of this City, was the Son of *Apollo*, and called it after his own name *Miletus*: but *Strabo*, lib. 12. thinketh that it was rather built by *Sarpedon* the Son of *Jupiter*, and Brother to *Radamantus* and *Minos*, and by him was called *Myletus*, from another City of the same name, which stood in *Crete*. The Wool that cometh from this Town is wonderful soft, and singular good for many purposes; but it was principally used to make Cloath of, which they died into an excellent Purple and transported into many places. There were a great many famous men that either lived or were born in this Town; as *Thales Miletus*, one of the seven Wise-Men of *Grace*, *Anaxi-*

Anaximander, who was his Scholar, *Anaximenes* and *Hecateus* the Historian; also *Eschenes* the Orator, (not he that contended with *Demosthenes*, who taking too much Liberty against *Pompey* was banished) *Timotheus* the Musician, and *Pittacus* the Philosopher, besides many others.

But of all these, *Thales Miletus* was held in greatest Estimation, because he was thought to be the first that taught natural Philosophy and the Mathematics amongst the *Grecians*. He was the first also that foretold of the Eclipse of the Sun, about such time as the Battel was fought between *Cyaxares* Father of *Astyages* King of the *Medes*, and *Hallyattes* Father of *Cresus*, King of the *Lidians*, which was about the 44 Olympiad. There came unto him a certain Man, who asked him what was the hardest thing in the World; he answered, *Seipsum nosce, To know himself*. Another came to him, and ask'd him, how he might do to live justly; he answered, *Si que in aliis reprehendimus, ipse non faciamus, That we do not those things which we reprehend in others*. He died about the 58 Olympiad. *Meletus* at this day is called *Melisa*.

Of Cons.

THIS is one of the Cyclad Islands, lying in the *Egean* Sea, bordering upon *Caria*; being so called from the Vaults and Caves that are in it, and distant from *Jerusalem* 524 miles. It hath a City called after the same Name, wherein there was a stately Temple built in honour of *Juno*; and another standing in the Suburbs thereof, dedicated to *Aesculapius*: this was a very sumptuous Temple, and made very rich, because of the many Presents and Gifts that were sent and dedicated to it. When the *Romans* had obtained the Command of this Isle, *Octavius*, the Father of *Augustus Caesar*, took out of this Temple a naked *Venus*, which was a goodly Image, and carried it with him to *Rome* in honour of his Progenitors, who derived their Progeny from her.

It is in compass 56 miles, being so pleasantly situated that it was a Sea-Mark to Mariners, very fruitful, and bringing forth abundance of Wine and Silk, by reason of a certain Fish that is found there, from which they got great Plenty. See *Plin.* lib. 11. cap. 22.

There were many that lived only by weaving of Silk; and above the rest there was one *Pamphila* the Daughter of *Plates*, that was most excellent in that Art.

There were many famous men that were either born or lived in that Country, as *Hippocrates* that excellent Physician, *Apelles* that notable Painter, *Simus* the Physician, *Philetas* the Poet and Orator, *Nicia* the Prince and Tyrant of *Cons*, *Ariston* the Peripatetic, and *Theonnestus* that notable Politician. At this day this Isle is within the *Turkish* Empire, and by them called *Stacus*; also the principal City thereof is called by the same Name, and wholly inhabited by the *Turks*, two Towns only being inhabited by the *Grecians*:

eians: but there are many that dwell in strong Castles compassed with round and stately Towers. This Country is very fertile, abounding with Cattel, and the Mountains thereof are little inferior to those of *Crete*.

Of Rhodes.

THE City and Isle of *Rhodes* (which is so called from the sweet Smell or Roses) is situated in the *Mediterranean* Sea, a little from *Asia* the left, upon the South; being distant from *Jerusalem* 140 miles toward the North-west, as *Strabo* saith, lib. 14. It is in compass 112 miles. It was at first called *Ophy*, then *Statilia*, and after *Telchin*, of the Inhabitants thereof, who were called *Telchines*, a People which, as some say, were Witches; others say, curious Artificers, and were the first that found out the making of Brass and Iron. At last it took the name of *Rhodes* from the principal City that stood in it; for there were three Cities in it, viz. *Lyndus*, *Camirus*, and *Ialysus*. In *Lyndus*, *Cleobulus*, one of the seven Wise-men of *Greece*, and *Chares* that famous Statuary, who made the Colossus which stood in this Isle, were born. *Ialysus*, of a Role that was found in it, was called *Rhodes*, being situated upon an exceeding high Promontory, lying toward the East part of that Isle. This exceeded the other two Cities, both for Ports, Ways, Walls, and other Ornaments, and the Inhabitants were governed with such excellent Laws, and so skilful in Navigation, that it might compare with the strongest City of the World, and for a long time had the Command of the *Sea* round about, and utterly abolished all Pirates and Robbers from those parts.

Diodorus Sicul. lib. 6. saith, that it was called *Rhodes* or *Rhodia*, a fair and beautiful Maid, who was dearly beloved of *Apollo*, and therefore this Island was dedicated to the Sun; for as *Solinus* saith, Though the Heavens be never so cloudy yet the Sun shineth in *Rhodes*. *Pindarus* the Poet, (because of the fertility of the Soil, and the exceeding Opulency of the Inhabitants) saith, that it rained Gold in that Country. In former times it flourished with Learning and good Arts, insomuch that the *Romans* for the most part sent their Children to be brought up at *Rhodes*. This Isle is very fruitful, and bringeth forth many things necessary for the maintenance of Life; but above all, a certain Red Wine which the *Romans* did greatly delight in, and valued at a high Price. In this City lived that notable Painter called *Protogines*, which *Apelles* conquered in that Science, as *Pliny* saith, li. 35. ca. 10.

Demetrius, King of *Asia*, erected a notable Colossus or Statue of the Sun in this Isle, which that notable Carver *Chares* made, being outwardly all of pure Brass, but within nothing but Stones; it was seventy Cubits high, and so artificially made, that it was accounted for one of the Wonders of the World. Afterward it was carried into *Egypt* by the *Egyptians*, who won the Town. This Isle is famous to this day: in times past it was accounted one of the Keys of *Christendom*, but at this day subject unto the *Turks*: of which you may read more in the *Turkish* History.

Of Patara.

Patara was a City of *Licia*, so called of *Patarns* the Builder thereof; who was the Son of *Apollones*, or *Lacones*, as *Strabo* and *Servius* saith: it was situated upon the South-side of *Asia* the less, close by the shore of the *Mediterranean Sea*, 408 miles from *Jerusalem* towards the North-west. *Ptolomeus Philadelphus* King of *Ægypt* enlarged the City, and called it after his Sisters Name, *Arfinoes Lyfiaca*, to put a difference between it and other Cities called after that Name; for there was an *Arfinoe* in *Ægypt*, and another near *Cyrene*, where *Apollo* in certain months of the Winter Season (by the help of the Devil) gave answer to them that sought after him. *St. Paul* was in this Town, *Act. 11*. There was also another Town of this Name in *Achaia*, where *St. Andrew* was crucified.

The Travels of *St. Paul* when he was taken Captive and carried Prisoner to *Rome*.

IN the 57 year after the Nativity of Christ, *Paul* being then 47 years of Age, by the command of *Claudius Lysius* was taken and scourged by the *Jews*, and brought thence to *Antipatris* by Night (because there were forty *Jews* which had sworn his Death) which was twelve miles, *Act. 22, 23, 24*.

From *Antipatris* he was brought to *Cæsarea Strato*, which was twenty eight miles, where he was brought before *Felix*, (who was President for the *Romans* in those parts) and was captive there for the space of two days, *Act. 24, 25, 26*.

In the fifty ninth year after the Nativity of Christ, *Paul* being then 49 years of Age, or thereabouts, was sent by *Portius Festus*, President of the *Jews*, to *Rome*; so *Paul* sailed from *Cæsarea Strato* to *Sidon*, which was 84 miles, *Act. 27*.

From thence *Paul* sailed close by *Cyprus*, because the Wind was contrary, and came to the Sea over against *Cilicia*, (which was very troublesome) and so passing by *Pamphilia* they came to *Myra*, which was 480 miles.

Looking from *Myra* they sailed to *Gnidum*, which was 248 miles, *Act. 27*. From *Gnidum* they sailed towards the South, and came to *Crete*, and so passed by the Towns of *Salmo*, *Lasea*, and *Affus*, and so came to *Phœnicia*, which was 180 miles.

From *Phœnicia* they came to the Island of *Claudia*, which was 108 miles. From the Island of *Claudia* they came to *Melite*, which now is called *Malta*; in which place they suffered Shipwreck, and *Paul* shook off the Viper off his hand into the Fire, and did many other Miracles, which was 720 miles.

From

From *Malta* they sailed in a Ship of *Alexandria*, to *Siracusus* in *Sicilia*, being 180 miles: *Paul* at this time was fifty years of Age, *Act. 28*.

From *Siracusa* they sailed to *Regium*, being 52 miles.

From thence they went to *Puteola*, being 164 miles.

From *Puteola* they went to *Apiforum*, being 12 miles: there certain *Christians* of *Rome* came to meet them, above twenty two miles, and received *Paul* with great Friendship.

From *Apiforum* they led him to *Tribatera*, being six miles, here he met more *Christians*.

From *Tribatera* he went to *Rome*, being sixteen miles, where he remained two years Prisoner, and there wrote his Epistles to the *Galathians*, *Ephesians*, *Philippians*, *Colossians*, *Philemon*, and the *Hebrews*: so all these Travels were 2300 miles.

And in the whole, from his first beginning, untill his being Prisoner in *Rome*, were 190270 miles.

But being delivered out of Prison, the last ten years of his age he did not only preach the Gospel in *Asia* and *Creta*, where he appointed his Disciple *Timothy* to be a Bishop, and in *Macedonia*, (where being in *Neapolis* he wrote an Epistle to *Titus*, and sent it to him above 300 miles to the Island of *Creta*) but also preach'd the Gospel, and spread the Word of God abroad in the Country of *Spain*, *Rom. 15*. which is distant from *Jerusalem* 2800 miles: and being the second time imprisoned in *Rome*, he wrote his second Epistle to *Timothy*, and sent it above 996 miles to *Ephesus*: not long after, he was beheaded in *Rome*, in the place called *Via Ostensi*.

Of the Towns and Places to which he travelled.

Of *Antipatris*.

THE Town of *Antipatris* is distant from *Jerusalem* twelve miles towards the North-west. In times past it was called *Caphar Zalama*, that is, a Village of Peace. There *Judas Macchabeus* overcame *Nicanor*, *1 Mac. 7*. Afterward, *Herod* that lived in the time of our Saviour Christ, built this Town much fairer and called it after the name of his Father, *Antipatris*. It stood in a very pleasant and fruitful Soil, having many fair Trees and fresh Waters about it, *Jos. lib. 16. cap. 7*. *St. Paul* was by Night brought Prisoner into this Town, *Act. 23*.

Of *Myra*.

THIS was a great Town, as *Strabo*, *li. 14*. saith, and stood in *Asia minor*, in the Province of *Lycia*, upon the Coast of the *Mediterranean Sea*, 380 miles from *Jerusalem* North-westward. *St. Paul* was in this Town.

Of Gnidus.

THIS Town lieth in *Asia minor*, upon the *Mediterranean Sea*, in the *Penninsula* called *Doris*, which by a narrow point joyneth unto the Province of *Caria*, and is distant from *Jerusalem* 492 miles. In this Town the Goddess *Venus* had a great Temple, wherein her Image was placed, made by that cunning Workman *Praxiteles*, of Marble stone; and for that cause *Horace* calleth *Venus* Queen of *Gnido*, lib. 1: *carm. Od. 30. O Venus Regina Gniide Paphiq;* that is; *O Venus Queen of Gnidus and Paphos &c.*

There came many Learned Men out of this Town, as *Endoxus Agatarchides*, *Paripateticus*, *Theopompus*, and others.

This Town is yet standing, and (as it is thought) it took the name of the Fish *Gnidus*, which is taken there in the Sea; which Fish is of so strange a nature, that if you take it in your hand it stingeth like a Nettle. At this day this Town hath another name, and is called *Cabo Chrio*, as *Conradus Gesnerus* in his *Onomastico* writeth.

Of Creta.

THE Island of *Creta* took the name (as *Strabo* saith) from the People called *Curetes* that dwell in this Island: those People used to cut all the hair off from the fore parts of their Heads, and therefore they would not endure to suffer any Man to wear his hair being in the Wards; for which cause, in the Grecian Tongue they were called *Couretes*, and in time this name by corruption of speech was changed, and they called *Cretans*. This Island standeth in the *Mediterranean Sea*, between *Græcia* and *Africa*, 600 miles from *Jerusalem* toward the West. It is a great Island, being 200 miles long, 48 miles broad, and in compass 588 miles: it is very fruitful of *Cypress* Trees, *Malmsey*, *Sugar*, and other Spices: the *Malmsey* taketh the name from the Town of *Malvesia*, in *Peloponnesus*, standing upon the point of *Malta*, right over against *Creta* or *Candia*; and at this day the like Wine is made in *Creta*, and called by the same name, from whence it is commonly brought unto us, though in times past it came out of the Island of *Chius*.

Among all the Hills that are found in the Island of *Creta*, the Hill *Ida* is most spoken of, because of the height: about it standeth divers Towns and Villages: it hath many Hills and Woods: for the Island is very full of sweet *Cypress* Trees, in so much that there are Woods full of them. *Pliny* writes, that upon a time, there was such an Earth-quake in this Island, that one of the Hills removed, out of which there came a Man, being forty Cubits high. In this Island there are no venomous Beasts, but in times past it was inhabited by cruel People, of whom *St. Paul* complaineth in his first Epistle to *Titus*, cap. 1: where he reherseth the Saying of *Epimenides*, which was after this manner, *The People of Creta are always Liars, evil Beasts, and slow Believers.* And to conclude, they resemble some of the Friars among the Papists; for as they

are

are idle people and have their heads, so were the Men of *Creta*. *Titus* (*Paul's* Disciple) was a Bishop in this Island, and *St. Paul* wrote an Epistle to them and to *Nicapolis*, and sent it them above 320 miles. This Island in times past was very rich and populous, for in it there was a 100 Towns; the chief of which were *Gnosfos*, *Cortyma*, and *Zydon*, but *Gnosfos* was the most principal and ancientest, wherein King *Minos* kept his Court: in it the notable Geographer *Strabo* was born.

This Town of *Gnosfos* in times past was called *Ceratur*, of the River *Cerata* which passed by it; but now it and all the Island is called *Candia*. The *Venetians* every three years appointed a new Duke to govern it. In this Island stood the Towns of *Salmona* and *Lassica* (by *Pliny* called *Lafas*) and in the middle between those two Towns was the Haven of *Gutfurt*, whereof *Saint Luke* maketh mention in the *Acts* of the *Apostles*, cap. 27. saying, That *Paul* counselled the Saylers that were in the Ship to anchor there, and stay the Winter season in that Island: but the Captain of the Ship gave more credit to the Master of the Ship, than to *Paul's* words, whereby in the end they were in danger of their lives. The Towns of *Salmona* and *Lassica* with the Haven of *Gutfurt*, lay Southward in this Island, upon the Coasts of the *Mediterranean Sea*: somewhat distant from them stood the Town of *Affon*, by *Pliny* called *Aufum*, where they hoised out their boat and sayled Northward; and because they had a fair South-wind, they thought to sail to *Phœnicia*, a Haven in *Creta*, but the wind coming about to the East, drove them back again into the Sea, by which means they were in danger of their Lives.

This Island was brought under the subjection of the *Romans*, 66 years before the birth of *Christ*, and so for a long time continued, until the *Saracens* entered therein, and took it from the *Romans*, 800 years after the Birth of *Christ*. After that, in the year of our Lord 979, the Emperour of *Constantinople* drave the *Saracens* out of the Island, and kept it; but in the end the *Venetians* brought it under their subjection and Seigniorie, in the year of our Lord 1202, and at this day it is called *Candia*.

Of Claudea.

CLAUDEA is an Isle not far from *Crete*, lying towards the Southwest in the *Mediterranean Sea*, 288 miles from *Jerusalem* towards the West: at this day it is called *Porto Cabafo*; here the Saylers, the *Apostle Paul*, and the rest of the company, haled overboard their Cock-boat, and tyed it to their Ship and fell to towing, lest they should have been sunk into *Syria*, a dangerous Gulph upon those Seas, *Acts* 27.

Of Syrtis.

THIS is a Gulph of the Sea lying upon the shore of *Africa*, in which the Water is both troublesome and the shore dangerous, because of quick Sands;

Sands; and in this there are two places most remarkable, called by the name of *Syrus*, from drawing and attracting Ships unto them, by which they were greatly endangered: the one was called the greater, and the other the less; the greater lay 1000 miles from *Jerusalem* towards the West, but the other lay under the Isle of *Mylete* towards the South, being distant from *Jerusalem* 1320 miles towards the West: in this place it was where *Paul* and his Companions were in such danger, mentioned *Act. 17.*

Of *Mylete.*

THIS Island was so called from the great abundance of Honey that was found in it; but at this day it is called *Malta*, situated in the *Mediterranean* Sea, 1340 miles from *Jerusalem* towards the West. It is very pleasant and fruitful, bringing forth great plenty of Wheat, Rye, Flax, Cumin, Cotton, Figs, Wine, Roses, Violets, Time, Lavender, and many other sweet and delightful Herbs, from whence Bees did gather great plenty of Honey. The Sun is very hot in this Island, insomuch, that by the extreme fervor thereof, the Inhabitants lose their natural complexion and look of a rawny colour. In Summer Evenings there falleth great plenty of dews, whereby the Earth is refreshed and the Herbs increased. There is neither Snow or Frost seen in it; for the Northern Winds (which with us are the Authors of Cold and Frosts) with them procure Rain, which greatly refresheth and increaseth the Fruits of the Earth; so that the Pastures and Meadows become very pleasant and full of Grass: and although it be but 28 miles long, and 60 miles about, notwithstanding it is very populous; for in the eight Parishes that stand in this Isle, there is numbered above twenty thousand Men. The Inhabitants are very honest, religious, and godly; and the Women fair, chaste, and modest, for they never come abroad but with their faces covered. The Children that are born in this Country fear not any Snakes; neither are hurt by any thing that is venomous, insomuch that they will take Scorpions and eat them without danger, although in all other parts of the World those kind of creatures are most pernicious. In this Isle also there are bred a kind of Dogs that are but small, yet very white and shagged, and so loving, that the Inhabitants of all the neighbouring Countries will buy them, though they be at dear rates.

The chief City thereof (called *Milta*) is so strongly fortified both by Art and Nature, that it is almost impossible to be conquered, unless it be either by Treason or Famine. The Town or Castle whereof is fortified with the Knights of *St. John's* Order, who have mightily expressed their Valour and Resolution in defending this Town from the *Turks*. About a mile from this, the ruins of a goodly fair City are to be seen. And upon the East Promontory, a little from the City of *Malta*, there yet remain the decays (which are worthy to look upon) of a goodly Temple, dedicated to *Juno*.

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It seemeth by what remaineth, that this Church hath been a fair and goodly thing in times past.

There is also here and there in the Earth found certain brais Monies, having upon the one side a superscription written in *Greek* Letters, and upon the other the Image of *Juno*. There stood upon the South side of *Malta* a Temple dedicated to *Hercules*, the ruins of which are yet extant; and in it are found Mountains worthy of admiration. At such time as the Captain of *Massanisa* King of the *Numidians* had conquered this Island, amongst other precious things that he found in these Temples, he took thence a great deal of goodly Ivory: but that religious King did faithfully restore all those things back again, and dedicated them to the several Temples. Thus we may perceive, that the Inhabitants of this Island of *Malta* were wholly given to Idolatry and Superstition, untill such time as *Paul*, by the Inconstancy and Vehemency of the Wind, was driven upon it, and converted them from that perverse and prophane Worship to the Christian Religion, at such time as he suffered Shipwreck, and wintered amongst them, *Act. 27.* The Inhabitants shew upon the North part of this Isle, the place where the Ship was cast away wherein the Apostle *Paul* was; in which place they have built up a Chappel, and dedicated it to *Saint Paul*. They shew also a Cave, in which they say he lived; and they verily believed that he expelled all Venome and Poyson out of that Island at such time as he was there.

It was first subject unto the *Africans*, as may appear by certain Marble Pillars which are here and there found, in which there are ingraven certain Characters of the *Carthaginians*, not much unlike to Hebrew Letters. And although the Inhabitants are Christians, yet their Speech is much like the *Saracens*, which differeth little or nothing from the ancient *Punicke*. At such time as *Dido* built *Carthage* (which is thought to be 850 years before Christ) *Battus* was King of this Isle, and held a Confederacy with *Dido*: for when *Hyarbas* King of the *Gelutians* made War upon *Dido*, because he could not obtain her in Matrimony, she received Aid from this *Battus*; and when for the love of *Aeneas* she had killed her self, *Hyarbas*, having conquered *Carthage*, banished her Sister *Amme*, who was entertained by this *Battus*. But *Hyarbas* taking that unkindly, made War upon *Battus*, and conquered the Island of *Malta*: so it continued in the Jurisdiction of the *Carthaginians* a long time after, until the *Carthaginians* were conquered by the *Romans*; and then one *Titus Sempronius* (about such time as *Hannibal* brought his Army before *Trebia*) won it 217 years before Christ. And after it continued under the Jurisdiction of the *Romans* 130 years, and then it was conquered by the *Saracens*; but they held it not long, for *Roger Norman* King of *Sicilia* got it out of their Power, Anno Dom. 1090. And so it continued in the hands of the *Sicilians* till Anno Dom. 1520. And there

then Charles the fifth being Emperour, gave it to the Knights of Saint John, upon condition that they should oppose the Turks Gallies, and defend that part of Christendom: So the Knights of St. John, together with their Governour, sailed to Malta, and so fortified it that it is impossible to be taken; unlets by Famin or Treason. There were many famous Bishops that lived in this place, and very devout Christians. In the time of the Emperour Theodosius there was a Council held, at which were present 240 Bishops. At this day this Bishopricks is subject to the Archbishop of Palermo; and the chief Government of the Isle is in the power of the Knights of St. John, &c.

Of Syracuse.

THIS was a City of the Isle of Sicilia, built by one Archia of Corinth, standing close by the Sea Shore on the North side of the Isle, 2756 miles from Jerusalem towards the West. It was a fair and goodly City, in ancient time called Tetrapolis, because it was divided into three parts: one of which parts stood in the Isle of Ortygia separated from the Continent with a little streight Sea, and with that famous Fountain Arbusia. The other part was called Acradine, and the third Tycha; to which in after-times there was built up a fourth, and called by the name of Neapolis. All this City was compassed in with three Walls, so strong and so admirably fortified both by Nature and Art, that it opposed the Carthaginians in equal War. It was called Syracuse, from drawing or sucking; and in process of time obtained the whole Jurisdiction and Government of that Isle; which was so well peopled in the time of Dionysius the Tyrant, that he was able to make and maintain an Army of one hundred thousand Foot and twelve thousand Horse. There were two Havens in that part which was called Ortygia; so marvellously fortified with such huge Rocks and other Munition, that they were wonderful to look upon. There also stood a Castle or Tower called by the name of Mercia, which was so strong, that when all the rest of the Town was conquered, yet that maintained War for a long time. In this Hold the Kings and Tyrants of this Country, usually kept their Treasures, and other things that were material. There were many worthy and famous Princes ruled in it, but above them all Dionysius the elder exceeded the rest; who when he saw what abundance of Vessels of Gold and Silver Dionysius the younger had heaped together, cried out and said, *In te Regius affectus non est, qui ex tanta poculorum vi amicum neminem conciliasti*: That is, Verily, the mind of a King is not in thee, that out of so many Cups couldest not procure one Friend: For after he was banished, and constrained to keep a School. Both these Dionysians were learned Men and great Philosophers. It is thought that this Island was sometime a part of Italy; and joyning to the Field of Brutius; but in time, through the violence of the Sea, separate from the Continent: From whence it was called Sicilia, and also Trinacris, because there were

were three Mountains standing upon three Promontories in three several places of it, giving the proportion of a Triangle; for there was an Angle toward the South called *Patinus*, another toward the South-west called *Lilybaeus*, and another called *Pelorus*, which lay distant near about two miles from Italy. In times past it was under the command of the Romans, but now the Spaniards have chief Government of it. There are many things remaining to this day worthy observation, but chiefly the Mountain *Aetna*, which still casteth out Fire and Smoak, &c.

Of Rhegium.

THIS was a Town of Italy, belonging to the Family of the *Brutians*; at first built by the *Calcedonians* and *Messenians*, upon the utmost bounds of Italy toward the Sicilian Sea, being distant from that Isle sixty Furlongs, and called by the name of *Rhegium*, as some think, from *Rumpo*, to break; for that near about the place where that Town stood, the Sea being very Tempestuous, broke the Isle of Sicilia from the Continent. Others think it was called *Rhegium*, because it was so strong and beautiful a City that it might well have been the Seat of a Prince. Close by this City, in the Sicilian Sea, there stands a Rock somewhat above the Water, representing in Figure the Proportion of a Man, and round about it are to be seen other little Rocks like barking Dogs. In this place the Water is so extream violent, and runs with so strong a current, that it is very dangerous for Mariners (especially such as are ignorant) to sail that way. Wherefore the Poets made this verse, to signifie a man that stood in a Dangerous and Doubtful estate,

Decidit in Scyllam cupiens vitare Charibdim.

Seeking to shun *Charibdis* curled Waves,
He thrusts himself into stern *Scyllas* Jaws:

But that Mariners might avoid these dangerous places, upon the North angle of Sicilia, in the Promontory of *Petorus*, there is erected a lofty Tower, standing as a Sea-mark, that so they by that direction might escape these dangerous places. Not far from *Scillari* is to be seen another Town, of that Rock called *Scyllacus*, but of the Inhabitants it is commonly called *Scyglius*, or *Scyglia*; and *Rhegium* also at this day is called *Rezo* and *Reggio*, of *Antimnestus* Captain of *Chalcedon*: and as *Strab.* lib. 6. saith, is situated in Calabria, 1332 miles from Jerusalem Westward.

Of Puteoli.

THIS City is in Campania, a Country of Italy not far from Naples, situated on the Sea Shore 1381 miles from Jerusalem Westward: taking that name from Fountains or Wells of hot Water, being built by the *Salamians*,

mians, as *Eusebius* saith, about such time as the *Tarquins* were banished *Rome*, 507 years before the Nativity of Christ. It was antiently called *Dicaearchia*, because of their singular Justice and Noble Government. But when the *Romans* made War upon *Hannibal*, they fortified this Town to withstand his Forces, and then called it *Puteoli*, which name it retained a long time after. At this day it is called *Puzzoli*.

At this City the Apostle *Paul* and his Companions arrived, when they sailed into *Rome*, *Act. 27*. Between *Puteoli* and *Baia* there lieth the Lake of *Lucrinus*, into which, by the command of *Augustus Caesar*, a Dolphin was thrown. Now there was a young Youth called *Simon*, the Son of a poor man dwelling in *Baia*, who usually played among other Youths upon the Banks of this Lake: and seeing the Dolphin (it being a strange Fish in those parts, and very amiable to look upon) did take great delight in it, and oft times fed it with Bread and other things as he could get: insomuch, as the Dolphin when it heard the Boy's Voice upon the Bank of the River, would resort to him, and receive at his hand his accustomed Food. Thus it continued so, that the Dolphin would suffer the Boy to handle him, take him by the Gills, play with him, yea, and sometimes to get upon his Back, then swim with him a great way into the Lake, and bring him back again, and suffer him to go safe upon the shore. After this manner he continued for many Years together, and in the end the Youth died. Yet the Dolphin resorted to his usual place, expecting his accustomed Food from the hands of this Boy; but missing him, he left the shore, languish'd away, and died. Concerning the nature of this Fish you may read more at large in *Pliny*, lib. 9. cap. 8.

Of Colossa.

THIS City is situated in *Phrygia*, a Country in *Asia minor*, near the Rivers of *Lycus* and *Meander*, 520 miles from *Jerusalem* North-westward, not far from *Laodicea*: so called from the mighty Statues and Colosso's that were set up in it. These Cities, *Colossa*, *Laodicea*, and *Hierapolis* (where the Apostle *Philip* was put to death in the tenth year of *Nero*) a little before *Paul's* Martyrdom, were sunk by an Earthquake, which without doubt was a great judgment of God upon them, because they refused the Grace and Comfort of the Doctrine of the Gospel offered unto them by the Apostles. The Epistle of *Paul*, dedicated to the *Colossians*, was sent by the hand of *Onesymus* from *Rome* unto these Towns, being 1080 miles. For although the *Rhodians* were called *Colossians* because of that famous Colossus that stood there; yet this City wherein *Archippus* and *Philemon* dwelt (to whom *Paul* directed that Epistle, stood in *Phrygia*, a Country in *Asia minor*, and not in *Rhodes*.

Of

Of Nicopolis.

NICOPOLIS is a City of *Macedonia*, situated close by the River *Nessus*, not far from *Philippus* upon the Borders of *Thrace*, 920 miles from *Jerusalem* North-westward. From hence the Apostle *Paul* wrote his Epistle to *Titus*, and sent it to *Crete*, 600 miles. There are many other Cities of this Name; one standing in *Egypte*, built by *Augustus*; another between *Cilicia* and *Syria*, built by *Alexander*, in glory of his Victory against *Darius*; a fourth in *Bythinia*; a fifth in the Holy Land, formerly called *Emmas*.

Of Rome.

THIS City, if we rightly consider the derivation of the Name in *Hebrew*, was not built without the singular Providence of God; being derived of *Rom*, i. He hath exalted or made high. But the *Grecians* derive it from *Romen*, i. Strength and Power. Now although the Providence of God extendeth to every Creature, nay, to the very hairs of a Man's Head, yet where he determines to express his singular Power, there he worketh beyond the expectation of man. And who knows not that the beginning of this City was mean, raised from a confused Company, destitute both of Civility, Community, and Laws; yet hath it been, and for the most part is, the glory of the World, and the great Commander of the Princes of the Earth.

It was so called at first by *Romulus* (as *Livy*, lib. 1. saith) who first built it, seven hundred fifty and one years before the Nativity of Christ; being situated upon seven Hills, that is, *Capitolinus*, *Aventinus*, *Palatinus*, *Calius*, *Exquelinus*, *Viminalis*, and *Quirinalis*. But after, when the City was compassed about with Walls, the Hill *Ianiculus* was inclosed within it. The Vallies that lay between these Hills were so raised up with Arches, Vaults, and artificial Mounts, that in process of time they became level with the top of some of those Hills. It was beautified with fair and sumptuous Buildings; so that as it was the head of the World for Command and Power, in like manner it exceeded all the rest of the World for Glory and Riches, but principally for stately Buildings. There were many goodly Temples, dedicated to *Jupiter*, *Apollo*, *Aesculapius*, *Hercules*, *Diana*, *Juno*, *Minerva*, *Lucia*, *Concordia*, *Fides*, *Pietas*, *Pax*, *Victoria*, *Isis*, besides many other dedicated to other Gods. But above all, that was the most sumptuous that was called *Pantheon Deorum*; at this day called the Church of *Alballows*.

Moreover, here was to be seen the Princely Edifices of Kings, Emperours, Consuls, Senators, Patricians, and other *Romans*, who were mighty in Wealth and Substance, built all of polished Marble, beautified with Gold and Silver; beside Palaces, Bulwarks, Theatres, triumphant Arches, Statues, and such like; all which were glorious, and greatly adorned the City.

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But

But above all these, the House of *Nero* was most worthy of Observation, which to see to, was built all of burnish'd Gold very curiously wrought. Here also stood the Monuments of the two *Cæsars*, *Julius* and *Augustus*; as to their Statues, the one made of pure Brass, the other of white Marble. Besides, there were many fruitful Orchards, Water Courses, and wholesome Baths, brought thither by *Antonius*, *Nero*, *Dioclesian*, and *Constantine* the Great.

Also the Emperour *Constantine* erected many goodly Churches for the use of the Christians, and endowed them with great means; and amongst the rest, that which was dedicated to *St. John of Latteran*, a fair and goodly Church, and for Riches and curious Workmanship might compare with the stateliest Temples that ever had been in the World, most of the Ornaments and Images being made of Gold and Silver: he also erected the Vatican, which was dedicated to *St. Peter*; and another holy House dedicated to *St. Paul*; in either of which he placed their several Sepulchres and Monuments, bestowing extraordinary Cost to beautifie them. So many were the Gifts and Granuities of this Emperour, that they can scarce be numbred; so that although the Emperour *Trajan*, and *Boniface* the Fourth, Pope of *Rome*, bestowed great Cost to beautifie and adorn the City, yet were they nothing comparable to that which this Emperour did. These things then being presented to your view, you might justly say, That *Rome* in her Prosperity and Eminency was the Glory of the World; but as all Estates are fickle and uncertain, still subject to Variety and Change, so was this: first envied of the World, because of the extream oppression of her Governours; and after made desolate by Violence and Force, all her former Glory being eclipsed, and the greatest part of these goodly Buildings laid level with the Ground. Thus have I shewed you what *Rome* was when it was in her Prosperity; it resteth now to shew what *Rome* is.

Rome at this day differeth as much from the ancient *Rome* as the Substance from the Shadow. For, although the Pope hath beautified and adorned the West part of it with many fair and goodly Buildings, and called it by the name of new *Rome*; yet it is nothing comparable to the ancient City, as it was when *Augustus* and *Constantine* the Great were Emperours thereof, neither doth it stand in the ancient place; for the first City stood upon the East side of *Tyber*, this upon the West. The chief part of the other stood upon the Mountains *Capitolinus* and *Palatinus*, upon which were the stately Buildings of Senators, Kings, and Emperours, but now they lye desolate and waste. The Capitol also, and the Temple of *Jupiter Feretrius* (goodly Buildings) beaten to the Ground; only some Ruines, to shew that such things there hath been. And what now resteth, that are worthy note, are in the Command and Power of the Pope; which are not many: the most that can be named, are the Vatican, the Tower

of *S. Angelo*, the Pope's Palace, his Banqueting-house, and the Gardens and Walks about it; which are so well situated, that they are a grace to all *Rome*, the rest are but ordinary and common Buildings. Thus may you see that there is nothing in this World but hath a period, to which, if with much Labour it attaineth, then it commonly declineth, seldom continueth; for who knows not with what labour, what perils by Sea, what dangers by Land, through how many Foreign Wars and Domestick Seditions *Rome* was raised to her greatness? And how suddenly was all this lost? What the Vertue and Wisdom of grave and resolute Consuls, Captains and Commanders had with great hazard heaped up, thrusting their Capitol and other Treasuries full with the Triumphant Spoils of Foreign Nations, was left to be consumed either by Seditious Souldiers or prodigal Emperours, and the State left as a Prey to those that were mightiest: so that they were accounted most honourable, that with most Injury could get to themselves either Countenance to oversway Authority, or Opulency to purchase Eminency; inasmuch that there hath been no action so evil, nor any attempt so pernicious in former times, but may be match'd in the declining of the *Roman* State: Where more Murthers? where more Corruption? where more Oppression than is mentioned in Histories to be practised amongst the *Romans*? the Lives of Men, the state of Provinces, and the Crowns of Kings sold for Money, but now her time is finished, and her Ruins are left for succeeding Ages to admire; that so in beholding they might learn to know the difference between Virtue and Vice; and from thence conclude, that there is nothing permanent; and that those things wherein men most glory do oftentimes soonest decay. For if this City which commanded the Nations and Princes of the Earth (whose Colonies, Armies, Legions, Confederacies, and Treasures were so Mighty, and extended so far, that there was almost no Countrey unconquered, or Nation that did not fear to hear the Inhabitants thereof named) is made desolate and laid level with the Ground: what then may be said of petty Cities, Towns, Lordships, Manors and Houses; shall not they likewise be subject to the like Calamities, and wasted and destroyed through the continuance of time? Verily yea. Wherefore let not the King glory in his Power, nor the strong man in his Strength, nor the Rich man in his Riches: but let him that glorieth glory in the Lord.

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